

ANNUAL REPORT
OF THE
MYSORE ARCHÆOLOGICAL
DEPARTMENT
FOR THE YEAR 1927

WITH THE GOVERNMENT REVIEW THEREON





Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O No D 11972-83—Uni 78-27-5, dated 8th May 1928

Report on the working of the Archaeological Department
during the year 1926-27

Reviews the —.

READ—

Report on the working of the Archaeological Department during the year 1926-27, received with letter No 14627, dated 2nd March 1928, from the Registrar, Mysore University

ORDER No D. 11972-83—UNI 78-27-5, DATED 8TH MAY 1928

Recorded,

1 The Director and his Assistants toured in all the Districts of the State except Shimoga. A detailed survey of monuments was made during the year in parts of the Taluks of Channarayapatna, Devanhalli, Tiptur, Kolar, Tumkur, Hiriyur and Hosadurga and among the monuments so surveyed, the Iswara Temple at Gangavara in Devanhalli Taluk and the Channakesava and the Gangadhareswara Temples at Kaidala in Tumkur Taluk are the most important. The temples at Kaidala are reported to be in a neglected condition and in need of urgent repairs although they have got large landed endowments. The Deputy Commissioner, Tumkur, is requested to report whether it is not possible to provide for the proper maintenance of the monuments by an effective administration of the temple lands. The report does not show what action has been taken by the Deputy Commissioner, Hassan District, in regard to the repair of the temples at Honnavara referred to in paragraph 2 of the Government Review on the last year's report and the Director is requested to submit a report in the matter. It is reported that Aimangala, a village 12 miles to the north of Hiriyur, contains an old fort in ruins, that the place is full of interest from an archaeological point of view and that excavations on the site may yield interesting relics. The Director is requested to investigate the matter more fully and submit a report.

An examination of Vimalabodhacharya's manuscript commentary on enigmatic verses contained in the Mahabharata was made during the year and the date of the Mahabharata war and the form of calendar in use during the epic period are reported to have been ascertained. New facts stated to have been gathered by an examination of printed books are—

- (1) the form of secret writing referred to in the Arthasastra,
- (2) the date of the Arthasastra

No D 11972-83—UNI 78-27-5, DATED 8TH MAY 1928.

Government are glad to note that a large number of the monuments in the State were inspected during the year by the officers of the Revenue Department and that inspection reports were furnished to the Director of Archaeological Researches. The Deputy Commissioners are requested to issue needful instructions to the officers who have not yet inspected the monuments in their jurisdiction and to see that all the monuments are inspected at least once a year and that inspection reports are furnished promptly

N. RAMA RAO,
*Secretary to Government,
Development Departments.*

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore
The Deputy Commissioners of Districts.

Exd—P S. R. N.

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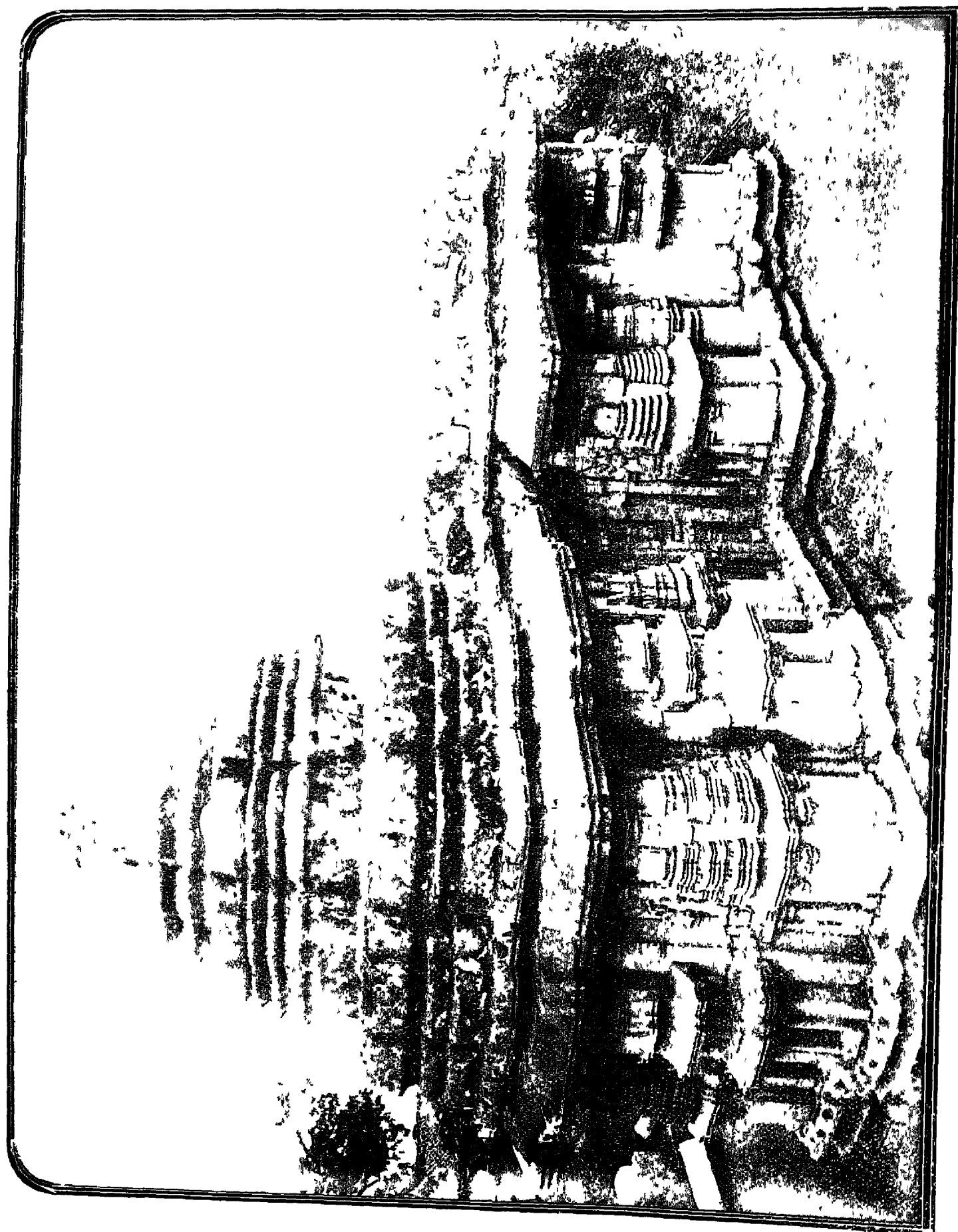
Errata

REPORT FOR 1923.

Page 19	Line 2	read	1029	for	1028
"	" 7	"	1029	"	1028
"	" "	"	23rd	"	3rd
"	" 9	"	24th	"	4th

Omit Lines 13 to 32

"	" 34	"	24th	"	4th
"	" "	"	1029	"	1028
"	" 45	"	23rd	"	3rd
"	" "	"	1029	"	1028



TEMPLE OF KAN IN MAYAN TEMPLES, MAYA

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1927.

TOURS AND EXPLORATIONS

1 The Director and his assistants made an extensive tour in parts of the Districts of Mysore, Bangalore, Hassan, Kadur, Kolar, Tumkur and Chitaldrug. With a view to examine the traditional antiquity of Haralukôte called Manipura, the capital of Babhruvâhana, in the *Sthalapurâna*, an exploration of the locality and the temples situated there was made. Of the three temples found in the place, that of Janârdana is a big temple built according to Châmarâjanagar 93, E C Vol IV, in Śâka 1089 during the reign of Pratâpa Nârasimha of the Hoysala dynasty. The temple is in a dilapidated condition and has no architectural merit of any kind. The Flag-pillar in front of the temple is about 40 feet high. The temples of Ānjanêya and Vîrabhadra are very small and of no architectural merit. With a view to give remote antiquity to the temple of Ānjanêya and magnify the God's power, the author of the *Sthalapurâna* seems to have identified the place with the mythological Manipura, the capital of Babhruvâhana. There is no other evidence to confirm this traditional information. Excavation of this site is not likely to yield any relics of archaeological interest.

PART I —ARCHAEOLOGY

(i) MONUMENTAL SURVEY

2. Detailed Monumental Survey was made during the year in parts of the taluks of Channarayapatna, Dêvanhalli, Tiptur, Kôlâr, Tumkur, Hiriyur and Hosadurga and the following places were visited —Sâgatvalli and Ānatî in the Channarayapatna Taluk, Gangavâra in the Dêvanhalli Taluk, Horamane Kâval and Hatyâl in the Tiptur Taluk, Sîti in the Kôlâr Taluk, Kaidâla in Tumkur Taluk, Hiriyur and Amangala in Hiriyur Taluk and Heggere in Hosadurga Taluk.

3 **Sâgatvalli** —Is a village 5 miles west of Channarayapatna. The Lakshmînârâyana temple in this village is a small shrine in early Hoysala style. It consists of a Garbhagriha, Sukhanasi, a Navaranga and a Porch. Its exterior is not very attractive while the interior is not without interest. The outer wall contains niches and small turrets and there is a plain *Gopura* in stucco and without a *Kalâsam* above the Garbhagudi. The Pillars in the Navaranga are of good workmanship and the ceilings are all deep-cut and of different geometrical patterns. There are two niches in the Navaranga now empty. The Garbhagudi lintel has the figure of Garuda carved on it. The main image is about 5½ feet high standing on a pedestal about 1½ feet. It holds lotus and mace in the two back hands and conch and discus in the two front hands. The image, however, is not of a high order from an artistic point of view.

4. The shrine of the goddess is to the left of the main temple and is now in ruins. The mantapa and the mahâdvâra seem to be later additions. From an inscription on the wall of the temple, Channarayapatna 181, E C V it is learnt that the temple was in existence as far back as 1205 A D, when, according to the inscription, one Herguna . . . chaya made an endowment to the temple.

The temple is a Muzrai institution and has a Jodi of Rs 880 per annum. There are no funds at the credit of the institution

5 **Anati** —Was next visited The village is situated near the northern boundary of the Channarayapatna Taluk The Lakshmî Nârâyana Temple in the village is a simple structure with no architectural merit It consists of a Garbhagudi, Sukhanasi, Navaranga, Mantapa and a covered *Jagah* on either side of the central doorway The ceilings over the Garbhagudi and Sukhanasi and the central ceiling of the Navaranga are well carved The sukhanasi ceiling is the best of these It is divided into nine panels, the central panel having the image of Lakshmînârâyana and the other panels, flowers. The Sukhanasi doorway has got *Dvârapâlakas* on either side, each attended by 2 Chauri-bearers Similarly the Garbhagudi doorway also has *Dvârapâlakas* but with only one Chauri bearer each The lintel on the Garbhagudi has got Garuda carved on it The place between the ceiling and this lintel is beautifully carved with the figure of Narasimha in the act of tearing the bowels of Hiranýakaśipu with Garuda and Prahlâda with folded hands seated at his feet. Turnets and Chauri-bearers are carved on either side of this group

6 The processional image in the temple has the following inscription on its base :
Olagere Śyâ Gôparasayyana maga Subbayyana sêve

“ This is the service rendered by Subbayya, son of Gôparasayya, Village Accountant of Olagere ”

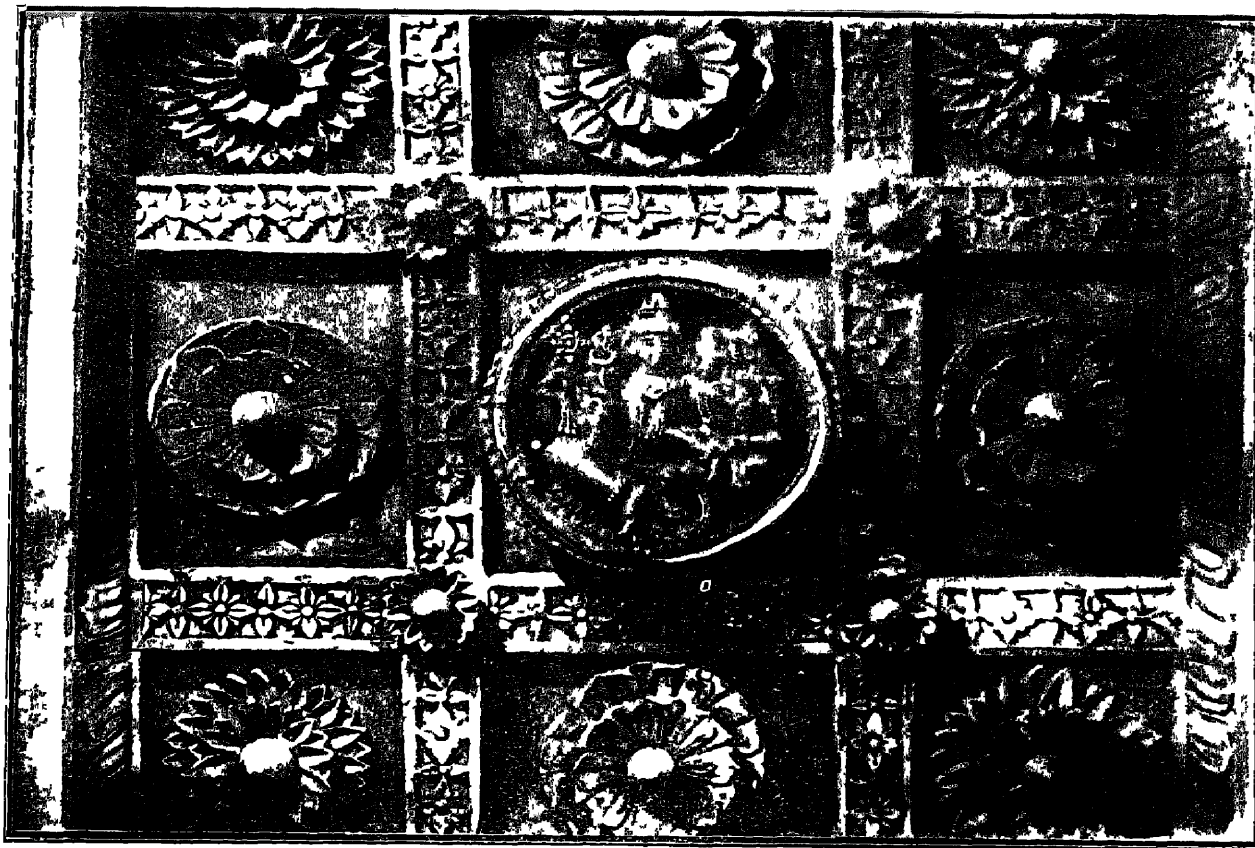
7 There are 2 inscriptions on the beams of the Sukhanasi (Channarayapatna 199-200) which are both dated A D 1139 and which relate to endowments granted to the temple during the reign of Vîraganga Hoysala Dêva.

8 There is an elegant lamp pillar in front of the temple and an inscription on it (—Channarayapatna 201) which states that it was erected in Śaka year 1530 on the 5th of Śrâvana Śukla by the Pâlyagar Tirumala Nâyaka, son of Besaki Timmappa Nâyaka and the image of the Pâlyagar is carved on one side of the Pillar with folded hands facing the temple

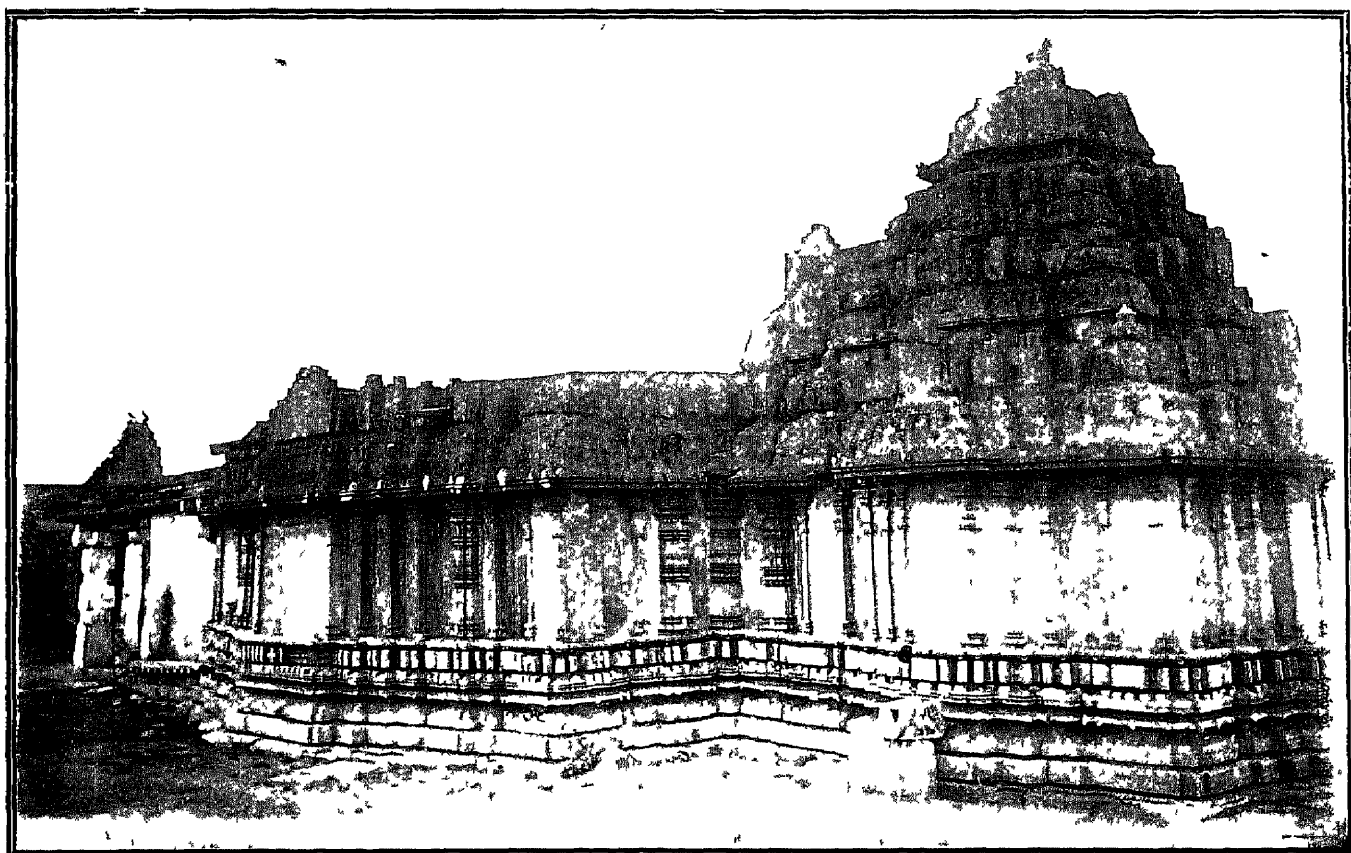
9 **Siti** —In the Kolar Taluk was already noticed in para 15 of the Report for the year 1910 As stated therein the place seems to have been in a flourishing condition in ancient times The hill is full of ruins of old temples of all ages

10. To the east of the Kâlabhairava Temple there is a shrine 14'0 square It seems to be a much older structure than any other in the locality It is in utter ruins, has no image inside and no Gopura on the top On the outer wall, most of which has fallen down, there can be still seen a few carvings which are very interesting There is carved on the right side of the entrance, a cow in the act of milking on head of a linga, similar to the one noticed in para 33, Report for 1913, on the hill at Bettadapura, in the taluk of Hunsur, Mysore District There is also a figure of an ascetic with a loin cloth and ear-rings, holding a staff in the right hand and a water vessel (Kamandala) in the left and a *jôlige* (bag to receive alms) hanging below the left arm-pit The slab with the cow is full of inscriptions in Tamil most of which are however effaced On the left of the doorway there is an elephant with a *mahout* on its back On the side wall is a figure of a devotee and on the back wall a bull with Śiva on its back All these figures are very graceful in outline and there is a peculiar life and movement in all of them which are rarely found in later sculptures

11 The top of this shrine is terraced with bricks of the size 9'' × 6'' × 2''



SUKHANASI CEILING OF LAKSHMINARAYANA TEMPLE, ANATI



NORTH WEST VIEW OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA

12. There are two temples on the top of the hill, one dedicated to Śrīpatīśvara, and the other to Kâlābhairava. The latter faces the south and consists of a Garbhagudi, Sukhanasi, a Navaranga and a detached Mukhamantapa. Two figures of devotees are carved on either side of the entrance to the Navaranga. The central ceiling of the Navaranga is carved with Śiva and Pârvatī on a bull in the middle, surrounded by the figures of nine planets (Navagraha). The pillars of the same are well cut. One of them especially is very ornate. The outer wall of this temple is in early Vijayanagar style and has neatly cut niches at intervals. The central niche on the east wall of the Navaranga is perforated, while others have figures of Kâlābhairava in them. A figure of Shanmukha on a peacock is carved by the side of the perforated window on the east wall and figures of dancing Ganapatī are carved on either side of the niche on the west wall.

13. The Śrīpatīśvara temple is to the west of the Kâlābhairava temple and probably consisted of only a cave-like Garbhagudi originally. What are now seen in front of the same appear to be later accretions added from time to time. There are now two more shrines dedicated to Mahīśāsūramardīnī and Ganapatī on the right of the main shrine and another dedicated to Shanmukha on the left. In front of the Garbhagudi a big Pâtālānkana is built with a *Vasantamantapa* on its side. In front of all this is the Mahadvara in early Vijayanagar style 6'—10" wide and about 13'—6" high. A Basava is carved on the lintel of the Mahadvara.

14. The shrine of the Goddess is to the left of the Śrīpatīśvara shrine and between that and the Kâlābhairava temple. The image has 4 hands 2 of which are in the Abhaya and Varada poses while the other two hold lotus flowers.

15. A jātra is held annually on the lunar new year's day (in March).

16. At the foot of the hill there are two temples, one of which is called Jōgi Dēvasthāna and the second Virabhadra Dēvasthāna. Both these are heaps of ruins. There are two beautifully carved *Vnaqals* in the first temple. In front of the second temple is a lamp-pillar on which figures of two devotees are carved with an inscription to the following effect: "Yabayadaya's only refuge is Bayaredēva." The Bhairava image however is intact lying in the midst of the debris. The Kalyanamantapa used on ceremonial occasions is in a dilapidated condition and needs urgent repairs.

17. **Horamane Kaval**—Is about three miles to the North-East of the Bânasandra Railway Station. In the heart of the Horamane Amritamahā kâval there is a temple dedicated to Kêśava. It is a fairly big temple being about 70'×24'. The temple faces the East and its plan is irregular. There is a Pâtālānkana of about 24' square in front. Behind this, the temple proper is built on a plinth 4 feet high above the level of the Pâtālānkana. A central opening in a covered verandah of 8' feet deep and with four massive pillars leads into the Navaranga 24'—6" square. At the farther end of this Navaranga are three cells two of which, the central one and the other to its left have Sukhanasi whereas the third has no Sukhanasi but is directly attached to the Navaranga. All these cells perhaps contained images but at present there is only a small uninteresting Kêśava figure in the Central cell. The temple is in Dravidian Style with a small Gopura in the same style over the central shrine. To the south of the temple, and in a line with the main shrines, another shrine with a Sukhanasi and a porch is attached to the temple. On either side of the doorway which leads from the porch into the Navaranga figures of cow-boys are carved in their characteristic dress and pose.

18. The figures of the cowboys are represented with their heads covered with the usual hood made of folded *Kambali* or woollen cloth and leaning on the staves held

in their hands. Similar figures found at Hampe are reproduced by Rev. Heras in the issue dated October 1926 of the Mythic Society Journal of Bangalore and are identified by him with the famous Kempe Gauda of Mâgadi, Bangalore District. This kind of carving is a feature peculiar to this temple and is found in no other temple so far discovered in the whole of the State. See Plate IX

19 The safety of the structure is much endangered by a mountain stream which has changed its course in recent years and is flooding the temple premises during the rainy season

20 **The Channakesava temple at Channarayapatna**—Is a small neat temple in the Hoysala style of architecture. It consists of a Garbhagriha, Sukhanasi and a Navaranga with 2 pials one in front of the other at different levels. The exterior wall is not carved with figures as in other important Hoysala structures. But its interior is very interesting. The pillars of the Navaranga are well carved and the railings contain intricate geometrical designs of diverse types. Plates II and III give the plan and the rear elevation of the temple

21. **The Isvara temple at Gangavara in the Devanhalli Taluk**—Is a very old dilapidated structure. Its interest lies in a lion pillar among others of the outer Prakara. See Plate V. This is a relic of the Pallava style usually met with in all the Pallava temples in the South of India. The pillars of the temple and also other ornaments found on the frieze of the ruined Mantapa to the left of the entrance to the temple unmistakably speak of the Pallava influence within the State

22 The only other temple where Pallava influence can be traced is the Bhoganandîśvara temple at Nandi Chikballapur Taluk

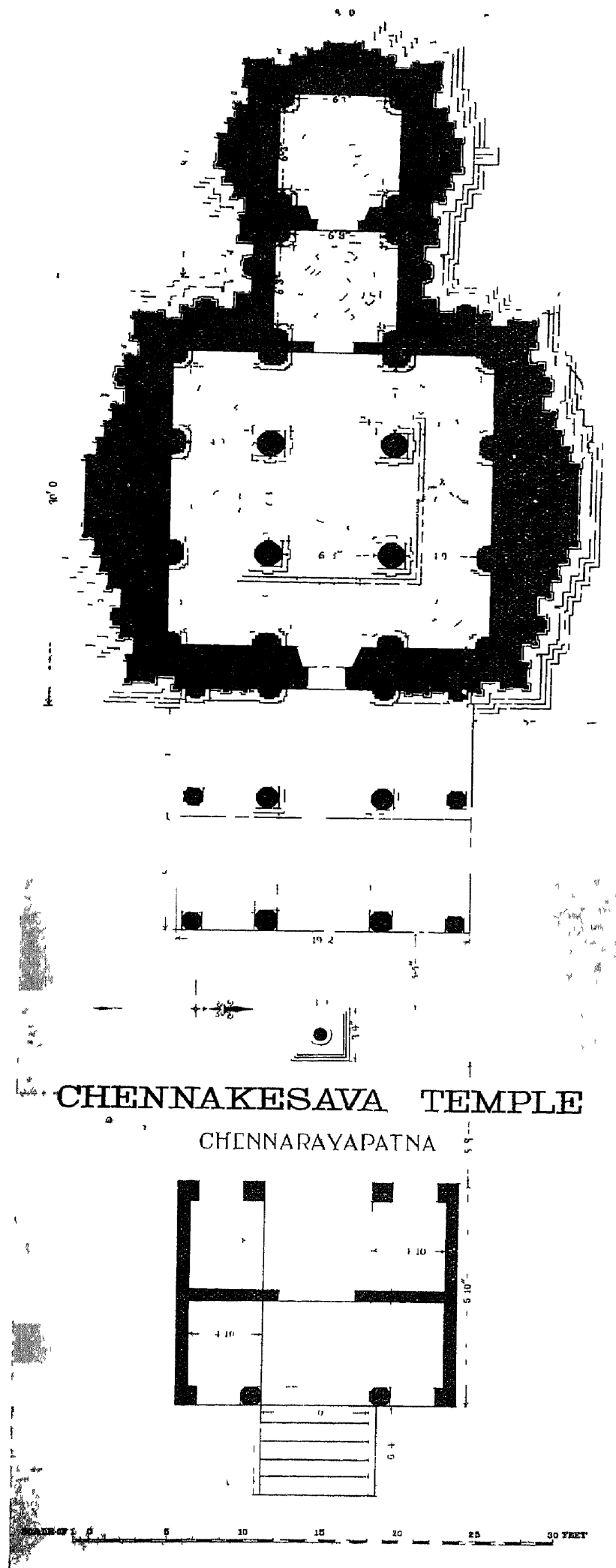
23 The temple consists of the usual Garbhagriha, Sukhanasi, and Navaranga and Mukhamantapa with a small Gopura over the *sanctum-sanctorum*. Dwarf pillars and plain structure without ornamentation coupled with the usual characteristic features of the early Dravidian style go to show that this temple must be one of the earliest Dravidian buildings in the State, perhaps much earlier than the temple at Nandi which is assigned to 10th century A D. There is however no precise epigraphical evidence to fix the date of the monument at Gangavâra.

24 Two small inscriptions on the doorways of the temple state that those doorways were fixed by two devotees and the inscriptions are assigned by Mr. Rice to eleventh century A D (77a and 77b of Devanhalli E C IX). The deity is called Tablêśvara by the people but Sômêśvara in the inscriptions

25 **Hatyal**—On a small hill a few miles north of the Bânasandra Railway Station there is a temple called Kambada Narasimha temple. It consists of a Garbhagriha, Sukhanasi, a Navaranga and a verandah. The temple is simple and has no architectural merit. The main image is about 4' high from ground level and has 10 hands. Two of the hands hold the body of Hiranyakasipu, two more are tearing the entrails from the abdomen and while two more hands hold the intestines taken out of the body. In the remaining four hands, mace, discus, lotus and conch are held. Prahlâda is standing in front with folded hands and Lakshmî is sitting at the feet of the God.

Images of Âlvâr, and Dêśika are in the Sukhanasi.

26 A Jâtra is held annually on the full moon day of Chaitra. The outer Prakara is in a dilapidated condition and requires rebuilding. A small room has been recently constructed for the convenience of devotees. The temple is stated to have ample funds at its credit. If it is so, a portion of the same may be spent in setting right the surroundings of the temple



PLAN OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA

27 **Kaidala** —The village is situated about 4 miles to the South-West of Tumkur and contains a few temples of some importance. These have been partly described in para 10 of the Report for 1918

The Channakêśava temple in the village is a monument in the Dravidian style of architecture. The main temple consists of a Garbhagudi and an open Sukhanasi and a Navaranga with door-ways opening to the north and the south. The figure of Channigarâya faces west and is about 5 feet 6 inches high standing on a pedestal of about 2½ feet in height. The image holds conch and discus in the two back hands and lotus and mace in the two front ones. The *prabha* behind has got the ten incarnations of Vishnu carved on it. Two female figures called Śrîdêvi and Bhûdêvi are standing on either side of the image. Garuda is carved on the pedestal as usual. Gaja Lakshmi is carved on the lintel over the Sukhanasi doorway. On either side of this, Dvarapalakas of big size are standing.

The pillars of the Navaranga are octagonal in shape and the ceilings are plain. The west wall of the Navaranga has a perforated window. A few feet away from the west wall and right in front of this perforated window is a shrine dedicated to Garuda. The image of Garuda is about 3 feet high and stands with folded hands. This shrine consists of a Garbhagudi and a Verandah measuring 3 Ankanas.

To the left of the Garuda shrine and in a line with it there is a small Ranga Mantapa with elegantly carved sixteen-sided pillars.

The Mahadvara is built in Vijayanagara style and has a beautiful doorway. The pillars on the front Verandah are artistically carved with riders and yalis. At the entrance of the Mahadvara, images of Râma, Lakshmana and Sîtâ are carved on the wall to the right and Râmapattâbhishêka on the wall to the left. Riders on horses, elephants and camels are also carved on the walls.

The tower over the Mahadvara is in stucco and seems to be a later addition, as it has some features of Mahomedan style of architecture.

The temple is in a neglected condition and stands in need of urgent repairs. The shutters of the south doorway of the Navaranga are all gone and it is necessary that new shutters should be provided. The Garuda shrine is in utter ruins. It is stated that the annual car-festival has ceased. The temple is a Muzrai institution said to have some amount at its credit. It is also stated that the temple possesses large landed property the whole of which is in the enjoyment of the Archak. It may be possible to find some funds for the repairs of this important temple by leasing out the temple lands annually to the best advantage possible.

The Gangâdharêśvara temple to the west of the above temple is a structure in early Hoysala style. It consists of a Garbhagudi, a Sukhanasi and an open Navaranga. The Navaranga has flights of steps with carved elephants on either side. The stone railing all round the Navaranga is carved with elephants and flowers. The Navaranga is now closed with mud walls. The Gopura over the Garbhagudi seems to have been built in stucco at some later time and is very ugly. The Archak of this temple does not live in the village nor does he seem to be satisfactorily discharging his duties. The temple which is otherwise good from an architectural point of view is marred by the ugly mud walls. They should either be pulled down or replaced by masonry walls.

The village has got two more temples at its north side. The Gaurîśvara temple is a very small structure consisting of Garbhagudi and a Sukhanasi. The Râmêśvara temple consists of Garbhagudi, an open Sukhanasi and a Navaranga. The Linga in the Garbhagudi is of a fairly big size being about 3-6" high. The temple faces east and

the north wall has got a niche which perhaps served as a recess for the image of the goddess. Two flowers are carved on the lintel on the Garbhagudi doorway. The tower is in stone and is elegant in outline.

Both these temples are in utter ruins. It is learnt that these temples have large land endowments. Still the temples are not properly cared for.

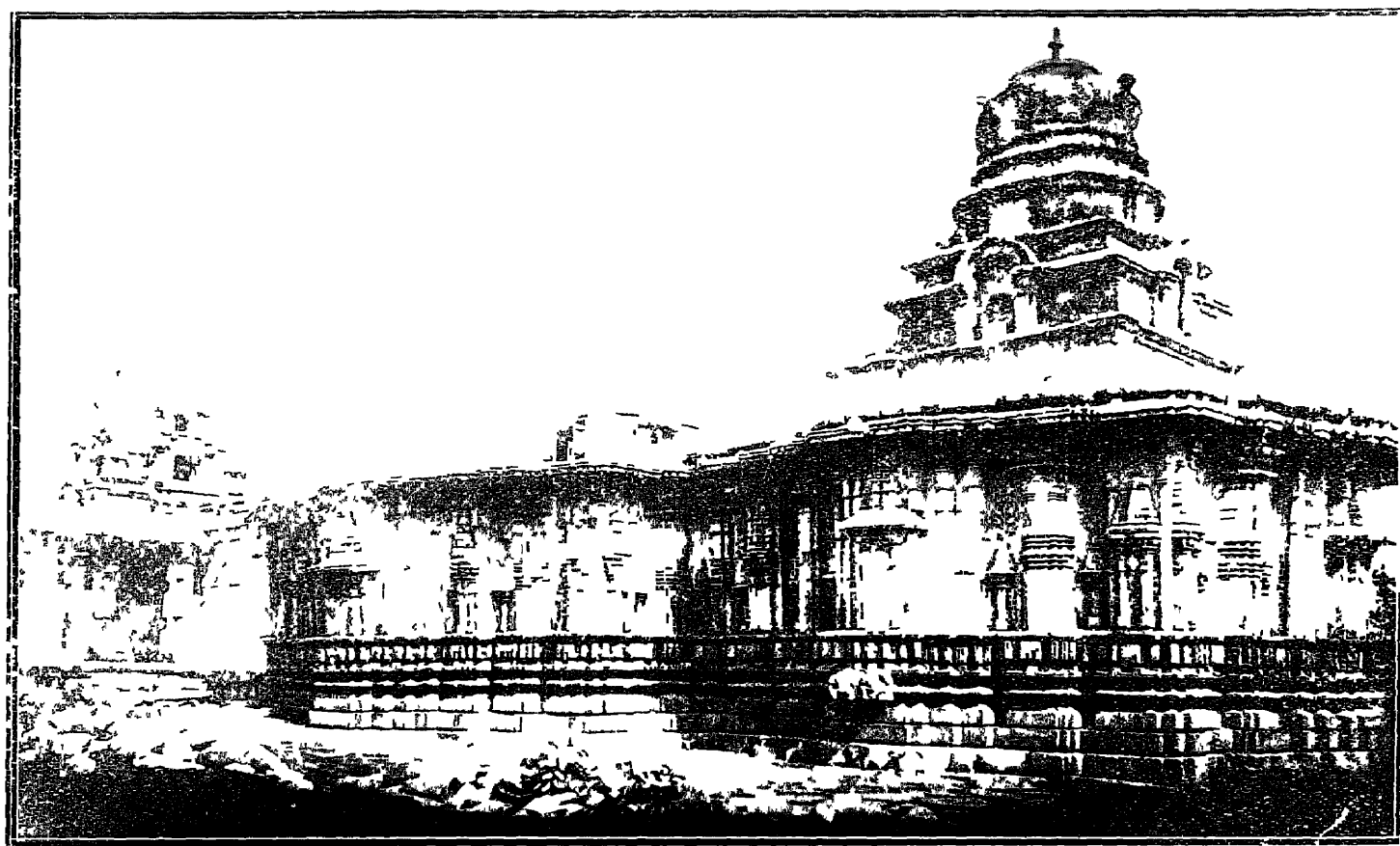
28 **Hiriyur** —The Têrumallêśvara or Tyânamallêśvara, as it is popularly called, is a pretty large structure in the Dravidian style and has been noticed in para 24 of the Report for 1918. It consists of a Garbhagudi, a Sukhanasi, and a Navaranga with a Mukha-Mantapa with entrances on all the 3 sides. The gopura over the Mahadvara though lofty is not very pleasing in proportion and details. The Mukhamantapa has been rendered a public thoroughfare by the opening up of a gate-way in the compound wall on the west-side against a road which terminates at that point on the opposite side. Paintings on the ceiling of the Mukhamantapa are quite recent and may be ascribed to the latter part of the 19th century. The colour is still bright and pleasing but the technique exhibited is not of a high order.

The temple belongs to the Vijayanagar style of buildings and would have looked much better but for the innumerable layers of whitewash. This thick crust has covered all delicate carvings of the doorways and pillars and has converted this beautiful edifice into a plain structure of an ordinary type. It is high time that this bad system of whitewashing stone structures is done away with. The temple may instead be given a thorough wash every year with water and the chunnam should be scraped wherever possible.

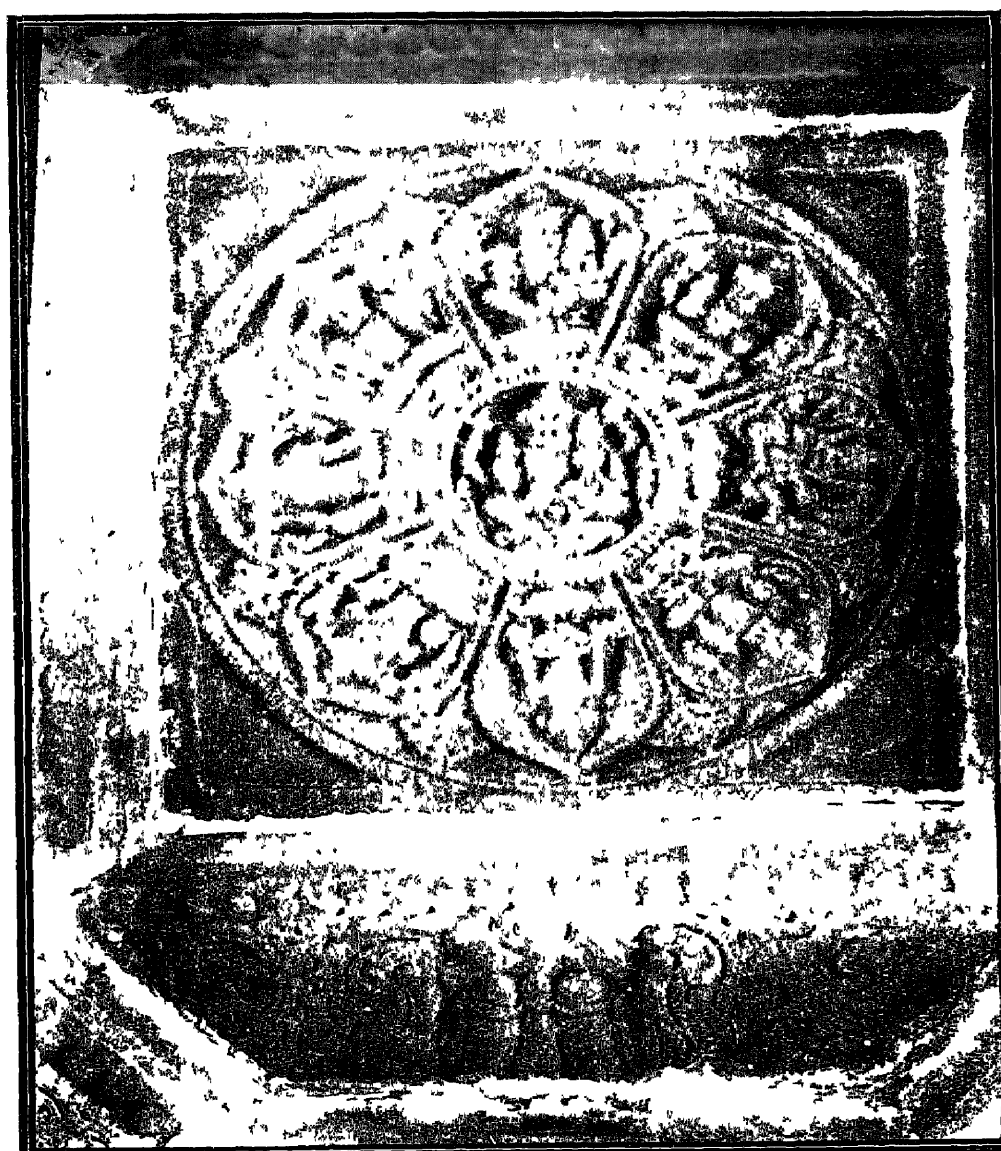
29. **Aiyamangala** —A village twelve miles to the north of Hiriyur contains an old fort in ruins. The fort is small in extent being only about a furlong in radius all round. The fort-wall is massive and several feet thick, made of thin flakes of stone of a conglomerate variety found in the locality. It is surrounded by a deep moat most of which has however silted up. The interior of the fort is a heap of ruins full of mounds and deep pits. There is an Îśvara temple in early Vijayanagar style. The slabs of the walls have been torn away and the Linga inside it has been disturbed by treasure hunters. Two stone up-rights standing in the centre of the fort perhaps indicate the site of an older temple. An inscription stone, Hiriyur I E C XI, which is dated 975 A. D. is lying close by. The place is full of interest from an archaeological point of view and an excavation of the site may bring to light interesting relics.

30 **Heggere** —The Pâisvanâtha Basti at Heggere, Hosadurga Taluk, is a first class Ancient Monument. It has been described in para 32 of the Report for 1918. It is a small neat structure of potstone built in early Hoysala style. The temple is not over-burdened with too much of delicate carvings as in other Hoysala structures and consequently the quality of restraint so essential in all specimens of best architecture is well illustrated in this Monument. On the last occasion when it was inspected, it was noticed that the Basti was in a very bad condition. But the repairs recently effected at a cost of Rs. 800 have to a great extent arrested its decay. There are three more temples outside the village. They are all in ruins and beyond repair. Of these the Galagêśvara temple is the most interesting. The perforated wings and the pediment of the front doorway are among the most beautiful works of Hoysala art and deserve to be removed and preserved in a Museum.

31. The Sarasvati figure found in the Navaranga of the Kallêśvara temple when it was last inspected, is now missing. It is reported that it has been removed to Hosadurga and kept in front of the Taluk Office building there.



NORTH WEST VIEW OF CHANNAKESAVA TEMPLE AT GRAMA



NARASIMHA CEILING IN THE FRONT PORCH OF YOGABHOGA NARASIMHA TEMPLE AT GRAMA

(ii) PROTECTION OF MONUMENTS.

32. Inspection Reports of institutions received during the current year are given in Appendix C.

33. Estimates for the repairs of the following Monuments were received during the year —

	Rs
1 Gumbaz at Seringpatam	2,408
2 Hariharêśvara temple at Harihar	1,510
3 Sômesvara temple at Sômpur, Tarikere Taluk	498
4 Temples at Toanur, Seringapatam Taluk	4,300
5 Lakshminarasimha temple at Bhadravati, Shimoga District	2,523
6 Mallêśvaraswami temple at Midigêsi, Maddur Taluk	385
7 Venkataramanasvami temple at Midigêsi	80
8 Devaganga Ponds at Nagai	359
9 Isvara temple at Arsikere	1,250
10 Mârkaṇḍêyasvami temple at Khândya, Chikmagalur Taluk	4,842
11 Lakshminârâyanasvami temple at Hosaholalu, Krishnarâjpet Taluk	8,155
12 Tripurântakêśvara temple at Belgami, Shikaripur Taluk	1,830
13 Nandikêśvara temple at Nanditâvare, Harihar Sub-Taluk	10

34 The Muzrai Commissioner has in his Order No D Dis 159—26-27, dated 21-1 27 sanctioned an estimate for Rs 1,389 for the repairs of Sadâśiva temple at Nuggihalli, Channarayana Taluk

35. The Deputy Commissioner, Kolar District, reported that Hyder's birth place at Bûdikote, was completely enveloped with prickly pear and suggested that the matter may receive immediate attention of the Department. On a recommendation made by this Department, the Government have passed orders requesting the Chief Engineer to have the work carried out expeditiously at a cost of Rs 332

36. As stated in para 65 of the last year's report, a recommendation has been made to Government for the appointment of a watchman to watch the Aśoka Edict at Brahmagiri in the Molakâlmuru Taluk. The Government have in their Proceedings of the 17th February 1927 ordered the discontinuance of the allowance of rupees six that was being hitherto paid to the Archak of Jatanga Râmêśvara temple for this purpose and have sanctioned the payment of rupee one for this purpose, out of the savings, to the watchman appointed by the District Board to take care of the Mutt Building situated on the Hill

37. The Amritêśvara temple at Tarikere is a First Class Monument and it has suffered much in recent years at the hands of mischievous people who often made the premises dirty and mutilated the carved figures of the temple. The appointment of a watchman for this temple was therefore urged last year. The Government have been pleased to sanction the appointment of a watchman on rupees eight per mensem with effect from 1st July 1927 for a period of two years in the first instance, the cost to be met from the funds of the Archaeological Department

38. In accordance with letter No D 9194—Edn 224-26-54, dated the 26th April from the Secretary to Government, Development Departments, the temples at Grâma, Hassan Taluk, were inspected and a report submitted to Government recommending the inclusion of Chennakesava and Yogabhoga Narasimha temples as Monuments of Second Class. Government have since approved of the recommendation (G. O No. D. 273-6—Edn. 229-23-65, dated 8th July 1927)

PART II—MANUSCRIPTS.

(1) THE DATE OF THE MAHABHARATA WAR.

39 In his commentary on the enigmatic verses interspersed in almost all the parvas of the Mahâbhârata Bhagavad Vimalabôdhâchârya furnishes some reliable data to determine the date of this great event in the history of India. As he refers to Dêvasvâmi, Vikramâditya, Janamêjaya, Bhôja of Dhâitâ and other earlier commentators on the difficult verses of the Mahâbhârata, there is reason to believe that Vimalabôdha's commentary is based on traditional lore and can be relied upon.

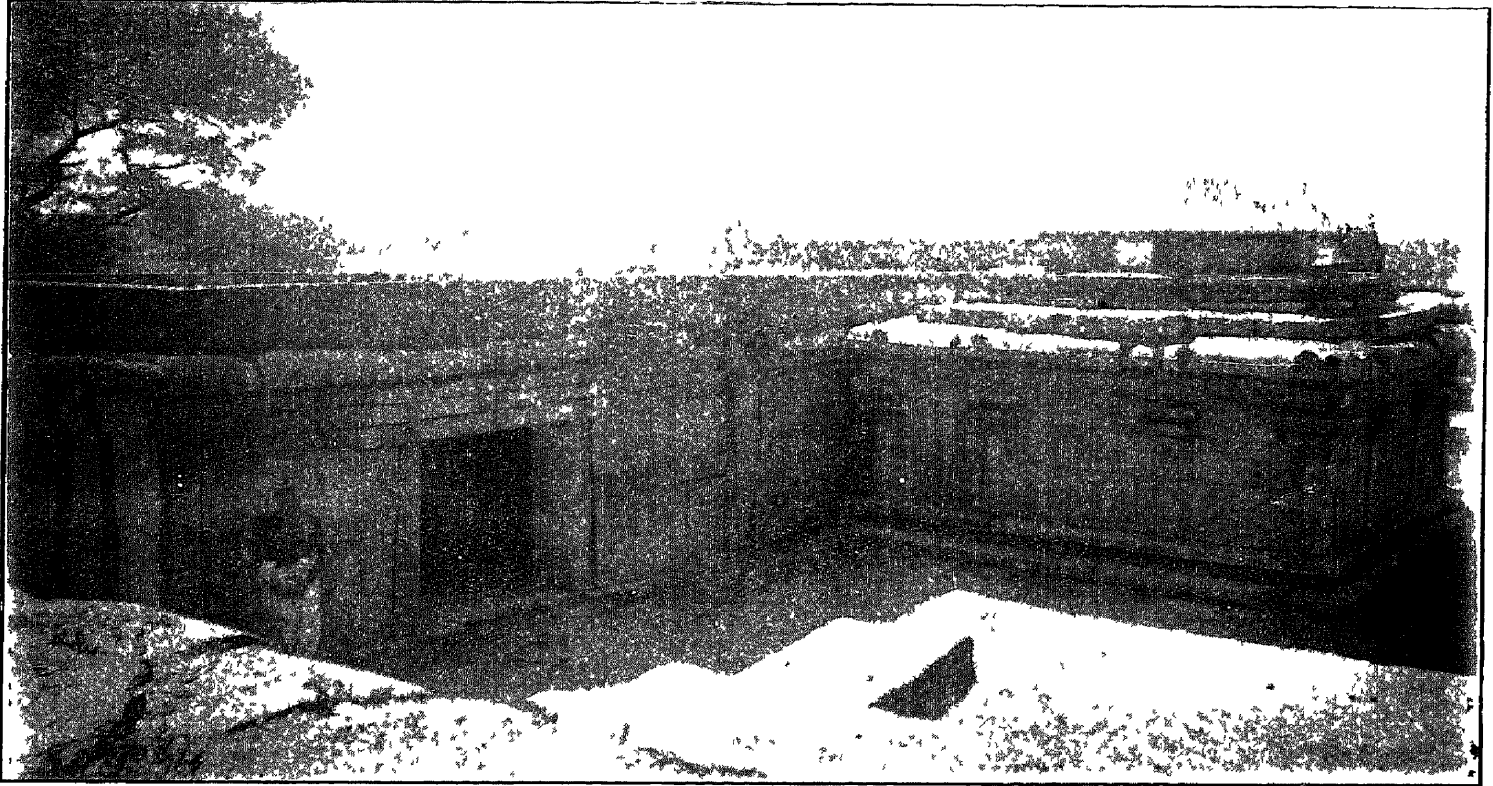
The manuscript of the commentary contained in the Oriental Library is, however, very corrupt and no correct manuscript has yet been found. Still an attempt is made here to interpret it. The portion of the commentary relating to the date of the war is quoted below in extenso and a tentative translation of the same in English is also given. A scheme of the Calendar of the time is also appended.

40 A perusal of the commentary will make it clear that during the time of the war the lunar months counted were *pûrṇimānta*, i.e., from full moon to full moon and not *amānta*, i.e., from new moon to new moon, as is done now-a-days. The war begins on the thirteenth lunar day of the light half of Kârtika (November) under the generalship of Bhîshma and ends in the course of eighteen days ending with the Amâvâsyâ or new moon day of the following Âgrahâyana or Mârgaśîrsha month. When a light half of a month is said to have preceded a dark half of a subsequent month, as Kârtika full moon is stated to have preceded the new moon of the following Âgrahâyana month in the present case, there is no doubt whatever that during the Mahâbhârata period months were counted from full moon to full moon.

41 From the statement made by Balabhadra that he set out on his pilgrimage on the day with the constellation Pushya and returned on the 42nd day with the constellation Śravana, that day being the memorable Amâvâsyâ day which proved fatal to Duryodhana, it is clear that the moon was regarded as traversing forty-one constellations, i.e., nearly $1\frac{1}{2}$ revolutions in the period of 42 days. This means, in other words, that the moon was regarded to traverse nearly a constellation or 13° a day. This is one degree more than the average velocity now fixed. This explains the supposed ominous union of seven constellations on the third lunar day of the dark half of Kârtika mentioned in the commentary. It is probable that while the full moon terminating the Âśvina month (September) happened in the constellation Mûgaśîra, it was believed to have taken place in the constellation, Revatî,—a clear mistake of about 66 degrees.

42 It can also be clearly seen that this kind of error in the theoretical calculation was occasionally being set right by actual observation. Without actual observation of the position of the moon, it could not be stated that the moon was rather in the constellation Pushya than in Krittikâ on the third lunar day of the dark half of Kârtika, a point at which the moon was expected to be according to the theoretical calculation of the day. Relying upon the accuracy of their own theoretical calculation of the velocity of the moon and other planets per day, the only explanation they could offer for any error in the actual position of the planets was "an ominous deviation" from the fixed rate of motion portending evil to mankind.

43. From this it follows that the theoretical calculation of the position of planets was inaccurate to a degree or two and that the accumulation of this error was being set right by actual observation made at intervals. Rough as was their observation by



NORTH WEST VIEW OF TABLESVARA TEMPLE AT GANGAVARA



LION PILLAR IN THE PRAKARA OF TABLESVARA TEMPLE AT GANGAVARA

naked eye, the observed points may be presumed to have been accurate to $\frac{1}{2}$ or $\frac{3}{4}$ of a degree though not to a second or a minute.

44. Now, it is stated that Bhîshma fell on the 7th lunar day of the dark half of Āgrahâyana and that having laid himself on the bed of sharp-pointed arrows on the 11th lunar day of the same fortnight, he lived or retained his life till the arrival of the winter solstice on the 8th lunar day of the dark half of Mâgha. It is more than probable that the day of winter solstice or Uttarâyana was the first lunar day of the first half of Mâgha and that Bhîshma did not die till seven days after the arrival of this auspicious day. It was a belief with the ancient Indians as with the modern that death during the day time of any lunar day of the light half of a month during the six months from winter solstice to summer solstice will lead to heaven. But Bhîshma happened to die on the 8th day of the dark fortnight. He is however said to have consoled himself by saying that as the day was within the first quarter of the month succeeding a moonlit fortnight of the previous month, it might be regarded as being equal to the light half. Even to-day Indian astrologers are wont to regard the moon during the first five or seven days of any dark fortnight as being almost a full moon and auspicious.

If the 8th lunar day of the dark half of Mâgha was the day of winter solstice, then it may be presumed that the solstitial point receded by seven days or seven degrees during the epoch of the Vêdânga Jyôtiṣha. From this it follows that the Mahâbhârata war occurred about 500 years earlier than the period of the Vêdânga Jyôtiṣha. If, on the other hand, the winter solstice happened on the first day of the Mâgha then the epoch of the war may be presumed to be the same as that of the Vêdânga Jyôtiṣha, 11th or 12th century B C. It is however to be noted that according to the Vêdânga Jyôtiṣha the months were reckoned from new moon to new moon, whereas the counting according to the Mahâbhârata was from full moon to full moon.

45. The Vêdânga Jyôtiṣha says regarding the position of solstitial colure as follows —

Prapadyêtê Śravishthâdau sūryâ-chandramasâv udak I

Sarpârdhe dakshinârkastu mâghaśrâvanayos sadâ II

“At the commencement of the constellation Śravishthâ, the Sun and the Moon proceed towards the north and at the middle of the constellation, Āślesha, the Sun goes to the south, the former (i.e., Uttarâyana) happens in the month of Mâgha and the latter in the month of Śrâvana always.”

46. That the Mahâbhârata war took place about 1,200 B C, is corroborated by the statement made in the Puranas that from Parikshit to the end of the Nandas there elapsed a thousand years.

47. The Text of Vimalabôdha's commentary runs as follows —

Atraivodyogaparvan —

Kaumudê mâsî revatyâm śaradante himâgame I

Sphîtasasvayute kâlê kalpah kalpavatâm vara II

asyânthah I

Kaumudî Kârtikapûrṇimâ tadyogâtkaumudah âśvino mâsah Sa cha ¹ shad-vimśe revatyâm Kṛishnatritîyâyâm ² bhagavad-yânam Asyaiva ³ kṛishnâsh-tamyâm bharanyâdî pushyântah sapta-nakshatran amṣhta-vaśâd ekayoga-bhûtâyâm

1 tasya cha

2 Kṛishna-shashthyâm

3 asyaivâshṭâvimśe kṛishnâsh-tamyâm.

Yudhishtīrasamīpe Śikrīṣṇāgamanāt ubhaya-balasya Kurukshētra-gamanam*
Baladevena tīrtha-yātrā cha Tadanu saptamāddivasād amāvāsyā bhaviṣhyatīti
Kṛṣṇavākya a nāvāsyāyām śibira-nirmāna-pūrvakam yuddhārambhāya sangrāma-
bhūmyavataranam Tadanu Kārtikadvādaśyām¹ arishtavaśena trayodaśī-chatur-
daśī-pūrnimātītītraya-yogāt aparādine nirgatatrāyodaśyām Bhīṣmayuddhā-ram-
bhah

Tadanu daśabhir dinaiḥ āgrahāyanyām kṛṣṇasaptamyām² Bhīṣmapatanam.
Tadanu pañcabhir dinaiḥ kṛṣṇadvādaśyām Dronapatanam. Tadanu dinadvayena
Karnapatanam chaturdaśyām Tadanu amāvāsyāyām Salyapatanam Balabhadra-
gamanam cha Duryodhanorubhango rātrau sauptikam cha. Tathā cha Gadā-
parvam Balabhadravākya —

Chatvarimsād ahāny adya dve cha me nissītasya vai l
pushyē cha samsthitaśchāham śravanē punar āgataḥ l

Salya, chap. 34, 6.

iti Balabhadra-vākya¹ āśvīnāśtavinimśe Balabhadratīrthayātrā bhūtā Āgrahāyanā-
māvāsyāyām³ tīrthayātrām samāpya Balabhadrasyāgumanam Kārtika trayodaśī⁴
dināt prabhṛti Āgrahāyanānavāsyādinaparyantam⁵ ashtādaśābhyantara ēva mahā-
bhārata-yuddha-samāptih

Atra viśēṣah —Uktam Ānuśāsane dānadharme Yudhishtīravākya.

Uśitvā sārvarīḥ śīmān pañchāśannagarottame

iti, Āgrahāvana-laṣamīdināt prabhṛti māgha-praveśa-sankrānti-dinaparyantena
pañchāśaddināni bhavantīti vyākhyā Āgrahāyanāikādaśī-dinātprabhṛti⁶
māghasankrānti-kṛṣṇāśtami¹ dinam yāvat ashtā pañchāśaddināni bhavanti. Tathā
cha dānadharme Bhīṣmavākya

Parivṛitto hi bhagavān sahasrāmśur divākaraḥ !
ashta pañchāśatam rātryaśśayānasyādya me gatāḥ !
śareshu mātāgīṣhu yathā varṣaśatam tathā !
māgho yam samanū prāpto māsah punyo yudhishtīra !

Anu Chap 273, 26-28.

Yadyēvam katham kṛṣṇāśtamyām mṛitasya Bhīṣmasya śuklāśtamyām
karma vidhīyate

Tathā cha dānadharme Bhīṣma-vākya —

Tribhāgaśēṣah pakṣho¹ yam śuklo bhavīti m arhati !

Anu Chapter 273, 28.

“In the same Udyōga-parva —

‘O, the best of those who are possessed of the knowledge of time, the epoch
(of the Great War began) in the month of Āśvina, the full moon of which happened
in the constellation of Rēvatī, at the end of autumn and the beginning of the dewy
season with the abundance of crops’

The meaning of this is —

The word Kaumudī means the full moon of the month of Kārtika. (i.e., at the
end of Āśvina). As the end of the previous month is connected with this full moon,

1. Kārtikadvāvimśe

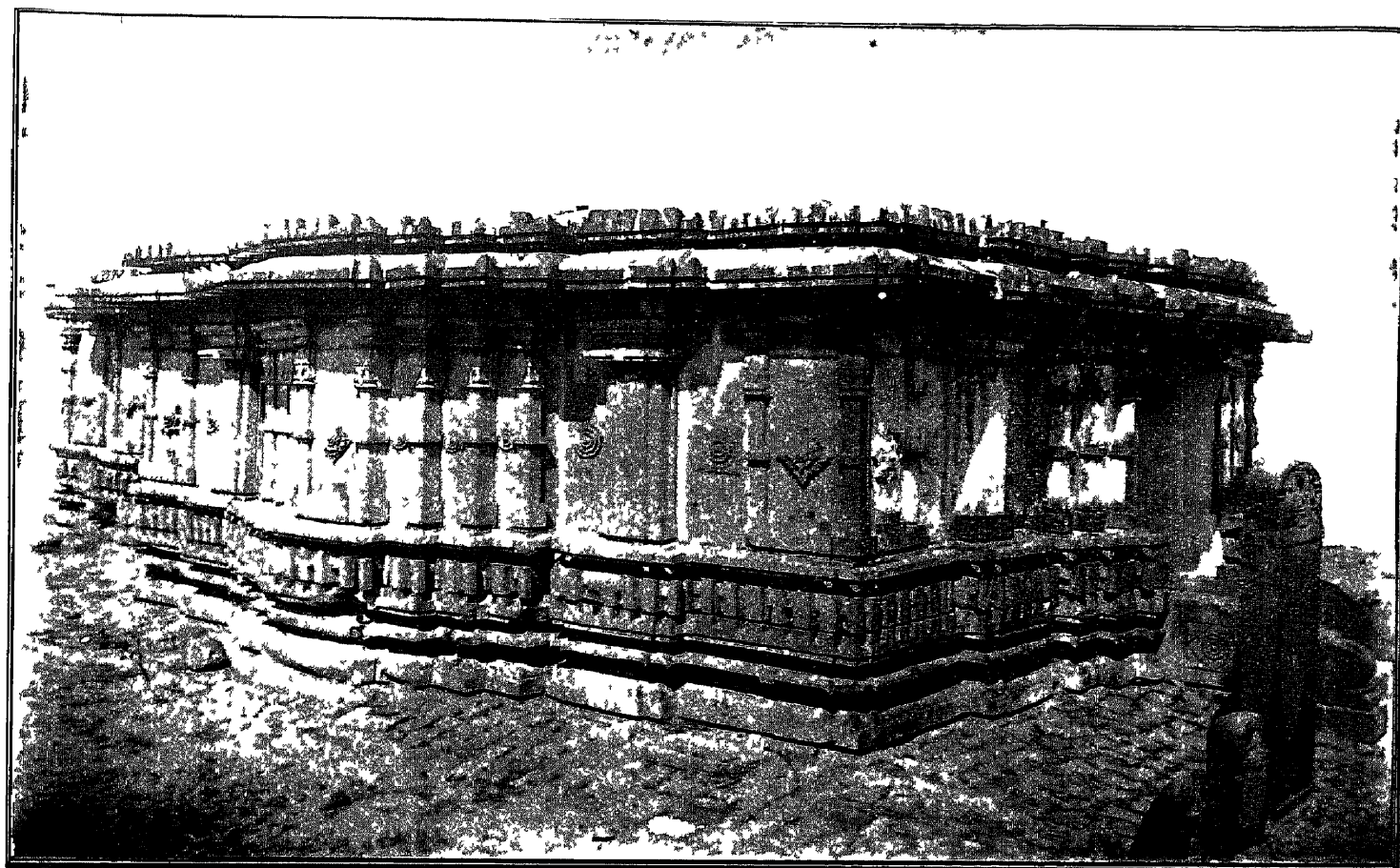
2. Tīrtiya Kṛṣṇasaptamyām

3. Āgrahāyana daśame : māvāsyāy m

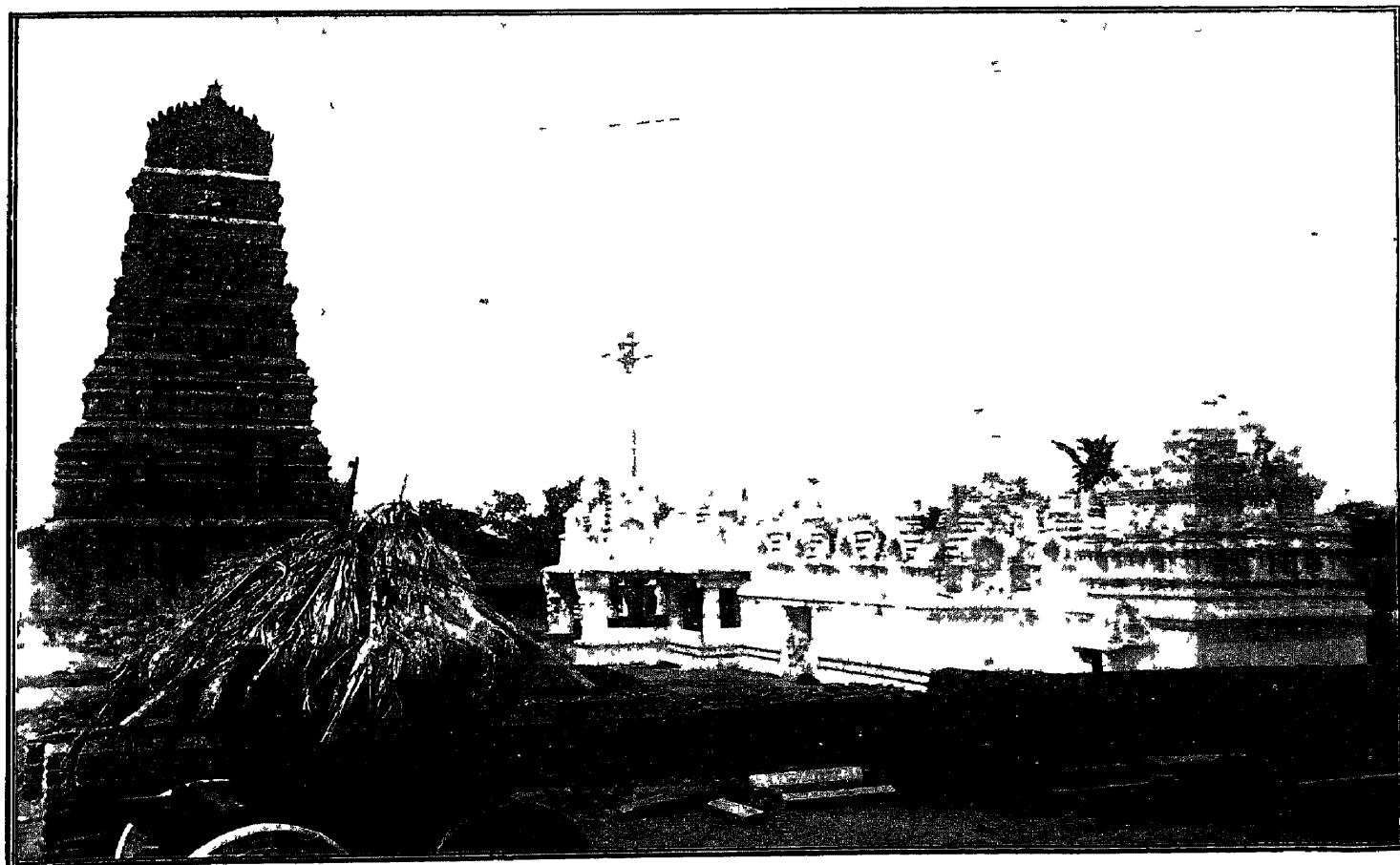
4. Kārtikatrāyovimsatprabhṛti

5. Ashtādaśābhyantara

6. Āgrahāyanatīrtiya dinātprabhṛti



NORTH EAST VIEW OF PARSVANATHA BASTI AT HEGGERE



NORTH EAST VIEW OF TERUMALLESVARA TEMPLE AT HIRIYUR

the Āśvina month is called Kaumuda. This full moon-day happened on the twenty-sixth constellation, Revatī. The Lord's (Krishna's) journey began on the third lunar day of the dark half of Kārtika. Then on the 8th lunar day of the same dark half of Kārtika with the 28th constellation, i.e., Bharaṇi united unnaturally and ominously enough with the seven constellations ending with Pushya, Krishna arrived at the camp of Yudhishthira. The very day the opposing armies marched to the Kurukshêtra, and Balabhadra set out on his pilgrimage. Then on the day of Amāvāsyā (new moon) which, as predicted by Krishna, occurred seven days after the arrival of the armies at the Kurukshêtra, the opposing armies marched to the battle-field after making their encampments in the rear.

Then on the 13th lunar day, after the 12th lunar day of the light half of Kārtika, on which the 13th, the 14th and the 15th tithis came together, the battle ensued under the command of Bhīshma. Then in the course of ten days ending with the seventh lunar day of the dark half of Āgrahāyana (Mārgaśīrsha) there was Bhīshma's fall.

Then in five days ending with the 12th lunar day of the same dark half of Āgrahāyana there was Drōṇa's fall.

Then in two days ending with the 14th lunar day of the same dark half there was Karna's fall.

Then on the day of the new moon there occurred together Śalya's fall, Balabhadra's return from his pilgrimage, the breaking of the thighs of Duryōdhana, and other exploits in the same night.

In the Gadāyudhaparva Balabhadra says — 'From the day of my setting out for pilgrimage to this day of my return there have elapsed 42 days. I set out on the day with the constellation Pushya and returned this day with the constellation Śravaṇa.'

From this statement of Balabhadra it is clear that Balabhadra set out on the third lunar day of the dark half of Kārtika and after completing his pilgrimage returned on the new moon day of Āgrahāyana and that within the period of eighteen days from, on thirteenth day of the light half of Kārtika to the 15th Amāvāsyā day of Āgrahāyana, the war terminated.

48. The following facts deserve particular notice here —

At the close of the Ānūsāsana Parva treating of Dāna and Dharma, Yudhishthira says :— 'Having lived for 50 days in the suburb of the city, Bhīshma waited for the arrival of the winter solstice.'

The fifty days referred to in the above verse, are those from the 10th lunar day of Āgrahāyana to the day of winter solstice on the day of entry of the month of Māgha. But the number of days from the 10th lunar day of the dark half of Āgrahāyana to the 8th lunar day of the dark half of Māgha will however amount to 58. Accordingly Bhīshma says in the Dānadharmā Parva — 'To me lying on the bed of sharp-pointed arrows there have elapsed 58 days and the duration appears to me like a hundred years.'

'How is it then,' it may be asked, 'that while Bhīshma died on the 8th lunar day of the dark half of Māgha, the anniversary rite in his memory is being performed on the 8th lunar day of the light half?' In reply to this Bhīshma himself has said as follows —

'The month has three out of four parts yet to run, and hence the part just elapsed deserves to be a light half.'

49 The Calendar of the Mahâbhârata War.

Âśvina Pûrṇimâ with Rêvatî and Âśvinî constellations

This Pûrṇimâ ends Âśvina month and is called Kaumuda.

Krishnapaksha or dark half of Kârtika

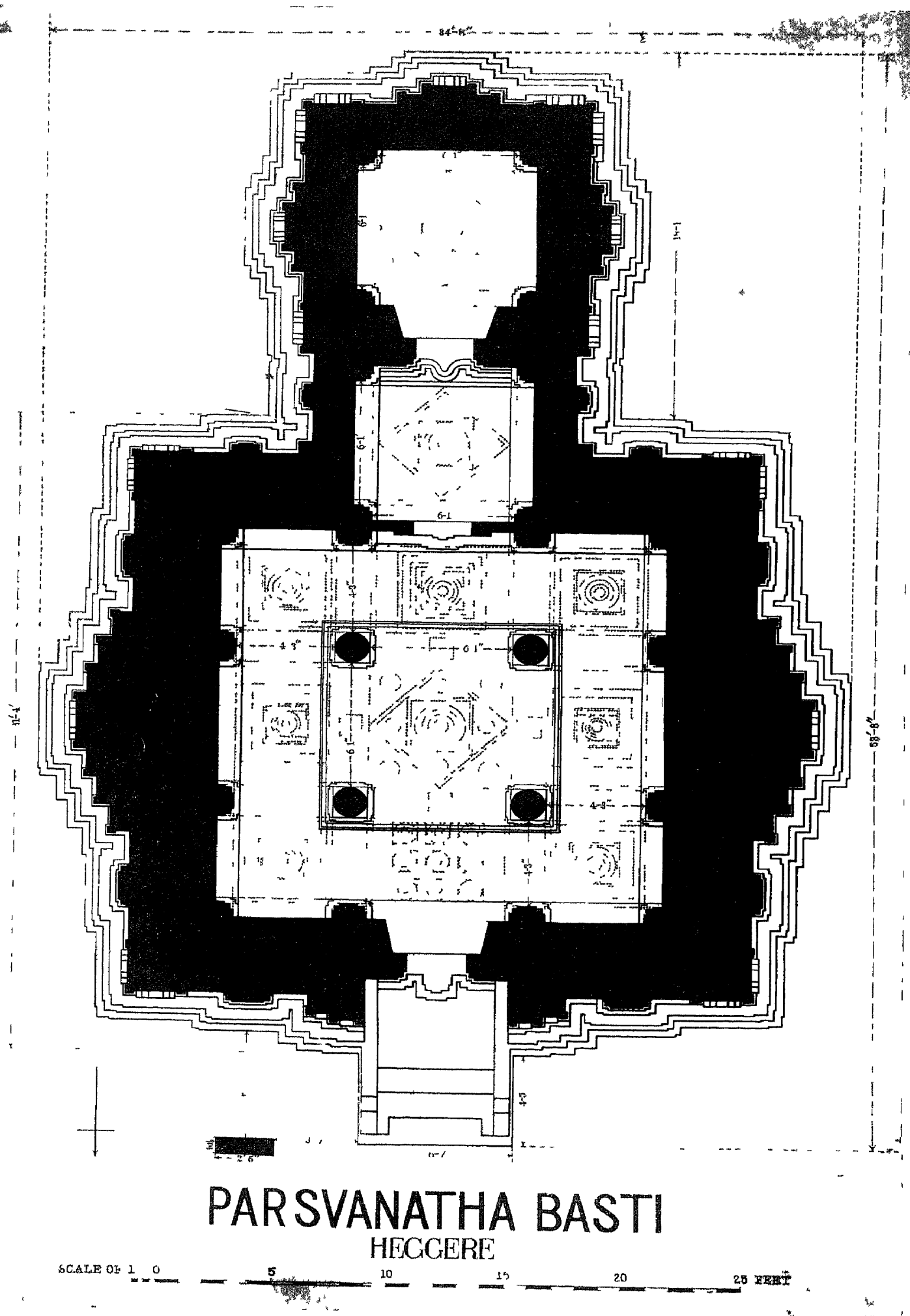
1	Pratipat	}	.	an ominous union of the five constellations, Bharanî, Krittikâ, Rôhinî, Migasiras, Ârdra, and Punarvasu on these two days.
2	Dvitiya			
3	Tritiya	.	Pushya	Balarâma sets out on his pilgrimage and Krishna sets out to the camp of Yudhishtira. The opposing armies march to the Kurukshêtra.
4	Chaturthî		Âślêsha	
5	Panchamî		Makha	
6	Shashthî		Pûrvaphalgunî	
7	Saptamî		Uttaraphalgunî	
8	Ashtamî		Hasta	Krishna predicts that Amâvâsyâ will occur seven days hence.
9	Navamî		Chitra	
10	Daśamî		Svâtî	
11	Ekâdaśî		Viśâkha	
12	Dvâdaśî		Anûrâdha	
13	Trayôdaśî		Jyêsthâ	
14	Chaturdaśî		Mûla	
15	Amâvâsyâ		Pûrva Âshâdha	After strengthening their respective camps, the opposing armies march to the battle field.

Śukla paksha or light half of Kârtika.

16	Pratipat		Uttara Âshâdha	
17	Dvitiyâ		Śravaṇa	
18	Tritiyâ		Dhanishthâ	
19	Chaturthî		Śatabhishak	
20	Panchamî		Pûrva Bhâdrapada	
21	Shashthî	.	Uttara Bhâdrapada	
22	Saptamî	.	Revatî	
23	Ashtamî	..	Âśvinî	
24	Navamî		Bharanî	
25	Daśamî		Krittikâ	
26	Ekâdaśî		Rôhinî	
27	Dvâdaśî		Migasiras	
28	Trayôdaśî		Ârdra	The battle ensues under the command of Bhîshma.
29	Chaturdaśî	.	Punarvasu	
30	Pûrṇimâ		Pushya	End of Kârtika.

Krishnapaksha or dark half of Âgrahâyana known as Mârgaśîrsha.

31	Pratipat	..	Âślêsha	
32	Dvitiyâ		Makha	
33	Tritiyâ		Pûrva Phalgunî	
34	Chaturthî		Uttara Phalgunî	
35	Panchamî	.	Hasta	
36	Shashthî		Chitra	
37	Saptamî	.	Svâtî	Fall of Bhîshma
38	Ashtamî	..	Viśâkha	Drôṇa takes up the command.
39	Navamî		Anûrâdha	
40	Daśamî		Jyêsthâ	
41	Ekâdaśî	.	Mûla	
42	Dvâdaśî	.	Pûrva Âshâdha	Fall of Drôṇa
43	Trayodasî		Uttara Âshâdha	Karna takes up the command.
44	Chaturdasi		Uttara Âshâdha	Fall of Karna



PLAN OF PARSVANATHA BASTI AT HEGGERE

45	Amāvasyā	.. Śravana	. Fall of Śalya, Balabhadra's return from his pilgrimage The breaking of Duryodhana's thighs by Bhîma, and the night exploits
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Sukla paksha or light half of Āgrahāyana.

46	Pratīpat	.. Dhanishtha	
47.	Dvītiyā	. Śatabhishak	
48	Tritīyā	. Pūrva Bhādrapada	
49	Chaturthī	. Uttara Bhādrapada	
50	Panchamī	Rêva	
51	Shashthī	.. Āśvinī	
52.	Saptamī	. Bharanī	
53	Ashtamī	Kṛttikā	
54	Navamī	Rôhinī	
55	Daśamī	Mṛgaśīra	
56	Ekādaśī	Ārdra	
57.	Dvādaśī	Punarvasu	
58	Trayodaśī	Pushya	
59	Chaturdaśī	Āślesha	
60	Pûrṇimā	. Āśleṣha	. End of Āgrahāyana or Mārgaśīrsha

Krishnapaksha or dark half of Pushya

61	Pratīpat	. Makha	
62	Dvītiyā	. Pūrva Phalgunī	
63	Tritīyā	. UttarāPhalgunī.	
64	Chaturthī	. Hasta	
65	Panchamī	. Chitra	
66	Shashthī	Svātī	
67	Saptamī	Viśākha	
68	Ashtamī	. Anûrâdha	
69	Navamī	. Jyêshtha.	
70	Daśamī	. Mûla	
71	Ekādaśī	Pūrva Āshāḍha	
72	Dvādaśī	Uttara Āshāḍha	
73	Trayodaśī	. Uttarâshāḍha	
74	Chaturdaśī	Śravana	
75	Amāvasyā	Dhanishtha	

Suklapaksha or light half of Pushya.

76	Pratīpat	. Dhanishthā	
77	Dvītiyā	. Śatabhishak	
78	Tritīyā	. Pūrva Bhādrapada	
79	Chaturthī	. Uttārā Bhādrapada	
80	Panchamī	.. Rêvatī.	
81	Shashthī	. Āśvinī	
82	Saptamī	. Bharanī	
83	Ashtamī	.. Kṛttikā	
84	Navamī	. Rohini	
85	Daśamī	Mṛgaśīras	
86	Ekādaśī	. Ārdra	
87	Dvādaśī	Punarvasu.	
88	Trayôdaśī	.. Pushya	
89	Chatuidaśī	. Āślêsha	
90	Pûrṇimā	. Makha	End of Pushya

Krishnapaksha or dark half of Māgha.

91	Pratīpat	.. Makha	
92	Dvītiyā	. Pūrva Phalgunī	

Archl. Rt.

93	Tīrtīyā	.	Uttara Phalgunī.
94	Chatuṛthī	.	Hastā
95	Panchamī	.	Chitra
96	Shashthī		Svātī
97	Saptamī		Viśākha
98	Ashtamī		Anūrādhā . Uttarāy n day The death of Bhīṣma
99	Navamī		Jyēsthā
100	Daśamī		Mūla
101	Ekādasi		Pūrva Āshādhā
102	Dvādasi		Uttara Āshādhā
103	Trayodasi	.	Uttara Āshādhā
104	Chaturdasi		Śravana
105	Amāvāsyā		Dhanuṣthā and Śatabhishak

50 The archaic style, words and metre of the so-called dushkara or difficult verses of the Mahābhārata furnish an additional proof in support of such a remote antiquity claimed for this epic on astronomical grounds. In the first chapter of the Ādiparva of the Mahābhārata, a verse (No 117) regarding the number of difficult verses is put in the mouth of Vyāsa, the author of the epic, as follows "There are eight thousand and eight hundred verses. I know and Śuka also knows their meaning, it is doubtful whether Sanjaya knows them or not" A few of these verses are said to have been commented upon by Dévasvāmī, Janamējaya, Vikramārka, and Bhōja, king of Dhārā. Bhagavad Vimalabōdhachārya is another commentator, who in his commentary called Dushkaraślokatippaṇī refers to Dévasvāmī and other earlier commentators mentioned above

51. Many of these verses show the characteristics of the old *gāthās* found in the Brāhmanas and the Sūtras. Elision of suffixes in the nominative and accusative plural, separation of Upasargas or particles from verbs, use of verbs of the middle voice (ātmanēpada) in the active voice (parasmaipada) and vice versa, occurrence of words now obsolete and metrical irregularities are some of the characteristics found in the archaic verses

52. A few verses selected from each of the parvas are quoted here in illustration of their *gāthā* style.—

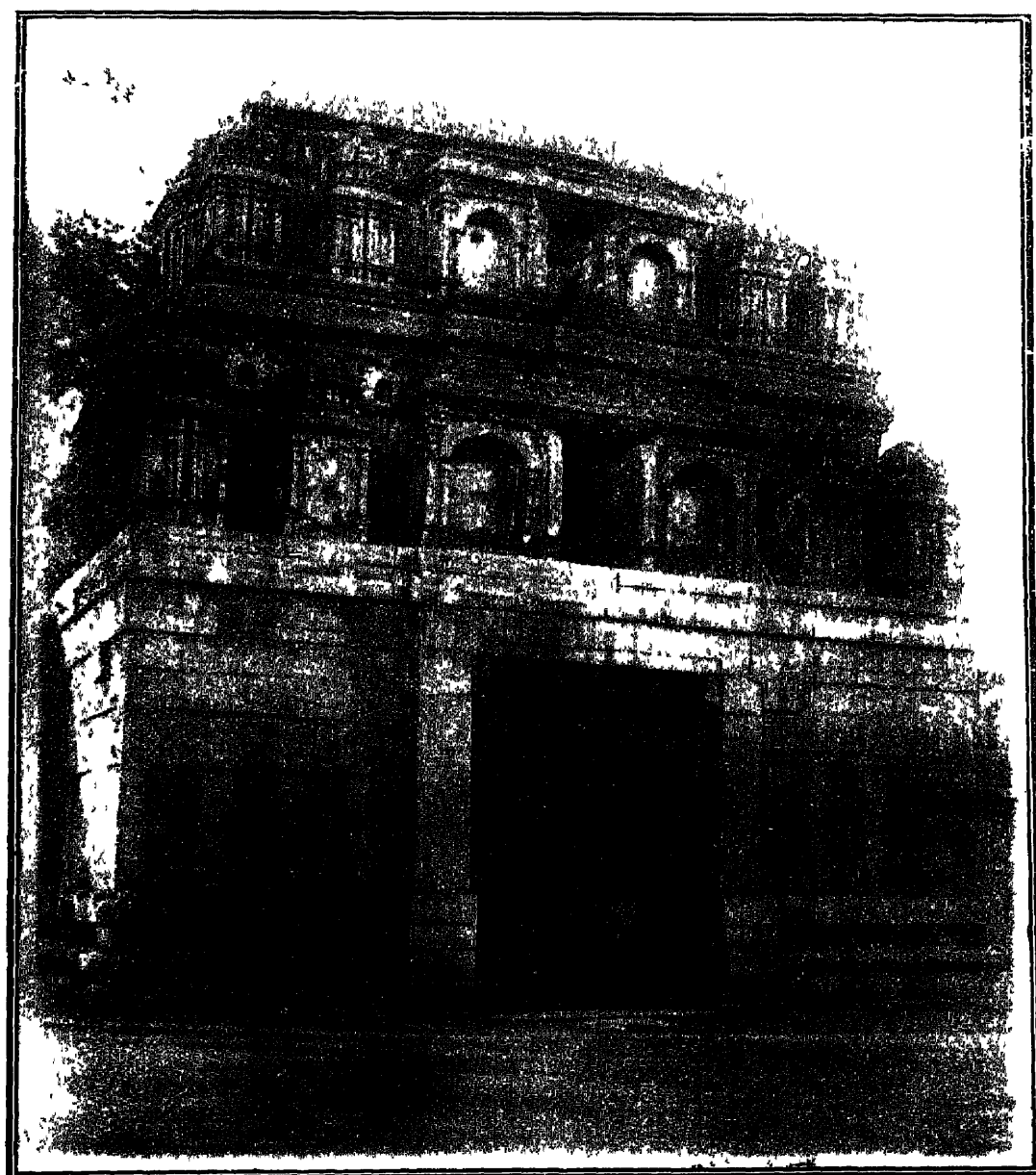
pra¹ pūrvagau pūrvajau chitrabhānū
 girā vām śamsāmī tapasā hyanantau |

 adhikshipantau bhuvanāni viśva² 1 3 1.
 janyarthamuktam³ bahu tattadagryam I 215, 11.
 saha strībhiḥ Draupadīm ādi⁴ kritvā II. 83, 17.
 striyam samābhāshasi⁵ durvinīta II. 93, 24.
 adhīyatām⁶ japatām juhvatām cha III. 47, 12.
 ukte vākye chottaram me bravīhi⁷ III. 136, 7
 āraliko⁸ govikartā⁹ sūpakartā nyodhakah. VI 3 19.
 tatah param bhavitā bhavyamēva¹⁰ . V. 10, 23.

-
- 1 particle separated from the verb
 2 elision of plural suffix.
 3 now obsolete
 4 ungrammatical
 5 This ought to be in the middle voice.
 6. Do do do
 7. ungrammatical
 8—9 The custom referred to here is very old.
 10. ungrammatical



OUTER VIEW OF MAHADVARA OF CHANNAKESAVA TEMPLE, KAIKALA



INNER VIEW OF GOPURA OF CHANNAKESAVA TEMPLE, KAIKALA

53. The following verse (I, 1, 236) is a typical example of metrical irregularities found in the Mahâbhârata —

yadâśrausham Diônapiutrâdibhistaiḥ
 hatânpâñchâlân Draupadêyânscha suptân.
 kritam bîbhatsam ayaśasyam cha karma
 tadâ nâsamse vijayâya Sanjaya

54. It may therefore be presumed that such verses as are characterised by *gâthâ* style and by metrical and grammatical irregularities form the original Mahâbhârata and that such other verses as follow Pânini's Grammar and Pingalas' metrical rules are later interpolations. It may be also presumed that the story narrated in the archaic verses is the main subject of the Mahâbhârata proper and that the detailed account of the main subject as well as the illustrative stories related in the Upâkhyânas are later interpolations as indicated by the classical style of the composition.

55. Hence it may be concluded that the Mahâbhârata proper is as old as the 10th century B C both on the ground of its astronomical reference to the solstitial colure in Ardhâślesha and Śravishthâ and of its archaic style.

If the passage referring to the solstitial colure were to be regarded as a quotation in the Mahabharata from an older work, even then the Mahâbhârata could not be taken to be later than 400 B C, because the archaic verses of the Mahâbhârata are evidently pre-Pâninian.

(2) THE KAUTILIYA ARTHASASTRA AND THE PANCHATANTRA.

56. After a long and minute study of the various recensions of the Panchatantra, both Dr J Hertel and Dr F Edgerton have arrived at the conclusion that the Panchatantra is a work designed to teach political wisdom. In his Panchatantra Reconstructed (Volume II P 185) Dr Edgerton says "I think Hertel is right in believing that the author conceived the work as one that should teach political wisdom." The Kashmerian recension of the Panchatantra is said to bear the title Tantrâkhyâyika and in the opinion of Dr Hertel it dates from about 200 B C. Now if it can be shown that the stories of the Panchatantra are based upon the political principles taught in the Kautiliya Arthasâstra, it will necessarily follow that the epoch of 350-300 B.C assigned to the Arthasâstra is not far from the truth.

57. The titles such as separation of friends, winning of friends, war and peace, the loss of one's acquisition, and hasty action, given to the five books of the Panchatantra are political ideas explained in no earlier work than the Arthasâstra. They are adumbrated with appropriate illustrative stories in the Panchatantra. The framing and narrating of stories to illustrate religious, philosophical, moral, and political ideas was one of the most impressive educational methods adopted by the Hindus as early as or even earlier than the Buddhistic period. The Buddhist Jâtaka tales are an instance in point. In most of the early Sûtra works of the Jâmas, ethical and philosophical principles are illustrated with impressive stories. The Shashthi-tantra of Sâṅkhya system is said to have consisted of stories to explain the subtle principles of the Sâṅkhya philosophy.

58. There is reason to believe that the author of the Panchatantra is indebted to the Arthasâstra for the use of the word Prakṛiti in the sense of a friend or an enemy (Mitraprakṛiti and Aripṛakṛiti) ¹. A friend or an enemy inside a State is called abhyantara prakṛiti and outside a State, bâhyapṛakṛiti ². In the 15th Book entitled

¹ Arthasastra VI 2

² Panchatantra I Story 1, P 66 (Edgerton's Ed) , and Arthasastra VIII 2

Tantrayukti of the Arthasâstra, Chânakya says that use of the word Prakriti in the sense of a friend or an enemy is his own device (svasanjna) which he explains as parair asamitaś-śabdah, a word not used by others. It follows therefore that the Panchatantra is decidedly later than the Arthasâstra of Kautilya.

59. Besides making use of the technical terms devised and political ideas taught in the Arthasâstra, the author of the Panchatantra not only mentions the name of Chânakya as a writer on Nripasâstra or Nîtisâstra, but also makes verbatim quotations sometimes wrongly and sometimes rightly from the Arthasâstra in support of his views.

60. To begin with, among the writers on political science, Chânakya is mentioned in the very first verse of the Introductory Section of the Panchatantra.

Manavê Vâhaspatayê Sukrâya Parâsarâya sa-sutâya I

Chânakyaâya cha vidushe namo stu nripasâstra-kartribhyah II

61. This verse is said to be found in the Tantrâkhyâyika, the Southern Indian Panchatantra, the Nepalese Edition, the Hitoâpadêśa, and the Jaina Version of the same. It does not however appear in the Brihatkatha and the Pahlavi version of the Panchatantra.

62. What is said in the Arthasâstra in praise of Dandanîti, law and order, is applied in the same words in the Panchatantra to the commendation of what is called lōkayâtra, the course of life in the world as follows —

Arthasâstra I 4

Ânvikshakî trayî-vârtânâm yoga-
kshema-sâdhano dandah tasya nî-
tîh dan la-nîti, alabdhalâbhârthâ
labdhapanirakshinî rakshita-
vivardhanî viddhasya tîrthêshu
pratipâdinî cha tasyâm âyattâ
lokayâtrâ.

Panchatantra I 1

alabdhham artham lpseta labdham
rakshed âvekshayâ i
rakshitam vardhayen nityam vidd-
ham pâtreshu nîkshpet ii
alabdhalâbhârthâ labdhapanirakshi-
nî rakshita-vivardhanî vardhitasya
tîrthapratipâdinî chêtî lokayâtrâ.

63. Here the words beginning with alabdhalâbhârthâ in the Panchatantra are used in praise of lōkayâtrâ, while they are more appropriately used in the Arthasâstra in praise of dandanîti, law and order. There can therefore be no doubt that the author of the Panchatantra has borrowed words and phrases from the Arthasâstra and used them to his purpose, not taking care to consider their contextual connection.

64. Again in the Frame story (I 1), Dr Hertel has included a verse which Dr. Edgerton has excluded as not belonging to the original recension of the Panchatantra. The verse appears in the Arthasâstra in commendation of activity and effort with no attention to auspicious or inauspicious time as distinguished by astrologers, while in the Panchatantra, the same verse with some other verses is used in praise of wealth and its usefulness for trade undertaken on an auspicious day with a good star.

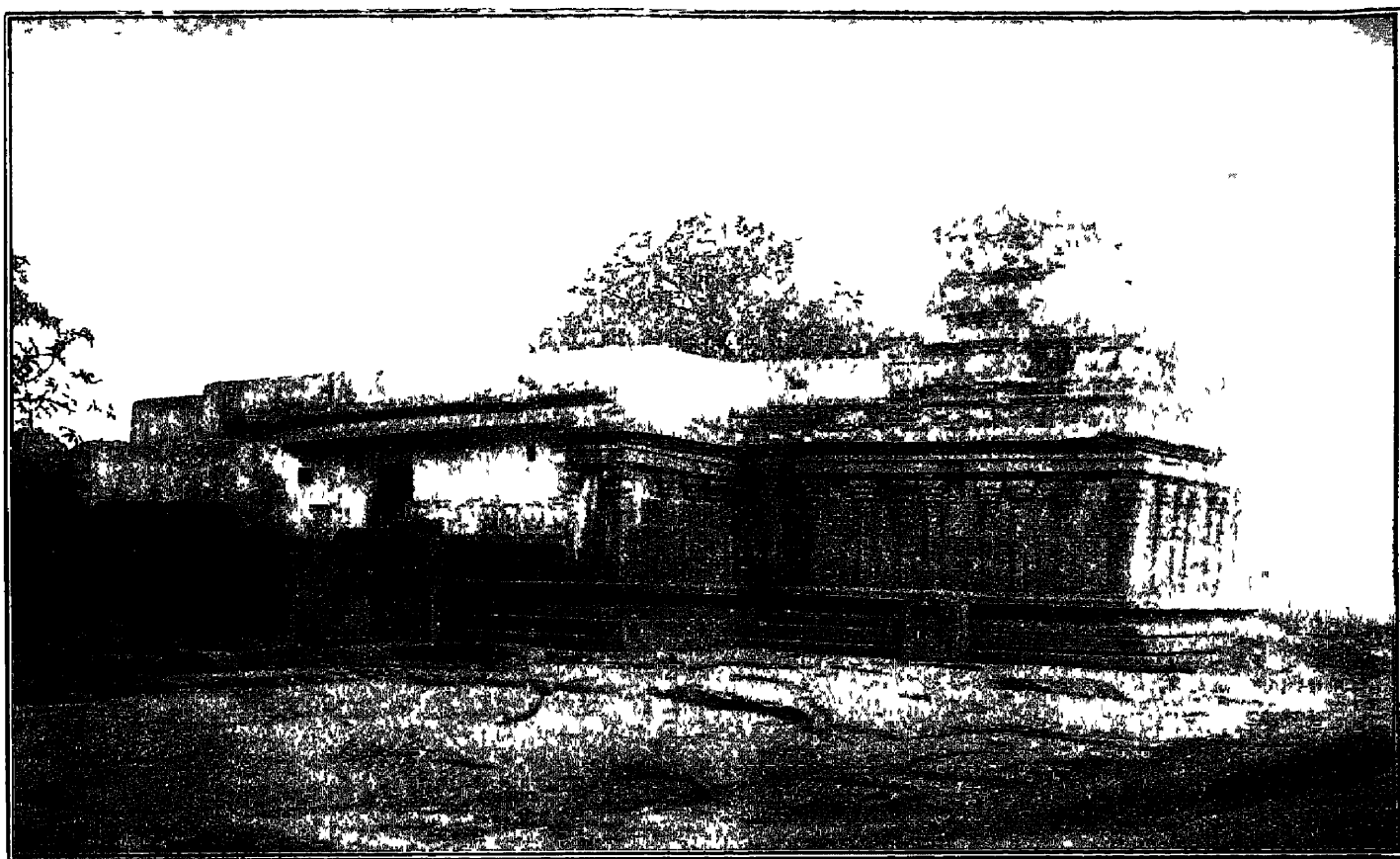
Arthasâstra IX 1

Nakshatram atipichchhantam
bâlamartho tivartate i
arthô hyarthasya nakshatram
kim karishyanti tîrakâh i
arthair arthâh piabadhyante
gajâh pratigajainva II

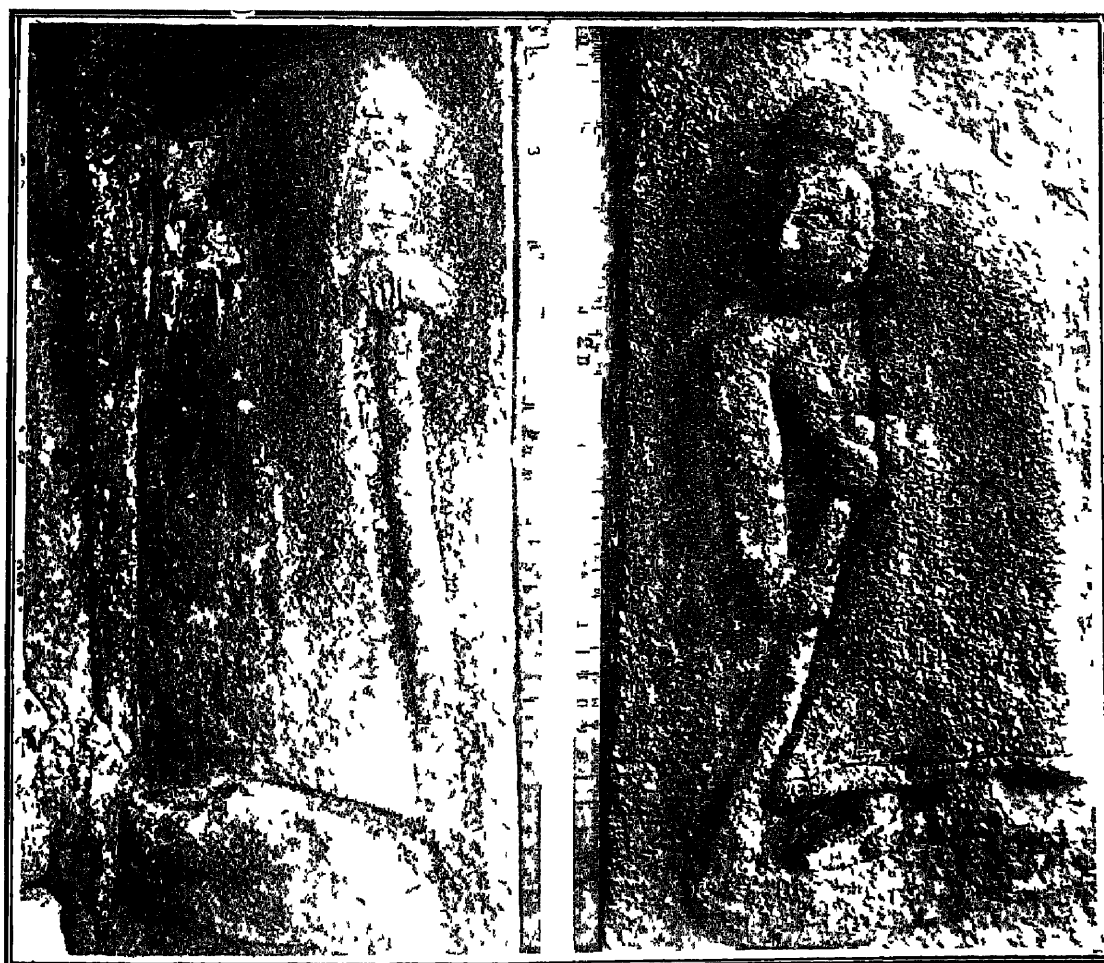
Panchatantra I 1

Arthair arthâ mabadhyante
gajair iva mahâgajâh i
nahyanarthavatâ śakyam
vâniyam kartumihayâ II
Êvam sampradhârya Mathurâ-
gâminî vâniyabhândânî
samâhritya sapanjanah
śubhedine śubhâyâm tithau nissitah.

65. Again the unsuitability of the quotation to the context in which it is found in the Panchatantra is doubtless an indication that it is from a work in which it has a suitable contextual connection. While citing the opinion of Bhâradvâja that a minister



NORTH WEST VIEW OF GANGADHARESVARA TEMPLE AT KAI DALA



DVARAPALAKA FIGURES OF KESAVA TEMPLE, HORAMANE KAVAL

should usurp the throne of a kingdom to which there is no powerful claimant, Chânakya gives expression to a proverbial saying that a woman who advances her love of her own accord will curse the man who rejects her, and quotes in support of Bharadvâja's view a verse meaning that an opportunity offers itself only once and will scarcely recur when it is sought. As it is usual with the Hindus to compare sovereignty to a woman, better still, to the goddess of fortune, it follows that the quotation of the proverb in this context is quite appropriate. But in the Panchatantra (III 5) this proverb is quite inappropriately quoted to justify the slaying of an enemy before he proves too powerful. This is how the quotations appear in the two works :—

Arthasâstra V 6
Neti Bharadvâjah-pramri-
yamâne rājany amātyah
svayam rājyam
grihñiyât | rājyakāranâ-
dd hi pitâ putram pu-
trâś cha pitaram abhi-
druhyanti | tat svaya n
upasthitam nāvamany-
eta | svayam uparuddhâ
hi strī tyājyamanâ-
bhisāpatitī lōka-pra-
vādah
kālâś cha sakīd abhyētī
yam naram kâlakānkshinam
durlabhassa punas ta-
sya kâlâh karma chikīrshatah ||

Panchatantra III 5
Hīnâś śatrur mīhantavyah
yāvan na balavān bhavet |
sanjāta-balapaurushyah
pāśchād bhavati durjayah ||
api cha svayam upagatâ-
śrīh tyājymānâ bhi-
śāpatitī lōkapravādah
uktam cha
kālō hi sakīd abhyeti
yam naram kâlakānkshinam
durlabhas sa punas tasya
kālâh karma-chikīrshatah

66 In Book I, 11, the author of the Panchatantra refers to a Sâstra and quotes a passage from it to elucidate the five elements of Counsel. A comparison of the passage quoted in the story with that found in the Arthasâstra will make it clear that the Sâstra referred to here is no other than the Arthasâstra

Arthasâstra I 15
Karmanâm ārambhō
pāyah purushadravya-
sāmpat dēśakāla-
vibhāgah vinipāta
-pratīkārah kārya-
siddhīś chēti pan-
chāngo mantrah

Panchatantra
sâstrē chābhīhitah panchāngo
mantrah | tad yathā-karmanâm
ārambhōpāyāh purushadravya-
sāmpat dēśakālavibhāgah, vini-
pātapratīkārah kāryasiddhi-
śchēti.

67. A comparison of the following passage with that found in the Arthasâstra furnishes additional evidence to prove that the Arthasâstra was very well known to the author of the Panchatantra and that he had freely borrowed from the former.—

Arthasâstra I 14.
Tulyakārīnoh śilpo-
pakārē vā vimānitah
vallabhavaruddhah
samāhūya parājītah
pravāso pataptah
tulyair antarhitah
kārābhinyastah
kruddhavaigah |
pāpakarmābhikhyātah
tatkulīnō vāsamsuh
bhītavargah

Panchatantra Book one Story 3
sammānita-vimānitāh
pratyākhyātāh kruddhāh
lubdhāh parīkshīnāh
svayamupagatāś chhadmanā
pravārayitum śakyāh
atyanta-svakārābhinyastāh
samāhūya parājītāh
tulyakārīnah śilpōpakāre
vimānitāh pravāso pataptāh
tulyair antarhitāh pratyāhīta-
mānāh tathātyāhīta-vyavahārāh
tatkulīnāśamsavah samavayē

parikshino atyattasvah
kadaryô vyasanyatyâhi-
tavyavahâraścheti
lubdhavargah

cha svadharmân na chalanti
samentâchchôpadhâkrityâśchiti

68. A close examination of the following citations from the two works will show how in compiling certain portions of the Panchatantra the author has borrowed passages from different portions of the Arthasâstra .—

Edgerton's Panchatantra

Bk I, pp 61—63

Pancha mûla vyasanâm
tadyathâ abhâvah pradoshah
prasangah, pîlanam guna-
prâtilomyam cheti
tatra prathamam tâvat
śvamyamâtya janapada
durga kośa danlamitrânâm
ekatamasyâpyabhâve

abhâvah ityavagantavyam
yadâ tu bâhya-prakṛitayô
antah-prakṛitayo vâ
prakupyanti tat pradoshah
prasangah pûrvam ukta-
meva striyo' kshâ mîga-
yâ pânam ityâdi tatra
striyokshâ pânam iti
kâmajô vaigah vâkpârû-
hyâdih kopajo vaigah

pîlanam ashtadhâ daivâ-
gnyudaka vyâdhimâraka-
vishûchikâ durbhikshâsurî
vishtribhurbhavati ati-
vishṭiranâvishṭirâsu-
rî vishṭir uchyate
tadetat pîlanam l

gunaprâtilomatî
nâma uchyate yadâ sandhivigraha-yânâsana
samśraya dvaidhibhâvâ-nâm shannâm
gunâ-nâm prâtilomyêna
vartate, sandhau prâptê
vigramam karôti . -êvam

Arthasâstra I 12

Mantri purohita-senâpati-yuva-
râja dauvârikântarvansika prasâ-
stî samâhartî sannidhâtî pra-
dehî nâyakapaura vyâvahârîka
kârmantika mantri paushada-
dhyaksha danladurgântapâlâ-
tavikeshu śraddheyadeśa-
vesha śilpabhâshâbhujanâpadeśân
bhakti-sâmarthya-yogâchchâpa sarpayet

69 What confirms the indebtedness of the author of the Panchatantra to the Arthasâstra for information about the grouping of States is the passage beginning with "Chaturmandalâvâsthânamidam" and ending with "evânyasthânavâsinah" (Panchatantra I, 1) This passage cannot be clearly understood without knowing what the

Arthasâstra

gunaprâtilomyam abhâvah
pradoshah prasangah pîlâ
vâ vyasanam vyasyatyenam
śleyasa iti vyasanam,
svamyamâtya janapada durga
kośa danda mitra vyasanânâm
pûrvam pûrvam gaiyah
ity âchâryâh VIII 1

râjno abhyantaio bâhyo vâ
kôpa iti antaramâtya kopaś
chântahkopât VIII 2

kâmajastu mîgajâ dyûtam
striyah pânam iti
tasmât kôpô garîyan vâkpâ-
rushyam arthadûshanam
dandapârushyamiti VIII 3.

daivapîlanam agniruda-
kam vyâdhidurbhikshan
iti VIII 4

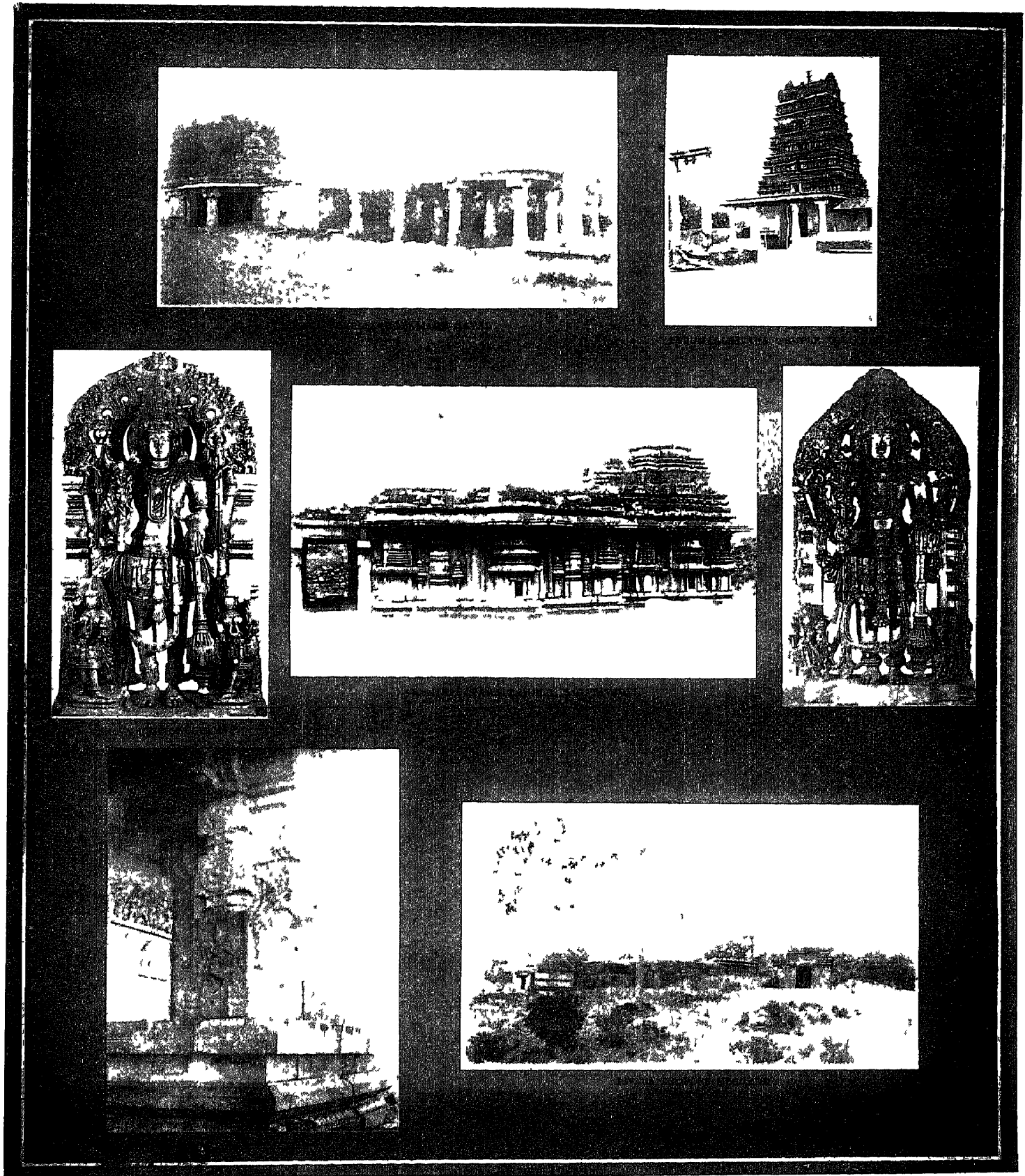
shâdgunyasya prakṛi-
ti-mandalam
yômh sandhi vigrahâsanâ
yânasamśraya

dvaidhibhâvah
shâdgunyam -

VII 1

Hertel's Panchatantra III.

Mantri purohita senâpati yuva-
râja dauvârikântarvansika
prasâstî samâhartî sannidhâtî-
pradeshtraśvâdhyaksha kośâdhyâ-
ksha gajâdhyaksha paushadabalâ-
dhyaksha durgapâla protkata
bhṛityâtavikâdayah para
pakshe.



MISCELLANEOUS

KESAVA TEMPLE, HORAMANE KAVAL TERUMALLESVARA TEMPLE, HIRIYUR KESAVA FIGURE, GRAMA
LAKSUMINARAYANA TEMPLE, SAGATAVALLI KESAVA FIGURE, K Aidala Pillar in Kesava
Temple, Kaidala ISVARA TEMPLES, HEGGERE

A thasâstra says regarding the formation of circles of States and groups of circles of four States each. The formation of a circle of States is thus described in the Arthaśâstra. (VI 2) —

The conqueror, his friend and his friends' friends are the three primary kings constituting a circle of States. As each of these three kings possesses the five elements of sovereignty such as the minister, the country, the fort, the treasury and the army, a circle of States consists of eighteen elements. Thus it needs no commentary to understand that the three circles of States having the enemy of the conqueror the Madhyama King or the Udâsîna King at the centre of such of the three circles are different from that of the conqueror. Thus there are four primary circles of States, twelve kings, sixty elements of sovereignty and seventy-two elements of States.

The meaning of the above passage is this —

- 1 The conqueror's circle of States
- 2 The enemy's circle of States
- 3 The Madhyama King's circle of States
- 4 and the Udâsîna King's circle of States

Each circle consists of three kings and the four circles twelve kings. As each of the twelve kings has five elements, the total number of elements is sixty. These sixty elements with the twelve kings amount to seventy-two elements.

70 The passage of the Panchatantra runs as follows.—

Chaturmandalâ-vasthânam tvidam Simbah sinhânuyâyî Kâkaravah kimvrittah itî mandalâni tatra cha sarvêshvêva grâmanagara-pattanâdhussthâna-khêta-kharvâtôdyânâgrahâra-kânana-vanasthânêshvêka êva sinhas sthânîyô bhavati katipayâh sinhânuyâyînah tantradhârâh , kâkarava-vargah madhyama-vargah , kimvrittâ evân-yasthâna-vâsinah

Professor Edgerton translates the passage as follows.—

“ Now the position of the four circles is as follows —

The circles are the lion, the lion's retainers, the Kâkaravas, and the Kimvrittas. Of these the lion alone is the local ruler in all the places of the country, villages, towns, cities, settlements, farming and mountain hamlets, parks, villages granted to Brahmans, woods and forests. There are a certain number of lion's retainers who are the office-holders. The Kâkarava groups are the middle classes. The Kimvrittas are of course those that occupy other positions.”

To elucidate the translation he adds a note at the foot of the page 276 as follows —

“ Nothing is known of these four circles, except what appears from this passage. Apparently they are supposed to be social divisions among the inhabitants of the lion's kingdom. They are perhaps conceived as corresponding vaguely to the four main castes of Hindu Society, though the correspondence is certainly far from perfect. The words Kâkarava, (a crow's voice) and Kimvritta (what became, perhaps miscellaneous groups) are wholly obscure in application.”

71 If Professor Edgerton had however taken the trouble of consulting the Arthaśâstra, on the formation of a circle of States, he would have perceived no difficulty in explaining the passage of the Panchatantra and made no unwarranted reference to the four castes. What is really meant in the passage is the four circles of States belonging to (1) the Lion, (2) Lion's followers (3) the Kâkaravas and (4) the Kimvrittas. Evidently the lion holds the conqueror's position and his circle of States is made up of (1) his own State (2) his friend's State and (3) his friend's friend's State. Sinhânuyâyî

is Madhyama King having a second circle of States made up of (1) his own State (2) his friend's State (3) his friends' friend's State. Kâkaava is an Udâsîna King having his own circle of three States. Evidently Kimvritta (what-became) is an enemy having his circle of States consisting of (1) his own State, (2) his friend's State, and (3) his friend's friend's State.

72 Among these four circles the lion holding a conqueror's position has his own villages, etc., and is planning to conquer the Kimvritta, his enemy.

73. It follows therefore that the Panchatantra is doubtless based upon the Arthasâstra of Kautilya borrowing as it does not only ideas but also phrases and sentences here and there. Hence it may be asserted that the Arthasâstra of Kautilya surely dates from about 300 B. C.

(3) GUDHA-LEKHYA OR SECRET WRITING

74 Archaeologists and numismatists are of opinion that so far back as the 4th and the 5th centuries B. C. the art of writing was very well known in India. Coins with the inscription 'Negama' in Brâhmi characters on the reverse are assigned by Prof. Rapson to at least the beginning of the 4th century B. C. Considering the references to writing in the earlier Buddhist Birth Stories, Prof. Buhler and other scholars held the opinion that writing was in existence in India even so early as the 6th century B. C. Those who have reason to believe in the indigenous origin of the Devanâgarî alphabet think that writing was in use so far back as the time of Janaka, King of the Vidêha Country, and father-in-law of Râma, the hero of Râmâyana. It follows therefore that writing was current during the 4th century B. C. when Kautilya, the author of the Arthasâstra, is believed to have flourished.

75 Considering the prevalence of espionage during the Maurya period as testified by Megasthenes there is reason to believe that along with writing there was also the contrivance of secret-writing devised for purposes of espionage. "If a mendicant woman" says Kautilya (I 12) "is stopped at the entrance, the line of door-keepers, spies under the guise of father and mother, women artisans, court-bards or prostitutes shall, under the pretext of taking in musical instruments or through *secret-writing*, or by means of signs, convey the information to its destined place."

76 As will be seen, secret-writing differed in no way from ordinary writing then in use. What constituted the difference between them lay in changing the order of syllables of the words written or spoken. When spoken it is called Mlechchhita or confused speech and when written, gûdhalekhyâ or secret-writing. There seem to have been many varieties of secret speech. While commenting on the sixty-four arts mentioned in the Kâmasûtra of Vâtsyâyana, Yaśodhara ascribes the device of one variety to Kautilya and a second variety to Mûlâdeva and describes them as follows:—

yat sâdhu-śabdôpanibaddham apy akshara-vi-paryâsâd aspashtârtham
tan mlêchchhitam gûdha-vastu-mantrârtham |

tasya vikalpâ bahavah pûrvâcnâryôktâh |

tad yathâ Kautilîyam ||

I tâdi-kshântasya kâdêścha svarayôr hrasva-dîrghayôh |

bindûshmanôr viparyâsâd durbôdham iti sanchitam ||

II akaukhagau ghañau chaiva chatau ñanau tapau namau |

yaśau rashau lasau chêtî vahau kshalau jadau da bau ||

êtê vyastâ sthîrâś sêśhâ Mûlâdêvîyam uchyate ||

III graha-nayana-vasu-samêtam shadânanâ-kshânî sâgarâ munayah ||

jvalanô gandakaśringam durlikhitam gûdha-lêkhyamidam || iti

77. “ What, though grammatically formed becomes unintelligible on account of changing the order of syllables in words is called Mlechchhita or confused speech, devised for secret information. There are many varieties of this form of writing devised by ancient teachers. For example, that which was devised by Kautilya is as follows :—

I By changing the letters commencing with ta and ending with ksha for letters beginning with ka (and ending with na), by changing short vowels for long ones, and by changing the four bindus (anusvâra, visaṅga, jihvâmûlya and upadhmanîya) for the four *ûshma* letters (ś, sh, s, h), respectively and *vice versa*, and written with trouble, it (the writing) is called *durbodha*, unintelligible.

II Change of the one for the other in the pairs a and ka, kha and ga, gha and na, cha and ta, ña and na, ta and pa, na and ma, ya and śa, ra and sha; la and sa, va and ha; ksha and la, ja and da; da and ba, the rest being left as they are, constitutes Mûladeva's secret speech or writing.

III Grahas (Soma cups or planets=9), nayana (eyes=2), Vasu (gods of the name=8), shadânana (six-faced God=6), aksha (senses=5), sâgara (oceans=4), munis (seven sages=7), Jvalana (fires=3), gandakaśringa (horn of the rhinoceros=1), syllables written in this order (i.e., 9th letter in the first place, 2nd in its own place, 8th in the 3rd place, 6th in the 4th place, 5th in its own place, 4th in the 6th place, 7th in its own place, 3rd in the 8th place, and the first in the 9th place, constitute Gûdhalekhyā or secret-writing.”

78 As an example of the last variety of secret writing, we may take the following sentence conveying secret intelligence to a king

śatrur āyāti bahir dhāva

“ The enemy comes, run away ”

These syllables when misplaced will read as —

vatruḍhābatīyāhīrā śa

The same expressed in the Mûladevîya form will read as follows —

‘ yapsh ushâ śâpida viśdhâha

In the Kautilya form it will read as follows —

mākthû thatakî jāh’ pīth ghadhâ

79 Verses with such misplacement of syllables or letters are called Vyākulākshara-śloka, or verses of confused letters in Tāntric works. While commenting on the word *Hrîmkârî* the three hundred and first of the thousand names of Goddess Lalitâ in the *Lalitâsahasranâma*, Bhâskara-râya refers to Vyākulākshara verses and writes as follows —

tasyârthas tu svatantratantre vyākulākshara—ślôkênôktah —

tvam kâamâmnâna prasavyô nâ namas agni mâ tvagra |

rôma îyô kârvisâ ta nanta phâdulanân nibim | iti |

dêvatâ-ratha-gômûka iti yô vêtiti na kramam |

sa vyākulāksharê mûkô dêvatârâthagô’ pi san ||

iti vâchana-kramah—

Translated into English this means —

“ The meaning of it (hrîm) is stated in the Svatantratantara in a verse in which the letters are put out of order, as ‘tvam kâamâmnâ, etc,’ whoever does not understand the order pointed out in the word ‘dêvatârâtha gomûka’ has to shut his mouth in the interpretation of a verse of disordered syllables, though he may be riding in the chariot of the goddess ”

80 What is meant in the above puzzle is this In order to understand the proper order of syllables in a verse of deranged syllables, it is necessary to know the order of disorder pointed out in the word ' devatârathagomûka '

81. Evidently the letters in ' devatârathagomûka ' are indicative of numerals according to the convention of Indian astronomers and astrologers It is very well known to the students of Indian astronomy how in Indian astronomical works numerals are denoted by Ka and other consonants The nine letters from Ka to jha or from ta to dha denote the nine digits in order. Na denotes cipher The five letters from pa to ma signify the first five digits in order. The eight letters from ya to ha symbolise the first eight digits in order Applying this rule to devatâ ratha gomûka, we can understand that it implies 8, 4, 6, 2, 7, 3, 5, 1, as the order of the disordered letters. Accordingly if the syllables in the deranged verse are put in order in the above way, the verse reads as follows —

Vyomnâ prakâśamânatvam
giasamânatvam agninâ l
tayorvimarśa î-kârah
bindunâ tanniphâlanam ll

82 The meaning of this verse is that h in hrîm called Vyoma, sky, denotes light, or splendour and r termed fire indicates devouring The letter î signifies the investigation of the idea conveyed by these two letters and the nasal sound the contemplation on the whole idea

83 Attention may be drawn here to the writer's article on ' A theory of the Origin of the Devanâgarî Alphabet ' published in the Indian Antiquary Volume for 1905, regarding the appropriateness of the names of the letters of the Brâhmî alphabet to their respective hieroglyphical symbols which they were in their origin

84 It is to be noted that in the form of the secret writing devised by Kautilya the alphabet is divided into three groups, the vowels, the consonants and the bindus. Among the vowels, the short are substituted for the long and *vice versa*. Among the consonants, the thirty letters from Ka to Ksha without the ūshma letters are divided into two groups of fifteen each The fifteen of the first group are substituted for the fifteen of the 2nd group in their serial order The four bindus, Anusvâra, Visarga, Jihvâmûliya and Upadhmanîya are replaced by śa, sha, sa, ha respectively in secret writing This form is simple The Mûladevîya form is simpler than this and must therefore be later than the Kautilîya

85. The third variety is applicable to prose and changes the order of syllables in a group of nine syllables As numbers are denoted by names of gods and things, this form seems to be quite later than that of Mûladeva's device and cannot be earlier than the 6th century A D when the collective name of planets was used for nine. The Tântic device may be of the same period in as much as it makes use of alphabetic letters to denote numerals

(4) SCHISM AMONG THE EARLY JAINAS AND THE DATE OF KANADA

86 Besides the later division of the Jainas into two branches, the Śvêtâmbaras and the Digambaras, there are recorded seven more earlier splits in the Sthânânga, Uttarâdhyâya and other sūtras These sūtras are written in the early form of the Prâkrit language and cannot be later than the 6th century A D They furnish information about the teaching of Mahāvîra and the opposition he had to encounter not merely from the followers of other religions, but also from his own disciples In connection

with other religions, a number of sects that have long been extinct are mentioned. The splits that occurred both during and after the life of Mahāvīra are termed Nimbavas denials, in the sūtra texts. They are so called because they originated among the followers of Mahāvīra himself. The Sthānāṅga-sūtra says as follows (PP 468-469) —

“When and after Lord Mahāvīra preached his doctrine, there were seven contradictions and denials of his teaching, such as (1) the doctrine of work in unlimited time, (2) the doctrine of the soul's extension, (3) the Avyakta doctrine (4) the doctrine of momentary existence, (5) the doctrine of double sensation, (6) the doctrine of three or six categories, and (7) the doctrine of no bondage”

87 The teachers of the above doctrines are named (1) Jamali, (2) Tishyagupta, (3) Āshādhachārya, (4) Āsāmītra (5) Ganga, (6) Aulukya, and (7) Gōshtha-mahila

88 Among the seven systems, the doctrine of three or six categories is said to have been founded by Aulukya, a descendant of Ulūka (owl) gōtra called Rôhaguptachārya, disciple of Śrīguptachārya, a Jaina teacher, in the year 544 after the Nirvāna of Mahāvīra. As Mahāvīra is said to have attained his Nirvāna in B. C. 527, it follows that the Aulukya doctrine of six categories was founded in A. D. 17. The six categories, treated of in the Aulukya or Vaiśeṣikadarśana, as it is also called, are (1) Dravya (substance), (2) Guna, (quality), (3) Karma, (action), (4) Sāmānya, (universals) (5) Samavāya, and (6) Viśeṣa (speciality). The three categories are (1) Jīva, (Being), (2) no-jīva, (non-being) and (3) Jīvājīva, (intermediate between being and non-being)

89 The founder of the Aulukya or Vaiśeṣika system is called Kânāda in Brahmanic Sanskrit literature and nowhere is he known as Rôhagupta except in the Jaina sūtras referred to above. As he is believed to have been the first to preach the atomic theory of matter it is surmised that he is given the nickname, Kânāda, eater of atoms. In consonance with his theory that matter is built of atoms, he must eat up atoms with a view to build his material body. But a perusal of what the Anuyôgadvāra-sūtra of the Jainas says regarding the sects and sectarian practices inclusive of the Kânādas during the early centuries of the Christian era goes to show that the word Kânāda is not at all a term of reproach, but an appellation given to a religious sect founded by Gautama, the preacher of atomic theory of matter in virtue of their religious custom of gleaning grains of corn (Kanas) from the fields for the sustenance of their life.

90. As the life and practice of religious sects given in the Anuyôgadvāra-sūtra (Page 63) is very interesting and is likely to throw a flood of light on the practices of Hindu ascetics in the first few centuries of the Christian era, a translation of the portion of the Sūtra dealing with religious sects is given here.

91. The name of the first sect in the order of enumeration is given as Charakas. They are so called, says the commentary on the Sūtras, because of their begging for food (bhikshacharana) or of their eating while moving.

The second is Chirikas who clothed themselves with rags found thrown out on roads.

The third sect is called Charma-Khandikas who covered their body with animal skins.

Bhikshātas (The text reads Bhikshaudas) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

Pânduranga is the name of another sect. They besmeared their body with white ashes and used to wander with bulls trained so as to bow down and make salutes to respectable men when required.

Gautamas formed a different sect. They lived upon grains (Kanas) gleaned from fields. They were known as Kanabhikshâgrâhins or Kanâdas

Gôvratika is the name of another sect. Living in the midst of cows, they used to move when the cows they reared moved, to sit when they sat, to drink when they drank and to eat grass, leaves and fruits when their cows grazed on pasture grounds. It is interesting to note that it is the same Gôvratika life which, as described by Kâlidâsa in the first Canto of his *Raghuvamśa*. Dilîpa lived while serving Vasishtha's cow in the forest with the hope of getting a son to perpetuate his genealogy. It follows therefore that long before the 5th century A. D., when Kâlidâsa lived and wrote his poetical works at the court of Chandragupta Vikramâditya II, the Gôvratikas formed a conspicuous religious sect in India

Grihidharma is the name of another sect, the members of which are said to have lived like house-holders

In condemnation of the life of this sect, a Sanskrit verse is quoted in the commentary. It means "Those who live the life of a house-holder considering that no one lived such a virtuous life in the past nor will there be any one except the house-holder to live such a life in the future --these are heretics incapable of doing anything else"

Some are known as Aviruddha-Vainayikas, or those who live under the orders of elders such as the king, the parents and the teachers

Heretics or pâśbandas formed a different sect. They believed neither in sin, nor merit, neither in heaven nor in hell. But they discarded all kinds of action. (Vriddha-Śrâvakas or old Brahmanas formed a different sect)

92 These sects worshipped one or the other of the gods, such as Indra, Skanda, Rudra, Śiva, Vaiśravaṇa, Dêva, Nâga, Bhûta, Mukunda, and Âryâ (a goddess like Durgâ). Their worship consisted in sweeping and washing the floor of the temples and the offering of scents, flowers and the like to the deity

93 Though the information furnished by the Jaina Sutras regarding the early religious sects and the use of the Vaiśeshika or Aulukya system of philosophy, is traditional, there is reason to accept it as reliable, for the composition of the Sûtra texts themselves is not far removed from the epoch to which the Vaiśeshika system is assigned. The Nandi Sûtra which is one of the early Sûtra texts of the Jainas cannot be taken later than the first century A. D., in as much as it makes mention of no later teacher than Dinna among the successive teachers from Mahâvîra

94 In the *Gurvâraṇi*, Dinna is said to be the 14th teacher from Mahâvîra and about two generations earlier than Vajra, the 16th teacher in whose time Rôhagupta is said to have founded his system of six categories opposing the Jaina doctrine about 544 years after the Nirvâṇa of Mahâvîra. From this it follows that the Nandi-sûtra was composed somewhere about the first century A. D. when the Jaina teachers that succeeded Dinna had not yet established their claim to reverence as worthy teachers

95 Another reason in support of the antiquity of the Nandi and other sûttras is the antiquated form of the theory of knowledge set forth in them. It classifies valid knowledge as pratyaksha, perception, and parôksha, non-perception, which teachers of almost all religions following the Vaiśeshika system of theory of knowledge have called Anumāna, inference. It is what is termed syllogistic argument. As this form of valid knowledge is termed parôksha instead of Anumāna, it follows that Anumāna or syllogism taught for the first time by Kânâda in India was either unknown to the author of the Nandi-sûtra or not acceptable to him. Hence it follows that the Nandi

Sûtra is a work written about the first or second century A D when syllogism as a means of testing the validity of knowledge was not generally known or accepted in India. Accordingly the traditional information recorded in the Nandī and other sūtras of the Jainas concerning the Aulukya system may be taken as reliable, since those works are not far removed from the epoch of Kânāda

(5) THE DATE OF BHĀMAHA, THE AUTHOR OF KAVYALANKARA

96 Bhāmaha is usually considered to be one of the earliest writers on rhetoric. But there has been no consensus of opinion among scholars as to the epoch when he lived. All that can be definitely said about his time is that he was a little later than Kālidāsa and earlier than Subandhu, the author of Vāsavadattā. Bhāmaha seems to refer to Kālidāsa's Mēghadūta or "Cloud Messenger" when in giving an example of improbability or absurdity as a literary defect, he says "That the employment of the cloud, the wind or the moon as a messenger is as absurd as the employment of the bee, the pigeon, the duck, or the parrot. For, how can the speechless or the babbler, though capable of travelling very far, carry a message? This is, however, against common sense. If, however, any one speaks like a mad man owing to disappointed love, then let it be so, for this device is very often made use of by the most talented poets"*

97 In the last sentence Bhāmaha seems to justify Kālidāsa's device of making the cloud a messenger of the Yaksha in his Mēghadūta. The critic's justification is but a brief paraphrase of the poet's own defence expressed in the last quarter of the 5th verse of the first canto. The poet says there that those that are overcome by love are naturally indiscriminating between the sentient and the insentient.

98. In the introduction to his commentary on the Sētubandha, Rāmadāsa (1652 A D) says that under the orders of King Vikramāditya, Kālidāsa wrote the Sētubandha in the Prākṛit language for Pravarasēna. King Vikramāditya here can possibly be no other than Chandragupta II of the Gupta dynasty, inasmuch as he is associated with Pravarasēna, one of the Vākātaka kings. It follows therefore that Kālidāsa flourished and wrote his works in the first half of the 5th century A D. Bhāmaha may therefore be taken to have lived either at the close of the 5th century or in the first half of the 6th century A D as there is reason to believe that he preceded Subandhu, the author of Vāsavadattā. Subandhu's version of the story of Vāsavadattā is quite different from that which Bhāmaha criticises as quite incredible and opposed to the usage of the world and to the dictates of political science (lōkasāstra-viruddha) concerning the conduct of a conqueror (Vijigīshu). The story of Vāsavadatta is as old as Patañjali inasmuch as he refers to it in his commentary on Pāṇini IV 3, 57. One of the versions of the story based upon the Brihatkathā is found narrated in Sōmadēva's Kathāsaritsāgara and it seems to be the Brihatkathā version that Bhāmaha has condemned as incredible and opposed to the usage of the world and to the dictates of political science. Chandamahāsēna, the king of Avantī made a large artificial elephant similar to the one reared by Udayana, the king of the Vatsas. After filling it with armed soldiers, he sent it to the Vindhya forest bordering upon the Vatsa country with a view to entice Udayana to come out of his capital for capturing the elephant. As expected, Udayana came alone to see and capture it, was himself caught hold of by Chandamahāsēna's soldiers and taken as a prisoner to Avantī where he married Vāsavadattā.

99 Bhāmaha condemns this story as incredible and opposed to the usage of the world, inasmuch as no king like Udayana who was well informed and had able ministers to advise him could be believed to go out with no assistance to elephant-forest at sunset,

* Bhāmaha's Kāvya-lankāra II, 41-44

however fond he might be of elephants. It is also opposed to the dictates of political science, inasmuch as no king like Udayana ever bent on making extensive conquests would be foolish enough to enter upon such a risky adventure as he is said to have done.

100 Subandhu's version of the story of Vāsavadattā is not liable to such charges. If that work had existed in Bhāmaha's time he would not have failed to notice it in this connection. As Subandhu refers to Vikramāditya, (i.e., Chandragupta Vikramāditya) in whose court Kālidāsa also is said to have been a poet, it follows that the capital of Chandragupta Vikramāditya was a haven of poets and scholars like Kālidāsa, Bhāmaha, Subandhu and others and that each poet or scholar was familiar with the literary productions of others living in the place. Accordingly Bhāmaha may be presumed to have been earlier than Subandhu and a little later than Kālidāsa, as he refers to Kālidāsa and not to Bhāmaha.

101 There is also reason to believe that Bhāmaha was earlier than Dandi for while Bhāmaha acknowledges no *dhvani* or suggestiveness as a source of poetical excellence and condemns such expressions as "The Sun has set, the moon has risen and the birds repair to their nests" to be a commonplace utterance devoid of poetical merit, Dandi on the other hand, sanctions *dhvani* as a feature of poetical excellence, and regards the expression quoted above as a specimen of beautiful poetry.

102 **The date of Vāchaspatimisra** — The author of Nyāyakanika, Nyāyatattvasamīkshā, Tātvabindu, Nyāyavārtika-tātparyatīkā, Tatvavaiśārādī, Bhāmatī, Sāṅkhyatattvakaumudī, Nyāyasūchīnibandha and other works.

103 At the close of the Nyāya-sūchīnibandha he gives the date of the completion of that work as follows —

Nyāyasūchīnibandho' sāvakāri sudhryām mude ||

śrī Vāchaspatimīśrēna vasvanka-vasuvatsare ||

"This Nyāyasūchīnibandha is composed for the pleasure of the learned by Vāchaspatimisra in the year 898 (of Śālivāhana)." —

104. Udayana, the author of Nyāyakusumāñjalī, Ātmatatva-Vivēka, and Tātparyapariśuddhi, a commentary on Vāchaspatimisra's Nyāya Vārtikātātparyatīkā, mentions the date of the completion of his Lakshanāvalī at the end of that work as follows —

Tarkāmbārāṅka pramīṣhv atīṣhu śakāntatah |

varshēshūdayanaś chakre subōdhām Lakshanāvalīm ||

"When 906 years after the end of the Śakas have elapsed, Udayana composed the Lakshanāvalī easy to understand."

105 From this it follows that Udayana lived in A. D. 984 and that Vāchaspatimisra lived in A. D. 976. It also follows from this that these two famous scholars were contemporaries.

106 **The date of Kolachala Mallinathasuri** — The famous commentator on poetical works of Kālidāsa and other celebrated poets.

107. Vaiśyavamśa-sudhārnava is one of the most interesting works written by Mallināthasūri under the orders of Rājādhirāja Rāja Paramēśvara Virapratāpa Praudhadēvarāya of Vijayanagar to determine whether or not the words, such as Vaiśya, Nagaravanik, Vanija, Vanī, Vyāpārī, Ūruja, Tritīyajāti, Svajātīyabhēdaja, Uttarapatha-nāgarēśvaradēvatōpāsaka, found in an inscription in Kāñchi (Conjivaram) mean a Vaiśya, as distinguished from one who is called Komati.

108 From this it follows that Mallināthasūri lived at the court of Praudha Pratāpa Dēvarāya, A. D. 1419-1446 and that he was one of the judicial officers in the empire of Vijayanagar.

109. A TEST OF THE STARTING POINT OF THE GUPTA ERA

Bhattachakapatra grant of Dharasêna II of Valabhi, dated the 15th lunar day of the dark half of Vaiśākha with solar eclipse Sam 257.

D B Diskalkar, the Curator of the Watson Museum, Rajkot, says in his Annual Report for the year 1925-26 regarding the discovery of the above grant as follows —

“ While examining the old records of the Museum, I found a pair of impressions of two plates of a Valabhi grant, I could at once see that the grant is so far unpublished. The impressions were sent in 1904 to the late Mr Vallabhji H Acharya, the then Curator of the Watson Museum by a School Master of the village Bantia. It seems that the late Mr Acharya was not successful in procuring the original plates. He also did not make known to scholars the existence of the plates. I have not yet been able to trace them.

The two plates, which seem measure 12"×8" and contain 17 and 15 lines of writing respectively contain a grant of the Valabhi King Dharasêna II which is practically identical with the Palitan grant of the same King of Sam 252 (Epi Ind Vol. XI P. 80). The record opens with the name of the place, *viz*, Valabhi from where the grant was issued. Then as usual the genealogy of the Maitraka family from Bhaṭṭāraka, the founder to Dharasêna II, the donor of the grant, is given. The beneficiary is a Brahman named Dêvadatta of Sândilya-gôtra and Maitrâyana Śākhâ. The property granted consists of a village named Bhattachakapatra in the Northern part of Kaundinya-pura in the Surâshtras. The grant was written by Skandabhatta, the minister of peace and war and the Dutaka was Chirbhira. The date of the issue of the grant is the fifteenth day of the dark half of Vaiśākha of (Gupta-Valabhi) samvat 257 when there was a solar eclipse (Sûryôparâga).

Of Dharasêna II as many as twelve grants are known: seven of these are of Sam. 252; one of Sam 269, two of Sam 270, and the remaining two being fragmentary, do not give the dates. It will thus be seen that the long gap existing between the dates 252 and 269 is partly filled up by the discovery of the present grant. But the most important feature of this inscription is that it mentions that there was a Solar Eclipse on the fifteenth day of the dark half of Vaiśākha in Sam 257. This item of new information will, I think, enable us to fix more accurately the starting point of the Gupta Valabhi Era.”

On the strength of Prof Wright's translation of the ambiguous statement made by Alberuni regarding the starting of the Gupta-Valabhi Era and in consideration of the Mandasor inscription of Malava Samvat 529, the Eran Pillar inscription of Budhagupta and the records of the Parivrâjaka Mahârâjâs, the late Dr Fleet fixed the epoch of A. D. 319-320 as Gupta Valabhi Samvat 0 current and of A. D. 320-321 as Gupta Valabhi Samvat 1 current. But in the two instances, *viz*, the Kaira Grant of the year 330 and the Verawal inscription of Valabhi Samvat 927, he took the epoch of A. D. 318-319 as Gupta Valabhi Samvat 1 current.

In the Mysore Archæological Report for the year 1922-23, A. D. 200-201 or A. D. 201-202 have been proposed for the starting point of the Gupta Era. The statement of Alberuni, the Mandasor inscription and the records of the Parivrâjaka Mahârâja's together with traditional information concerning the Era preserved in the Jaina, Buddhist and Brahmanic literature have all been explained so as to harmonise with the epoch of A. D. 201-202.

In this controversy, the above grant of King Dharasêna II dated Vaiśākha new moon with a solar eclipse of Gupta Samvat 257 cannot fail to be a decisive test as to

which of the two epochs, *viz*, the epoch fixed by the late Dr Fleet and the epoch proposed in the Mysore Archæological Report for the year 1922-23 is the real starting point. If on the new moon-day of the lunar month Vaisâkha in the 257th year counted from A D 318, 319, 320 or 321, the initial year of the Gupta Era as proposed by Dr Fleet there was no solar eclipse, it must necessarily follow that A D 318, 319, 320 or A D 321 could not at all be the initial year of the Gupta Era.

If on the other hand there was a solar eclipse on the new moon-day of Vaisâkha in the 257th year counted from A. D. 200 or A. D. 201 or A. D. 202, it must necessarily follow that other facts being in harmony, the epoch of A. D. 200-201 or A. D. 201-202 must be the initial year of the Gupta Era. All that has to be done now is to find out whether there was a solar eclipse on any of the years referred to above. The problem can be easily worked out by using the late Dewan Bahadur L. D. Swamikannu Pillai's tables given in his Indian Chronology. The four initial years given by Dr Fleet are A. D. 318, 319, 320, 321. Accordingly the 257th year from any of these four initial years is

1	A D 318+257=A D 575
2	A D 319+257=A D 576
3	A D 320+257=A D 577
4	A D 321+257=A D 578

Now taking A. D. 575, the problem is worked out by using Swami Kannu Pillai's tables as follows —

A. D. 575.	1	Days
☉'s distance from node for century beginning A D 575 is		23 76
Do do do for odd year 75 is		11 06
Do at first new moon is solar year 575 is		7 74
Do do at Vaisâkha new moon do		29 53
		<hr/>
		72 09

As the distance of 72 09 days does not fall between 0-15 5 days or between 157 7—173 3 days there was no solar eclipse on the Vaisakha new moon in the solar year 575. Hence A. D. 318 cannot be the initial year of the Gupta Era.

A. D. 576.	2.	Days
☉'s distance from node for century beginning A D 576		23 76
Do do for odd year 76		29 69
Do at first new moon in the solar year A D 576		26 38
Do Vaisâkha new moon		29 53
		<hr/>
		109 36

As this distance of 109 36 days does not fall between 0-15 5 or between 157 7—173 3 days, there was no solar eclipse on the Vaisâkha new moon in the solar year 576. Hence A. D. 319 cannot be the initial year of the Gupta Era.

A. D. 577	3	Days
☉'s distance from node for century beginning A D 577		23 76
Do do for odd year 77		48 33
Do at first new moon in the solar year 577		15 48
Do Vaisâkha new moon ..		29 53
		<hr/>
		117 10

As the distance of 117 10 days does not fall between 0-15 5 or between 157 7—173 3 days, there was no solar eclipse on the Vaisâkha new moon. Hence A. D. 320 cannot be the initial year of the Gupta Era.

A. D. 578.	4	Days.
☉'s distance from node for century beginning A D 578	..	23 76
Do do for odd year 78	..	66 96
Do at first new moon in the solar year 578	..	4 59
Do Vaisâkha new moon	..	29 53
		<hr/>
		124 74

As the sun was distant from node by 124·74 days and was not within a distance of 0-15·5 days or of 157·7-173·3 days there was no solar eclipse on the day in question in the solar year A D. 578 Hence A D 321 cannot be the initial year of the Gupta Era

Hence none of the years, A D 318, 319, 320 and 321 can be the initial years of the Gupta Era

Taking the other proposed years such as A D 200, 201, 202, 203, the 257th year from each of them would be —

(1) 457, (2) 458, (3) 459 or (4) 460.

A D 457	1.	Days
○'s distance from node for century beginning A D 457		65 68
Do for odd year 57		22 27
Do at first new moon in the solar year A D 457		23 16
Do Vaisakha new moon		29 53
		<hr/> 140 64

As this distance of 140 64 days does not fall between 0-15·59 or 157·7-173·3 days, there was no solar eclipse on the day in question

A D 458	2	Days
○'s distance from node for century beginning A D. 458		65 68
Do for odd year 58		40 90
Do at first new moon in the solar year A D 458		12 26
Do Vaisakha new moon		29 53
		<hr/> 148 37

As the distance of 148 37 days does not fall between 0-15·5 days or between 157·7—173·3 days, there could possibly be no solar eclipse on the Vaisakha new moon day in the solar year A D 458

A D 459	3	Days.
○'s distance from node for century beginning A D 459		65 68
Do for odd year 59		59 54
Do at first new moon in the solar year 459		1 37
Do Vaisakha new moon		29 53
		<hr/> 156 12

The distance here falls short of a day from 157·7 But there seems to have been an adhika Vaisakha here and accordingly the true Vaisakha new moon came 29 53 days later in that year Hence

	Days.
Adding 29 53 we get	185 65
Deducting 173 31 days from the above	<hr/> —173 21
	<hr/> 12 34

As this distance of 12 34 days falls between 0-15·59 days there was certainly a solar eclipse on the Vaisakha new moon day in A D 459

The late Dewan Bahadur Swamikannu Pillae who framed the above tables used here for calculation, has also recorded a solar eclipse on the new moon-day terminating Vaisakha and beginning Jyeshtha (*Vide* his Indian Chronology 1st Edition P 46)

Agam A D 460	4.	Days.
○'s distance from node for century beginning A D 460		65 68
Do for odd year 60	..	78 17
Do at first new moon in the solar year 460	..	20 01
Do Vaisakha new moon	..	29 53
		<hr/> 193 39
Deducting 173 31 days from this	<hr/> —173 31
		<hr/> 20 08

Here there was no solar eclipse on the new moon-day terminating Vaiśākha and beginning Jyêshtha. But on the new moon-day terminating Chaitra and beginning Vaiśākha, there was a solar eclipse.

	Days
For	65 68
	78 17
	20 01
	<hr/>
	163 86

formed the distance of the sun from the node on the first new moon-day in the solar year A D 460

As the people in the days of the Guptas could not be expected to have called the first new moon day, *i e*, the Chaitra new moon-day as the Vaiśākha new moon-day, A D . 460 could not be believed to be Sam 257 of the grant. Hence A. D 203 could not be taken the starting point of the Gupta Era.

Hence the only year that can be taken to be the starting point of the Gupta Era is A D 202—*i e*, A. D. 201 expired and A. D 202 current

The plate is however dated Valabhi, G. S. 257 Vaiśākha Badi 15. But as the solar eclipse mentioned in the plate does not seem to have been visible at Valabhi, there is the risk of its being regarded as spurious unless it is presumed to have been issued in that part of the Gupta Empire where the eclipse was visible.

PART II—EPIGRAPHY.

110 The total number of records collected during this year is 172. Of these, copper plate grants are 20, Sannads 9, and the rest stone inscriptions. Distributed among dynasties, four relate to the Gangas, three to the Râshtrakûtas, thirteen to the Châlukyas of Kalyân, one to the Sênavâras, two to the Sântaras, four to the Nolambas, two to the Bânas, one to the later Kadambaras, twenty-three to the Hoysalas, nineteen to the Kings of Vijayanagar, eleven to the Mysore Maharajas, six to the Nâyakas of Keladi and the rest to minor Palyagars and private individuals. The inscriptions about the Gangas (No 3, 4 and 86) are of the reign of Śrîpurusha and Śivamâra (Śaka 777). Among the records relating to the Râshtrakûtas, the Badanaguppe grant of prince Kambadêva dated Śaka 730 resembles the Manne grant (Ep. Car. Nelamangala Taluk 61).

NEW INSCRIPTIONS DISCOVERED DURING THE YEAR

1.

BANGALORE DISTRICT.

BANGALORE TALUK.

On a piece of paper said to be a copy of a copper plate grant in the possession of Vellâla Râmasâstri, Head Master of the Primary School in Basavanagudi in Bangalore City.

Telugu language and characters

- 1 śrî Dakshinâmûrtayênamah ! Harêr lîlâvarâhasya damshtîrâdandah sa
- 2 pâtu vah ! Hêmâdri-kalâsâ yatra dhâtîrî chhatra-śrîyam dadhau dak-
- shinadêśa—
3. mandu Dêvarâja râjadhânivâru sakaladharmâtu chêtû-vundagâ—
4. Murike nâdu anê dêśaamandu Vellâlâ ane agrâhâram Aśvapati—
- 5 râyadattamma â-pattanamandu śrî Gurumûrti ashta-siddhântâlu
6. gunâkâram bhâgâkâram mēruprastâram chēsēndku Āśvalâyanasûtra
- 7 Bhâradvâjasagôtra tîrîyârshêya Vellâlâvâru anēyuntî pēru
- 8 Yallajōsyalu anî avatâram chēsî panchângam gunîyinchî sakala-
- 9 dēsâlakû pampistû vundîrî â vamsamlôgâ Appâjyōsyulanēvâru
- 10 Aśvapati Gajapati vâri virôdham vella dēśa-kshôbham-ayyî Kôlâlaku
- 11 vachchîrî svastî śrî Vijayâbhyudaya Sâlivâhanaśaka varushambulu 1474
12. agunanētî Raudri nâma samvatsara Mârgasîra śu 13 Sôma-vâram nâdu
13. vochechî yîsthalamlô nilchîrî ! âdau Śambhum namas-kritvâ Yallayâryâ-
- 14 bhîdam gurum ! śrîmat Vellâla vamsasya charitam vachmî sâmpratam
- Vellâla
- 15 vamsa vistâram visêshêna nivêditum ! Brahmaivêkô samarthhas syât
- 16 nânyōstî bhuvî kâschana ! Vellâla-nagara-kshêtrê Vêda-sâstra-visâradâh !
- 17 sarvê Ganita-sâstrajnâh sarvê yajnêshu dikshîtâh ! têshâm santâna-
18. vistâram kô vâ varnayitum kshamah ! vellâla-nagarât pûrvam Appâjyōyâ-
- 19 bhîdô mahân ! Vêda-Vêdânta-tatvajñô Jyôtiś-sâstrasya sâravit !
- 20 Kôlâhalapuram prâptah sakutumbô mahâ-yaśâh ! Tammê-
- 21 gaudâkhyâ bhûpâlô Sugutîru-kulôdbhavah ! svâśrayam
- 22 grâma sampathim paurôhityam purasya cha ! pradâva bahumânêna pâ-
- 23 layâmâsa tam prabhuh ! tasya putrah Pedda-Tirumaladaivajnah Pinnatîru-
- 24 malakôvidah ! Pâpa Tirumaladaivajnah sarva-siddhânta-pâragah Appâ-
- 25 jyōsvulavâri pedakomârlu Peda Tirumalajyōsyulu Pinna Tirumala-
- 26 jyōsyulu Pâpa Tirumala jyōsyalu yî mugguru komârlutô
- 27 kûdâ Kôlâlâlô konni dinâlu vundîrî Appâjyōsyulavâru
28. Peda Tirumala-jyōsyulunu vembadîna pilchukônî punah Vellâla-A-
- 29 gîrahârânîkî pōyîrî pinna Tirumala-jyōsyuluavâru Pâpa Tirumala-
- 30 jyōsyulavâru vubhayatralû Kôlâla-sthalamlô sampâdinchîna
- 31 mîrâśîlunu anubhavitû sukhanga vunndîrî

Note

This records the history of some Vellâla Brahmans noted for their knowledge in Astrology and Astronomy One Appâjōsyâ, a descendant of the Vellâla family in

Murukinâd Province is said to have arrived at Kôlâr leaving Vellâla-Agrahâra during the War between the Aśvapatis and the Gajapatis and lived happily under the protection of Sugutûr Tammaya, a palyagar King in Kôlâr. The date of arrival is mentioned to be Monday the 13th lunar day of the bright half of Mârgaśira in the year Raudri, Śaka 1474 corresponding to Monday the 30th November of A D 1552. The cyclic year of A D 1552 is Raudri according to Northern cycle.

2.

Copper plate grant of Kôlâr Chettis dated Śaka 1628 in the possession of the same gentleman

Size 9"×7"

One plate.

Kannada language and characters.

(Front)

1. svasti śrī Vijayâbhyudaya Śâlivâhana śa-
2. ka varushangalu 1628 neya Vyayanâma samvatsa-
3. rada Pushya su 15 lu svasti samasta-nījanâmânkita-
4. mâlikâpraśasti-sahitarâda srīmat Ganêśvara Gaurê-
5. svara dêvara divya-śrī-pâda-padmârâdhakarâda abhi-
6. nava Jambûdvîpa pâpa-nirôharana ghatô-
7. pêta suvarna Indirâmandiravâda prithivige
8. punnya-kshêtravâda parama-pavitra-sthânavâda A-
9. yyâvali mukhyarâda Sâlumûle samastarâda
10. Pruthivîsetti Râyana mantri Bhâskaranna moda-
11. lâda Kolâlapêtte Parvatamalla-setravara Mudan-
12. na-setru Dêsamudre Putavîraya modalâda sthala-
13. parasthala ayivattâru-dêśada mahânâdinavaru
14. namnâ paurôhitarâdantâ Āśvalâyana-
15. Sûtrarâda Rukhchâkhâdhyâyârâda Bhâradvâ-
16. josagôtrarâda Appâjôsyara naptrarâda Bu-
17. chana bhatara pautrarâda Râmêśvara-sômayâ-
18. jigaḷa putrarâda Vellâla Sûrya-Nârâya-
19. na bhattachige barasi kotia dâna-Śâsana-
20. kramav-entyendare nîvu namma dêśakke paurôhita-
21. râda kârana nîvu dêśake tîḷahi kolalâgi
22. nimige mâdi kotantâ anna-svâstya-nirna-
23. ya mâdi kottudu namma Kolâladapêtte-
24. ge bâhantâ māmûle hêrugalu nava-
25. dhânya modalâda dinasuvârî dhânyada na-
26. ḍe 1 vandake padi ½ arepadi holu menasu
27. kabâḍa modalâda dinasu nade 1 vandake
28. se 7 navutâku bella sakkare hunuse hannu
29. nade 1 vandake sê ½ ardha sêru yanne tu-
30. pa hogesopu dinasuvârî nade 1 kke se pâvu sa-
31. râphara angadi 8 entu divasake du ¼ van-
32. du rūpâyî-prakâra sahiranyôdakadâna-
33. dhârâgrahitavâgi trikarana-Śudhiyâgi
34. trivâchakavâgi kotu idhêve nimma pu-
35. tra-pautra-pârampariyavâgi â-chandrâkka-
36. sthâyavâgi anubhavisikondû namma dêśa-

Archl. Rt.

- 37 ke dharma sêrisikondû sukhadallu yiha-
 38 du yendu barasikota dânadharma-sâsana
 39 yidake sâkshi sûrya-chandrâdigalu yivara samma-
 40 tadindâ baradâta dêsa sârabhâga Bayicharasa-
 41 yana komâra Nâgapanu || sva-dattâddvigunam pu-
 42 nyam paradâttânupâlanam | paradattâpahârêna sva-
 43 dattam nishphalam bhavêt | dânat pâlanayôr madhyê
 44 dânachrêyônupâlanam | danâtsvargam avâ-
 45. pnôti pâlanât Achyutam padam ||
 46 Kôlâlada pête Parvata Malli settaravara voppita

Note

This plate records the grant of some revenue both in kind and cash levied at a fixed rate from merchants importing merchandise into Kôlâr and payable to Sûrya-nârâyanabhata. The rate of collecting grains is one half of a padi in respect of a cart-load of grains, one-eighth of a seer in respect of spices, half a seer in respect of a cart-load of sugar and tamarind, one-fourth of a seer in respect of a load of oil, clarified butter and tobacco and a rupee a week payable from a group of eight banking shops. The plate is dated the 15th lunar day of the bright half of Pushya in the year Vyaya, Saka 1628 corresponding to A D 1706. The date is not verifiable. It ends with the usual imprecation.

3.

HOSAKOTE TALUK

On a piece of stone found in a ruined well, two miles to the east of the village Vartûr, in the Hobali of Vartûr

Size 3'—2" × 4'—6"

Kannada language and characters

1. Sarvadhâri- samvatsara Chaitra-suddha
2. Pâdya Brahavâradandu sri Gangâ-
3. dhara-dêvara dipârâdhanege endu
4. Râmasettiyara Lakhsasetti Isv-
5. râpanavâgi dâna mâdi kottu-
6. du ½ hattu kolaga hola ida-
7. nâr obbarû kedisal âgadu sri Gan-
8. gâdhara dêvara divya sri pâdavê sara-
9. nu sri

Note

This inscription registers the grant of a dry field with the sowing capacity of half a khandi for the service of maintaining a light before God Gangâdhara, by Lakhssetti, son of Râmasetti on Thursday the first lunar day of the light half of Chaitra in the year Sarvadhâm.

The date is not verifiable.

4

NELAMANGALA TALUK.

On a piece of stone on the site of deserted village to the south of Aralasandra in the Hôbali of Bêgûr.

1. svasti Sripurusha mahârâ-
2. jâdhirâja paramêśvara bhatâ-

3. rar prithivîrâjyam geye Muthûra .
4. Kovalâla nâdu Mûnûrum Gangaru
5. nâd aravattuman âluttire
6. avarâ binnapam geyye Ísvara bhatâ-
7. rarige kottodu modal katinol irkka-
8. nduga kalani
9. lîdôn

Note

This records the grant of a wet field with the sowing capacity of two khandis to Ísvara Bhatârar under the orders of Śrîpurusha-mahârâjâdhirâja ruling over Kovalâlanâdu three-hundred and Gangarunâdu sixty ?

The inscription is not dated.

5.

On a piece of stone on the site of a deserted village close by Aralasandra in the same Hôbali of Bêgûr.

1. svasti Śrî Śivamâra
2. hârâjam prithivîrâjyam geye Muthûru
3. Mâdammam gandanol gandaram.

Note

The inscription is incomplete. The name of Śivamâra, a Ganga King is quite legible.

HASSAN DISTRICT.

6.

BELUR TALUK

Copy of a sannad in the possession of Subbanâchârya, son of Kondi Nârâyana-chârya, Bêlûr

Kannada language and characters

Krishnarâjavadêyaravaru

Śrîmukha sam rada Jyêsthâ bahula 6 llû śrîmatu Krishnarâjakatte Āmîla Lakshminâranaiyyanige barsi kaḷuhîda nîrûpa adâgi- tâlku majakûru paiki Chandamagere hôbali Mattigôdugrâmada agrahârada Tangale Narasimhabhatta Vâsudevabhattacha Narasuhvabhattacha Râmachandrabhattacha muntâda hadimûru jana vritti vanta brâhmaru hujûrige bandu arikemâdikondaddu sadari agrahârada grâmada pûrvârabhya kachêri-tâkêti-prakâra jôdige nadedu baruttâ idhe Prajôtpatti sam | radalli Krishnarâjakatte-kâlve agrahârada yalle-bhûmiyalli banda kârana kelavu beddalu bhûmi yiddaddu bhattada gaddege sâguvali âddarinda idaralli huttuvali yâda bhattada paiki raitara hissekke ardha hôgalâgi bâki nînta ardha hisse bhattavannu sarakârakke dâkhal mâdi kondaddarinda tâvu kodatakka jôdi aivajige luksânu âgi tamma jîvanakkû mâruga yilladahâge âguttâ idhîtendu śrutapaḍisiddharinda yî bagye agrahârada grâmada Prajôtpatti sam | rada huttuvali lekha tarsi parâmbarsî appanekodisî yiruva vivara

13°3½ anu suvarnâdâya sâyar bâjê bâbu vagaire 62°½ 3½ vârada paiki huttuvali

2½·4½ beddalu bhûmi huttuvali âddu

59½ 4½ yî kâlûve kelagina gaddeyinda huttuvali âda bhatta Krishnarâja kham 74½ 4½, kke dara khanduga gu ½ 3 . . .

62½ 3 ½

76°2½ Khanthîrâyi 76 varahavû

yaradu hana mûru vîsada paiki yî brâhmarige jîvanada bagye hujûrinda mâfu mâdi bittaddu gu 31°2½ mûvattondu varahavû yaradu hana mûruvîsa hôgalâgi bâki sarakârakke jôdi tegedukollatakkaddu sâbaku kachêri tâkêti prakâra kodutta yiddaddu gu 29½ hâli kâlûveyalli nîru bandu beddalu bhûmiyu gaddege hâli sâgunahavattaidu varahavû makarûru mâdi yiruvaddarinda Ângîrasa-samvatsarad ârabhya yî agrahârada bhûmiyalli âda phalavannu brâhmara vaśa-mâdi sadari kattumâdiśi yî grâmakke bitti bēgâri muntâgi yâvabagyû upadra mādade sarâgavâgi nadasutta baruvadu yî bhûmiyannu brâhmaru raitarinda sâguvali mâdisî bēkâda phalavannu mādikondû sarakârakke sallatakka jôdi-hanavannu koduttâ bâki-nîntaddaralli tamma jîvana-mādikondû sarakârada śrēyassu prârthane-mādikondû sukhadalli yiruvadu varshapratyallû sâdâ sanadina nakalannu śrîstedâra lekhakke barsi assalannu Tangale Narasimhabhatta . . . vaśakke hindakke koduvudu târiku 19 mâhe June san 1813 yisavi khattu Subbarâvu munashi hujûru kanthîrâyi nalavattaidu varahâ varsha ondakke jôdi tegadukondû grâma nadsikondû baruvadu śrî Krishna yendu Kannada aksharadalli mahârâjaravara baraha idhe Paivastike Āshâda śudha 14 Sôma-vâradallu

Note.

This is said to be a copy of a sannad issued by Krishnarâja Vodeyar III, King of Mysore.

It records that Tangale Narasimhabhatta, Vâsudêvabhatta's son Narasimhabhatta Râmachandrabhatta and other owners of *vrittis*, in the *agrahâra* village Mattigatta in Chandamagere hôbali Krishnarâja katte taluk, went to the king and represented that they were originally paying a fixed quit-rent for their holdings, but were assessed half the value of the paddy produced in their lands, when some of the land which originally were dry became wet after the completion of a channel from Krishnarâjakatte which passed through their village. It was further represented that as half of the produce went to the raiyats and the other half went as assessment to Government, the owners of land were deprived of their income and were not even able to pay the quit-rent.

This record next states that as a result of the representation, the king reduced the total quit-rent payable for the village from 76 varahas 2 hannas 3 vîsas to 45 varahas remitting the balance of 31 varahas 2 hannas and 3 vîsas for the benefit of the owners of the *vrittis* and ordered Lakshminâranaiya, Amil (Amildar) of Krishnarâjakatte to collect the assessment at the new rate from the year Ângirasa onwards and to give the original sanad recording the remission of tax to Tangale Narasimhabhatta and Râmachandrabhatta, keeping a copy of the grant in the office.

The grant is dated 19th June, A D 1813 and contains the signature of the King as *śrî Krishna*. The name of the *munshi* who drew up the sannad is stated to be Subbarâv.

7.

Copy of another sannad in the possession of the same Subhannâchâr of Bêlûr

Kannada language and characters

Śrîkanthâchyuta-Padmajâdi-divishad-vaktrôdgha-têjaśchha tâ - sambhûtâmati-bhîshana-praharâna-prôdbhâsi-bâhâshatkâm | garjat-sairibha-daitya-pâtita-mahâ-sûlâm trilôkî-bhaya prônmâtha vrata dakshîtâm bhagavatîm Châmundikâm bhâvayê || nidânam siddhînam nikhla-jagatâm mûlam anagham pramânam lôkânâm pranayapadam aprâkrita-girâm || param vastu śrîmat parama-karunâ sâra bharitam pramôdân asmâkam disatu bhavatâm apyavikalam || Harêr Lîlavarâhasya damshtrâdandas sa pâtu nah | Hêmâdri-kalâsâ yatra dhâtri chhatra-śrîyam dadhau || namas tēstu Varâhâya lîlayôddharatê mahîm || khura madhya gatô yasya Mêruh kanakanâyatê || pâtu trîni jaganti santatam akûpârâd dharâm uddharan krîdâ-krôdâkalêbarah sa bhagavân yasyaika-damstrâmkurê | Kûrmah kandatî nâlatî Dvirasanah patrantî digdantînô Mêruh kôsatî mēdinî jalajati vyômâpi rôlambatî ||

svasti śrî vijayâbhyudaya Śâlivâhana-sâka varshamgalu sanda vartamâna Vikriti-samvatsarada Âshâdha suddha 15 Mangalavâradallu Âtrêyasa-gôtra Âsvalâyana-sûtra Rik-chhâkânuvartigalâda Immaadi-Krishna-râja--Vodayaravara putrarâda Châmarâja-vodeyaravara putrarâda śrîmat samasta-bhûmandala mandanâyamâna nikhiladesâvatamsa Karnâta-jaanapada sampadadhîstânabhûta śrîman Mahîsûra mahâsamsthâna madhya dēdîpyamânâvikala kalânidhi kula kramâgata râja kshîtipâla-pramukha nikhila râjâdhîrâja mahârâja chakravartî mandalânubhûta divya-ratna-simhâsanârûdha srîmad râjâdhîrâja râjaparamêśvara praudhapratâpâ pratima vîranarapatîbirudentembaraganda lôkaîkavîra Yadukulapayahpârâvâra-kalânidhi-śankha chakrâmkûśa kuthâra makara matsya śarabha sâlva gandabhêrunda-dharanîvarâha hanûmad garuda kanthîravâdyanêka birudankîtarâda Mahîsûra śrî Krishnarâjavodayaravaru Vâdhûla-gôtra Âpastambasûtrâda Yajusâkhâdhâyigalâda Krishnamâchâryara putrarâda Rangâchâryara putrarâda Bêlûru sthalada Kandâde-Bhâshyakârarige barasikotta bhûdâna-sâdhana kramaventêndare namma mâtâ-pitru-galige śâśvata punya lôkaîkavâsa sîdhyarthavâgi Bêlûr tâlûku Ponnâtapurâda-hôbali

Chikkammanahalli-grâmada paiki hadinentu-varahada gadde bhûmi hadinentu varahada beddalu bhûmi ubhayam kanthîrâyî mûvattâru varahada bhûmiyannu Vâdhûlagôtrada Âpastamba sûttrada Yajus-śâkhâdhyâyigalâda Krishnamâchâryaravara pautrarâda Rangâchâryara putrarâda Bêlûru-sthalada kandâde-Bhâshyakârarige Âtrêyasagôtra Âśvalâyana-sûtra Rik-sâkhânuvartigalâda Immaḍi Krishnarâja-vodayaravara pautrarâda Châmarâja-vodayaravara putrarâda śrîmat samasta-bhûmandala-mandanâyamâna nikhila dêsâvatamsa Karnâta janapada sampadadhishthânabhûta śrîman Mahîsûra samshtânamadhyâ dêdîpyamânâvikala kalânidhi kula kramâgata Râja kshîpâla pramukha nikhila-râjâdhirâja Mahârâja chakravartî mandalânubhûta divya-ratnasimbâsanârûdha śrîmadrâjâdhirâja râjaparamêśvara praudhapratâpâpratîma vîra narapatî birudentembaraganda lôkaikavîra Yadukula payahpârâvâra kalânidhi śankha chakrânkuśa kuthâra makara matsya śarabha sâlva gandabhêrunda dharanî-varâha hanûmad garuda kanthîravâdyanêka birudânkîtarâda Mahîsûra Krishnarâja-vodayaravararu dhâreyaneredu kottevâda kârana îbagye sadarî grâmadaḷli nîvu voppiḍa balî sadarî mēre gadde beddalu saha kanthîrâyî mûvattâru-varahada bhûmiyannu vingadiśî chaturdikkiḡu Vâmanamudre ślâpratishthe mâdisîkottu yî bhûmiyalle chatussîmâ valagana soppinatôta tippehalla śrigandha horatâda maravali-phalavri ksha muntâda-â-sakala-svâmyavannu nimma svâdhîna-mâdi î Vikrîti samvatsarada rabhaya nîmage î bhûmiyannu nîrupâdhîka sarvamânyavâḡi putra pautra pâraparyavâḡi nîrupâdhîka sarvamânyavâḡi putra pautra pâraparyavâḡi nadasîkondu baruvante tâllûku majakûru âmîlarige sannadu appane kodîsîruvaddarinda yî mûvattâru-varahada bhûmiyannu nîvu nimma putra-pautra-pâraparyavâḡi nîrupâdhîka sarvamânyavâḡi anubhavisîkondu baruttâ namma śrêyah-prârthaneyannu nîrantaradallû mâduttâ sukhadinda yîruvuduî bhûmiyalli chatuś-sîmâ-valagana nidhi-nîkshêpajala-taru-pâshâna-akshînâgamî-siddha-sâdhyagaḷ emba ashta-bhôga-têjas-svâmyagalunîmage salluvadu yillinda munde yî bhûmiyu nîvu mâduva âdhi kraya dâna parivartane gal emba vyavahâra-chatushtayagalîḡu yôgyavâḡi salluvudendu Âtrêyasagôtra Âśvalâyanasûtra Rik-sâkhânuvartigalâda Immaḍi Krishnarâjavadeyaravara pautrarâda Châmarâjavadeyaravara putrarâda śrîmat samasta-bhûmandala-mandanâyamâna nikhila dêsâvatamsa karnâta-janapada-sampad-adhishthânabhûta śrîman Mahîsûra-mahâ-samsthâna-madhyâ-dêdîpyamânâvikala-kalânidhi-kula-kramâgata Râja-kshîpâla-pramukha-nikhila-râjâdhirâja-mahârâja-chakravartî-mandatânubhûta divya-ratnasimbâsanârûdha śrîmadrâjâdhirâja râjaparamêśvara praudha-pratâpâpratîma vîra-narapatî birud-ent-embara-ganda lôkaika-vîra yadu-kula-payahpârâvâra-kalânidhi śankha-chakrânkuśa-kuthâra-makara-matsya-sarabha-sâlva-gandabhêrunda dharanî-varâha-Hanûmad-Garuda kanthîravâdyanêka birudânkîtarâda Mahîsûra Krishnarâjavadeyaravararu Vâdhûlagôtra Âpastambasûtra Yajus-śâkhâdhyâyigalâda Krishnamâchâryara pautrarâda Rangâchâryara putrarâda Bêlûru-sthalada Kandâde Vêdamûrti Bhâshyakârarige barasîkotta bhû-dâna-sâdhana vahî || âditya-chandrâvanîlô nalaścha dyaur bhûmîr âpô hridayam yamaścha | ahaścha râtrîścha ubhêcha sandhyê dharmaścha jânâti narasya vrittam || 1 || sva-dattâtaddvî-gunam punyam paradattânupâlanam | paradattâpahârêna sva-dattam nishphalam bhavêt | 2 || sva-dattâ putrikâ dhâtrî pitridattâ sahôdarî | anya-dattâ tu mâtâ syâd dattâm bhûmim parityajêt || 3 || sva-dattâm para-dattâm vâ yô harêta vasundharâm | shashthîr-varsha-sahasrânî viśthâyâm jâyatê krimîh || 4 || madvâmsajâh paamahîpati-vamśajâ vâ yê bhûmîpâś satatam ujvala-dharma-chittâh | mad dharmam êva satatam parîpâlayanti tat-pâda-padma-yugalam śirasâ namâmi || 5 || batârîkhu 6 nê mâhê July san 1803 ne yîsavî khatta Aramane Subbrâya munashî hujûru Puranûru sadarî appane kodîsîruva mērege gadde beddalu saha Kanthîrâyî mûvattâru varâhâda bhûmiyannu nîvu nimma putra-pautra-pâraparyavâḡi sarvamânyavâḡi nîrupâdhîkavâḡi anubhavisîkondu iruvudu ruju *Śrî Krishna*

Note.

This like the previous number, is said to be a copy of the sannad granted by King Krishnarâja Vodeyar III of Mysore

The usual invocatory stanzas addressed to goddess Châmundi and Varâha found in the sannads of the King Krishnarâja Vodeyar III are found at the beginning of this grant also. The record registers the gift of some plots of dry and wet land of the annual value of 36 varahas in the village Chikkammanahalli, in Ponnâtapura Hôbali, Bêlûr Taluk, free of taxes and with all rights of possession to Kandâda Bhâshyakâra of Bêlûr, son of Rangâchârya and grandson of Krishnamâchârya by King Krishnarâja Vodeyar III.

The date of the grant is given as 6th July, A D 1830, Tuesday 15th lunar day of the bright half of Âshâdha in the year Vikriti. The grant was drawn up by Subbarâya, *munshi* in the palace and is addressed to the Âmîl of Bêlûr

8

On a Vîragal lying in the sluice of Vishnusamudra Tank at Bêlûr

Size $4\frac{1}{2}' \times 2\frac{1}{2}'$

Kannada language and characters

- 1 svasti śrîmat (ma) hâmandalêsvara tribhuvanamalla Tala-
- 2 kâdu Kongu Nangali Banavâse Hânungalu-gonda bhujabala-Vîraganga
- 3 Pratâpa-Hoysala śrî Nârasinghadêvaru Dôrasamudrada nele-
- 4 vîdmolu suka-sankatâ-vinôdadi prativirâjyam-geyuttamire Kâlpetti-
- 5 dandâdhipati âtana manônuvallabhe Boppave-dannâyakitiya ma-
- 6 ga Ankeya Taligenâda Vasudhâreya kâlegadolu kâdi palâra-
7. n irdu Suralôka-prâptanâda ll Sô(vâse) ttiyarû Bameyasâ-
- 8 hanî Hadava yana vallabhâti Vayeri-
- 9 ru Vikâri-samvatsaradalu nî-
10. lisi
11. daru

Note

This viragal records the death of a warrior named Ankeya, son of Kâlpatti Dandâdhipati and his wife Boppave Dannâyakiti, in a battle at Vasudhâra during the reign of Hoysala king Nârasingadêva at Dôrasamudra and the setting up of a vîragal in memory thereof in the year Vikâri, by Vayeri (), wife of Hadavaya, and Bameyasânani, and Sôvasetti

9

At the village Chinnênahalli, in the hôbali of Bêlûr, on the pedestal of the image of god Hanûmân

Size 1'—6" × 8".

Kannada language and characters

1. śrî Râma Chitrabhâna-samvatsara Mâga
2. śu 10 lu udharenâda naya-
- 3 ka Timmanagaudanu mādida
4. dharama śrî Râma

Note

This records the setting up of the god by Timmanagauda, Chief of Udharenâd on the 10th lunar day of the month Mâgha in the year Chitrabhânu

10.

At the village Sambhuganahallı in the same hōbalı of Bêlūr, on a stone set up at the old entrance of the village

Size 3' × 5'.

Kannada language and characters

- 1 śubhamastu
- 2 namas tunga-śiraś-chumbi-chandra chāmara-châravê l trai-
- 3 lôkya-nagarârambha-mûla-stambhâya Śambhavê ll svasti-śrî Jayâbhyudaya
Śâlivâ-
- 4 hana-śaka-varusha 1581 neya Vikârı-samvatsarada Kârtika śu 15.
- 5 śrîmat parama-hamsa-parivrâjakâchâryatvâdyanêka-gunagana-sampannarâ
- 6 da Vyâsarâyara simhâsanâdhipatigalâda Lakshmî-Nârâyana-tîrtha-śrîpâdam
- 7 gala karakamala-sañjâtarâda Raghunâtha-tîrtha-śrîpâdam-galige śrîmad
râjâdhi-
8. râja râja-paramêśvara śrî vîra Śrîrangarâya-mahârâyarayyana-
- 9 varu Navila-nâda-râjyadali prithivî-sâmrâjyamanâluttamire Atrigôtrada
Âpastamba-
- 10 sûttrada Yajusśâkhâdhyâyigalâda Âravîti Râmarâja-Rangapparâjaravara
pautrar âda
11. Gôpâlarâjaravara putrar âda śrîmad râjâdhirâja râjaparamêśvara
12. śrî-vîra-pratâpa Śrîrangarâya mahârâyaraiya (na) varu Tagarê-nâda
Naligeyahallı-sîmeya Sambu-
- 13 ganahallı grâmavanu śrî-Râmachandra dêvarige yî tathâ-tithi punya
kâladali sahiranyôdaka-dâna-dhârâpû
14. rvakavâgi piityarthavâgi
- 15
16.
17.
- 18 yidakke sâkshigalu

Note

This inscription records the gift of the village Sambhgânahallı in Nâhgeyahallı-sîme in Tagare-nâd by Vijayanagar king Śrîrangarâya, son of Gôpalarâya and grandson of Âravîti Râmarâja Rangapparâja for the service of god Râmachandradêvaru in the matt of the Mâdhva guru Raghunâthatîrtha-śrîpâda, disciple of Lakshmînârâyanatîrtha-śrîpâda, head of Vyâsarâya Matt.

The grant is dated 15th lunar day of the bright half of Kartika in the year Vikârı, 1581 of Śaka era and corresponds to 20th October, A D 1659 The date is not verifiable.

11

At the village Suggalūr, in the same hōbalı of Bêlūr, on the pedestal of the image in Basavanna temple.

Kannada language and characters

- 1 śrî śrî svasti śrîmatu pra
- 2 pa-Chakravarti pritvisva
- 3 nu Hoyisala vîra Nara-
4. sîhva Dêvarasaru Dô-
5. rasamudradali prithuvirâ-

6. jyam geyye śakava (r) sha 120
7. 4 ne Vishu-samvatsarada
8. Āshādha sudha 10 va ll Mālya-
9. nādu-muvatara mūlastāna
- 10 Halēyabīdina kalē dēvara
- 11 stānika Vīra Rāmayyana maga
- 12 Kālayyanu ā Kaledēvaraha-
- 13 lī Sigalūra sīdhāyava
- 14 ārakārakke (?) dharmava kīdīsī
- 15 kāru (?) sūregomballī ā

(On another side)

- 16 Kallayanu kelasamādi-kon-
- 17 du dēvalōka-prāpitanāgi dharmā-
- 18 vanu dharisīdanu adake nata kan-
- 19 ba yī-dharmake āra alahīda-
- 20 ru Gangeya tādīya-
- 21 lī kavīleya kondaru
- 22 mangala mahā śrī

Note

This inscription records the death of a person named Kallaya, son of Vira Rāmayya, Manager of the temple of god Kaledēvaru in the village Haleyabīdu in Mālyanādu, Thirty district in the reign of Hoysala king Nārasimhadēva. He seems to have died in fighting for the interests of the temple in which he was Manager.

But the meaning of lines 14-15 which state the circumstances under which he died is not clear. It seems that he fought to prevent the confiscation of the *sīdhāya* (quit-rent) due for the village Sigalūra, the property of the temple of God Kaledēvaru referred to above.

This record is of some interest as it is unusual to find in inscriptions, an instance of any person meeting his death in merely protecting temple property from unjust aggressors.

The inscription is dated Vaddavāra 10th lunar day of the bright half of Āshādha in the year Vishu, 1204 of Śaka era. Śaka 1203 is Vishu and 10th lunar day of the bright half of Āshādha in this year corresponds to Saturday, June 18, A. D. 1281. Vaddavāra is equivalent to Saturday according to Dr. Fleet. The usual imprecation concludes the grant.

12

On a stone set up in the *virara-gudi* shrine below a fig tree in the same village, Suggalūr.

Size 3' × 1½'

Kannada language and characters

1. svasti śrī Tribhuvana' malla Nārasingha-
2. dēvaru avara kārya-
3. ke kartarāda navaru
4. Mālyanāda Suggalūra Tammaga-
5. vuḍa
6. ra kate namma
7. yaraḍu vā
8. ḷadolu nāvu nīnaga

Archl. Rt.

9. Bantuga vali
- 10 gi kottevâgi â
- 11 dharmavanu kotta mânia
- 12 nmage yî râdarû
- 13 Râmana maga Tammagavuda-
- 14 ge nettarakodagiyâgi ko-
15. tta mânia hola.

Note

Several letters in this inscription have become effaced. It seems to record the grant in Bantugavalli of some land as *nettaru-kodage* (grant in memory of fallen heroes) to Thimmagauda, son of Râma, of the village Suggalûr, in Mâlyanâd, in the reign of the Hoysala king Nârasingadêva.

13.

On a vîragal set up to the right of the Îsvara temple in the village Airavalli in the same hôbali of Bêlûr.

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$.

Kannada language and characters.

- 1 svasti śrîman-mahâ-mandalêśvaram Tribhuvanamalla
- 2 Talakâdu-Kongu-Nangali-Banavâse Hâ
- 3 nungallu-gonda bhuja bala vîragangan asahâya-sû
4. ra sanivârasidhi giridurgamalla chaladankarâma
- 5 nissanka-pratâpa Hoysala Viraballâla dêvaru
- 6 śaka varusha 108 nê Kîlaka-samvatsarada
7. Vaiśâkha sudha 10 Mangalavâradandu Aggadala Ayi
- 8 ravahya gadiya kâlagadalli Bama-gavundanum
- 9 Bîḷiganum Ammanum Aggalavarodane kâdi
- 10 yôdhara Kâlâya Gudagaundanolagâdavaru
- 11 kâdi sattu Suralôka-prâptarâdaru Ma-
12. daruvahya

Note

This records the death of warriors Kâlâya, Gudagaunda and others in fighting on the side of the village Aggadalu in a boundary dispute between the villages Aggadalu and Airavalli against their opponents Bamagaund, Bîḷiga, and Amma in the reign of Hoysala king Nârasimha

The date of the record is stated to be Tuesday 10th lunar day of the bright half of Vaiśâkha in the year Kîlaka, Śaka year 108. There seems to be some mistake in the figures of the Śaka year as engraved in the grant. The Śaka years 1110, 1170, 1230 all correspond to Kîlaka in the reign of Hoysala kings of the name Nârasimha. None of these can be identical with the figure 108. It is therefore difficult to find out the correct date of the record.

14

At the village Tolalu in the hôbali of Arehalli, on a vîragal at the village entrance

Size $5' \times 4'$

Kannada language and characters

1. svasti śrîmatu uttama
2. bisageya âraneya Aṅgirasamva-
3. tsara svasti śrîmatu Bittiyagavunda-si
4. reya sasiyira âluttamirddalli I-

5. bija-gavunda
- 6 turugâlagadi sattam
- 7 (Letters are completely worn out)
8.
- 9 Nâchiya Bûtayanu jitarayanu paro-ksha-vinaya-mum
- 10 gedu kallarîsida || Sindha-gavunda gâvundi Âchana-Âchariya
11. Benubbommeyagyeda

Note.

This vîragal records the death of Ibiyagaunda in fighting for the defence of cattle during the Governorship of Bittiyagaunda over the district Sireya Thousand (?) and the setting up of a stone in memory thereof by Nâchiya, Bûtaya and Jitarâya, as also by Sindhagaunda's wife. The engraver of the record is named Benu Bommeya, son of Achannâchârî

No date is contained in the record except the cyclic year Angîrasa, a name occurring among the 1st 20 years (Uttama-bisage) of the Hindu Calendar

15.

At the same village Tolalu, on a stone lying in the coffee estate of Vîrâchârî.

Size $4\frac{1}{2}' \times 3'$.

Kannada language and characters

(Lines 1—8 have been effaced)

9. kambu-kandhare keleyabbarisi Vîraganga Poyisa-lagam
- 10 pempa-navadyu vinayârka-Po
- 11 yisala-janapam mâdi || Śrî Vardhamâna-svâmi-
- 12 gala dharma-tîrtham pravartisuvali Gautamasvâmi-galim Bhadra-bâhu-svâ-migali-bali
13. Push-padanta-Bhattârakari . . Mêgha-chandra
- 14 śrî Mûla-sangha-
- 15 da Belaveya Abhayachandra-panditargge Vinayâditya Hoyisala dêvaru śakavarsha 983 Śubhakrit-samvatsarada
- 16 uttarâyana-sankramanada dânarthadêmanna dhârâpûrvakam kotta adarkke tere ha
17. na-vay du hana-vâra-bhattadi Dêvara charupige yippatta-yaradu salageya dhârâ-pûrvakam mâdi
- 18 bitta datti Tollalahalliya Muddagaudanu-Tippagaudanu vuratenkalu yira-bhugâmva-Hora
19. geriya (?) mûdana-bhûmi Bigguddeya bhûmiya Abhaya-chandra-panditarige dhârâ-pû-
- 20 rrvaka-mâdi bittaru î-dharmavan avanobbanu

Note

Several letters in this inscription have become worn out and are unintelligible

It records the gift of some land on the holy occasion of Uttarâyana- sankramana by the Hoysala king Vinayâditya to the Jaina guru Abhyachandrapandita of Belave, belonging to Mûla-sangha and a spiritual desendant of the gurus, Gautama, Bhadrabâhu, Pushpadanta and Mêghachandra. It is further stated that the land granted had to pay a sum of five *hanas* as tax. A plot of paddy land with the sowing capacity of twenty-two salagas is also stated to have been granted by the same donor for the service of offering food to some god. Further some land is also recorded to have been given away with pouring of water to Abhayachandrapandita by Muddagannda and Tippagaunda of Tolalahalli

The inscription is dated the uttarayâna-sankrânti day of Śāka year 983 Subhakrit. Śāka 984, the succeeding year is identical with Subhakrit and corresponds to A D 1062. The date is not verifiable

16

On a stone lying in the same coffee estate of Vîrâchârî at the same village Tolalu

Size 4'—0" × 2'—9".

Kannada language and characters

- 1 svasti śrîman mahâ-mandalêśvara
- (Some lines have disappeared here) Tribhuvanamalla Talakâ-
- 2 ka-mâdi bittandu
- 3 nadasuviri
- 4-7 (lines are worn out)
- 8 svasti-śrîmatu Tolala basadigenâdu . . .
- 9
- 10 Hirîya Mudda ganunda . . . ganunda Bilaga
- 11 vunda Vûluva-nada . . . vunda vûrayvar okkala
- 12 uttarâna sankrântiyandu Navilû-
- 13 ram Nêmichandra-pandîtaggê dhârâ-pûr-vakammâdi-kottaru â-
- 14 Navilûrolage âvanâgi-badukuvavanu . . . hana
15. vendu hîdisidava hannondu
- 16 taleyam narakadalhîvaru Gangeyataadiyalî kavile-
- 17 yam Brâmhānaram-noysida phalaman eyduvaru
- 18 sva-dattam parâ-dattam vâ yô harêta vasundharâm śa-
- 19 shtir varsha-sahasrâni viśthâyâm jâyate kṛmîll

Note.

A considerable portion of the upper part of this inscription stone has peeled off and several letters have become illegible. The inscription records the gift of the village Navilur to the Jaina guru Nêmichandra-pandita for the services in the Jaina Basti at Tolalu by Hirîyamuddagaunda, Bilagaunda, the fifty-two residents of the village, on the holy occasion of uttarâyâna-sankrânti. Then follows the usual imprecation. No date is found.

17

At the village Hallumîdi, in the hôbalî or Nâranâpura, on a vîragal set up in front of Īśvara temple

Size 4½' × 2'.

Kannada language and characters

- 1 svasti-śrî-Vejayâbhyudaya śakavarsha 1140 ne Yî-
- 2 svara-samvatsarada-Pusya śuddha 13 Â dandu
- 3 Ballayana maga Doreyana Bîragalla Bomeya-sâ
- 4 haniya Maravûra . . . disda pratishthe mangala mahâ śrî śrî

Note

This records the setting up of a vîragal by Bomeyasâhanî at the village Maravûr to commemorate the death of Doreya, son of Ballaya on Sunday 13th lunar day of the bright half of Jyêshtha in the year Īśvara, Śāka, 1140. Śāka 1140 is identical with Bahudhânya but the preceding year is Īśvara, A D 1217.

CHENNARÂYAPATNA TALUK.

At the village Jinnênahalli in the hôbalî of Śravaṇa Belgola, on a stone lying in the land of Huliyanna

Size 3' × 2'.

Kannada language and characters

- 1 śrî Śaka-varsha 1596 Pramâdîcha-sam-
2. vatsarada Vaiśâkha bahula || yalli Sa-
- 3 mudrâdhîśvara-svâmiyavara nitya-sa-
- 4 mârâdhane nityôtsva kola tô-
5. ta mantapada sêvege Putasâmi-
6. settiyara maga Channananu bitta Ji-
7. neyanahalliya grâma mangala
- 8 mahâ śrî śrî śrî

Note.

This registers the gift of the village Jinnêyanahalli by Chennana, son of Puttasâmisetti for the daily worship of the god Samudrâdhîśvara for the up-keep of a pond, garden and mantapa, for the service of the god.

The grant is dated the 11th lunar day of the dark half of Vaiśâkha in the year Pramâdîcha, Śaka 1596 Śaka 1596 is Ānanda and not Pramâdîcha as stated in the grant. If we take the preceding year, Pramâdîcha, Śaka 1595, the date corresponds to 2nd May A. D. 1673 The date is not verifiable

At the village Kântarâjapura in the same hôbalî of Śravaṇa Belgola, on a stone lying before the Lakshmîdêvî temple

Size 4' × 2'

Kannada language and characters.

- 1 śrîmat parama-gambhîra-syâdvâdâmôgha-
 - 2 lanchhanam jîyât trailôkya-nâthasya śâ-
 - 3 sanam Jina-śâsanam ||
 - 4 svastî śrîman mahâ-pratâpa-chakravartti-gandabhêrunḍa malaparol-
 - 5 ganda sanivârasiddhi giridurggamalla chaladanka-Râma Hoysala vî-
 - 6 ra Ballâladêvaru sukha-sankathâ-vinôdadim pri (thvî) râjya geyutu-
 7. tamire || tatu-śrî-pâda-sêvakaru kabḇaḇina-vrittiya adhishthâ-
 - 8 yaku mahâpasâyataru parama-viśvâsigal sâmi-san-
 - 9 tôshakarum Sêvuna-kataka-sûrekârarum śaranâgata-vajra-panjara-
 - 10 rumappa Bêhûra-motada Suggiyanahalliya Arakereya Bô-
 11. keyanâyaka Honahalla Mâdeyanâyaka Kâliyanâyaka
 12. Bâchihalliya Bokayanâyaka Bellûra Mâchayanâyaka Mon-
 - 13 galâchârya Kasaveyanâyaka Chaluvana Mâchayanâyaka
 14. ka Arasayanâyaka Barajiyana Mâchayanâyaka Masaneyya-
 - 15 nâyaka Koleyâdinâyaka Bachana Mâreyanâyaka Koleyata ?
 - 16 na Mâchayanâyaka Baleyna Mâreyanâyaka Halavanâyaka
 - 17 kana Bachayanâyaka Bommera Kayidâlada Baṇyaka Kasaviya-
 - 18 nâyaka Heggadenâyaka Maileyayanâyaka Mâradêva Bâlanâ-
 - 19 yaka Kâchiyanâyaka Pammananâyaka Mâviyanâyaka [ka]
- Archl. Rt.

- 20 Sāvukanâyaka Chikayanâyaka Mâdiyanâyaka Badachara Bijja-
 21 yanâyaka Vadugeyanâyaka Sanīyamanâyaka He-
 22 mādīnâyaka Hariyananâyaka Pūmayanâya-
 23 ka Javaneyanâyaka Maīlayanâyaka Vajayanananâyaka Mâ-
 24 keyanâya (ka) Bameya Nâyaveyanâyaka Gudeyanâyaka
 25 Mâratamanâyaka Malleyanâyaka Hariyavûra Mâchagauda Sm-
 26 gauda Sômagauda Badiyagaudana Mâdigauda Uttagauda Bayachigauda
 27. Mâragauda Mâdigauda Abigauda Haluvâdigattada Kudareya Keñ-
 28 chagauda Sakaramnâyakara nâyaka Malligauda Kêsiyahalliya Bâ-
 29 hubalissetti Pârisasetti Bijesetti avara putraru Ballagauda Ba-
 30 savagauda Mâcheya Bharataya Mâdaya aliya Mâchaya Utta-
 31 gaudana Mârāya Pâpaya Chikkatamma Biriśettiyamaga Âlagau-
 32 da Chikagauda Sômagauda Chinnayagauda Mâragauda Kasavagauda
 śrīman mahâ (man)-
 33 dalâchâryaru rājagurugalu Nayakīrtisiddhântadêvara śishyaru Nêmi-
 34 chandrapanditadêvaru Bâlachandradêvaru Nayakīrttidêvara gudu-
 35 galu Bâhubalīsetti Pârisasetti mādīsida Ekkôtī-Jinâlāya-
 36. da Padmaprabhadêvara ashtavidârchanege vûra munde Âriya Mâre-
 37. yanâyaka kattīsida kere â kīl-êriya gadde â mûdalū suttalu natta
 38 beddaleyâ Hiriyakereya modalêri-
 39. . . . gadeya Śrīmukha-samvatsarada Vayī
 40. Bommaya Nâtiveya Sâ . . . Sēnabôva Sāmanta . . .
 41 pûrvakam mādī bitta dattī yī-dharmmavam pratipālīsida Gange
 42

Note

This registers a gift of a tank built by one Areya Māreyanâyaka and the lands below the tank, by various *nâyakas* (chiefs) of Kabbâhu vrittī in the reign of the Hoysala King Vīraballāla, *gaudus*, Jaina gurus Nēmichandra-pandita and Bâlachandra, disciples of Nayakīrti who was a *mahāmandalâchârya* (preceptor of the great Kingdom) and *rājaguru* (King's guru), for meeting this expenses of conducting worship in the temple of God Padmaprabha in Ekkôtī-Jinâlāya constructed by Bâhubalīsetti and Pârisasetti.

The grant is dated in the month of Vaiśakha in the year Śrīmukha. The date is not verifiable. The usual imprecation is found at the end of the grant.

KADUR DISTRICT.

20

CHIKMAGALUR TALUK.

At the village Bîkanahallî in the hôbalî of Chikmagalûr, on a vîragal to the right of Chandraśêkhara temple.

Size 4' × 4'.

Kannada language and characters

1. namas-tunga-siras-tunga-chandra-châmara-chayâravê l trailôkya-
2. nagarârambha-mûlâstambha Śhambhavê l śrîmanu mahâman-
3. dalêśvaram Dvârâvatî-puravarâdhîśvaram Yâdava-kulâmbara-dvîmani samya-
4. kuta-chûdâmani male-râja-râja malaparoluganda kadana-prachanda yasâ-
5. yasula sanivârasiddhi gîridurggamalla chaladanka-Râma nisankamalla-
6. srîmatu pratâpachakravartî Hoyisana Vîranârasingadêvana râjya-
7. . . . Tiruvannâmale . . l râjyamgeyutta-
8. vû
9. ya mûgudeya gadeyali Bikanahaliya Basavana maga To-
10. luva Nâgaya kâdî kaligeda yî kalla madîda Basavan aliya-
11. Nâgôjana maga Vîrôja

Note.

This inscription records the death of a warrior named Toluva Nâgaya, son of Basava of the village Bîkanahallî, while fighting in a rice-field of the village during the reign of the Hoysala King Nârasingadêva residing at his capital Tiruvannâmale. The inscription stone is stated to have been set up by Vîrôja, son of Nâgôja, son-in-law of Basava.

21.

On a vîragal stone to the left of the same temple

Size 4' × 3'

Kannada language and characters

1. . . . gonda śrî vîra Nârasingadêvaru . . . râjya . . .
svasti-
2. Krôdhana-samvatsarada Âśâdha sudha
3. Haleya ûralé
4. gondû

Note

This, like the above, is a vîragal inscription of the reign of Hoysala king Narasingadêva and records the death of some warrior (named effaced) in the village Halejavûr in the month of Âśhâdha during the year Krôdhana. The lower portion of the inscription is worn out and is not legible.

At the village Bârehaḷḷi, a hamlet of the village Râmanahaḷḷi in the same hôbali of Chikmagalûr, on a stone set up in front of Îśvara temple.

Size 2'—3" × 2'—6".

Kannada language and characters

1. . . . vîra Bhayîra-
2. Tengadeya sa-
3. rvamânyava Râma-
4. lingage sûrya-chandra-uḷam-
5. yidake âvano-
6. tappidali tikadolage . . .
7. aḷihidâtana amma-
- 8 na baru Holeyaru-
9. kaikombaru . âtana tikadolage-
- 10 mâdiga haṭa.

Note.

This registers the gift of the village Tengade, free of imposts, for the service of God Râmaṅga, by the Chief Vîra Bhayirapanâyaka. Some obscene imprecations conclude the grant.

At the village Arasingaguppe, in the same hôbali of Chikmagalûr, on the 1st vîragal to the coast of the village.

Size 5' × 3½'.

Kannada language and characters

1. namas-tunga-siraś-chumbi-chandra-châmara-châravê l trailôkya-nagarârambha
-mûlastambhâya Sambhavê l svasti śrîman mahâ-
2. mandalêśvaram śrîmad Vêraballâ [la] dêvaru Dôrasamudrada neleûdinoḷu
sukha-sankathâ-vinôdadim-
- 3 râjyam-geyyuttam ire Kîlaka-samvatsara-Phâlguna suddha Daśamî Âdivâra-
dandu Belatûra gun-
- 4 dîtaḍige kombêlu Male yinisuve dûsarisi baidallige Arasingaguppeya Goddeyana-
- 5 Mâchagaunda kâdi suralôka-prâptanâda-lige Ballâladêvanum Kûsa Erayanna-
num Ingulada aśêsha-mahâjanangalum-
6. Taligenâda sâyirabhûmiyum Heravole-mûvathum ombhattu Mânasa-gau(?)
ndugalum yiddu hâgam bêleya keyyam bittaru-
7. Mâchagaundage hâga Bammagaundage bêle antu hâgabêḷeyam
ûradattiyâgi bittaru yî bhûmi sallad en-
- 8 dôḍidavaṛa vôle avaribara hageyanarasuvu . . .

Note

This vîragal inscription begins with the usual stanza in praise of god Sambhu and records that during the reign of King Virâ Ballâla at Dôrasamudra, on some person insulting the people of Belatûr, Gunditadige, Kongu seven Province, and Male province, a fight ensued and a warrior named Mâchagaunda, son of Goddeya of the village Arisingaguppe fought and died. The record further states that on the death of that warrior, a gift of land was made to Mâchagaunda and Bammagaunda by the King Ballâla (acting in consultation with) Kûsa Ereyanna, all the mahâjanas of the village Ingula, the people of Taligenâdu Thousand and Heravole Thirty districts and nine gaudas

(mânasagaundugal) An imprecation against those who reject this grant concludes the record.

The record is dated the 10th lunar day of the bright half of Phâlguna in the year Kîlaka The date is not verifiable.

24

On a 2nd vîragal at the same place.

Size $5' \times 3\frac{1}{2}'$.

Kannada language and characters

- 1 namastunga-śiras-tunga-chandra-châmara-châravê l trîlôkya-nagarârambha
mûla-
- 2 stambhâya Sambhavê ll svasti śrîman mahâmandalêśvara tribhuvanamalla-
- 3 Talakâdu Kongu Nangali Gangavâdi Nonambavâdi Halasige Hânungalu U-
- 4 chchangî-gonda ganda vîra bhujabala-gandan asahâyasûra sanivârasiddhi
gîridu-
- 5 rgamalla chalad-anka-Râma nissanka-pratâpa-chakravarti śrî Vîraballâlu-
dêvaru prithvirâ-
6. jyam geyuttam ire Hâlavareya Arasinaguppeyalu Bayachaya gaudana maga
Mâ-
7. reya Gangaveggade vîran iridu hendîr-ude vurchuvalli halabaram kondu-
8. . . . rerî sura-lôka-prâptan âdan

Note

This vîragal inscription records the death of a warrior named Mâreya, son of Baya-chagauda of the village Arasinaguppe in Halavere, in fighting for the defence of the female population of his village against an attack by Gangaveggade in the reign of the Hoysala King Vîraballâladêva No date is given

25

On a 3rd vîragal at the same place.

Size $5' \times 3\frac{1}{2}'$

Kannada language and characters

- 1 svasti śrîmanu mahâmandalêśvara tribhuvana-
2. malla Talakâdu-gonda bujabala-vîraganga Po-
- 3 ysanadêva Gangavâdi Tombhattâru-sâsîramu-
- 4 mum suka-sankatâ-vinôdadi râjyam geyutamire-A
5. risinaguppeya Hemâdigavu(da) na magalu Mâ-
6. lagaudi Râjagaudana madavalige sura-lôka-
7. praputeyâdalû

(Left side)

8. Hemâdi-
9. gavûda-
10. Râjaga-
11. vudage
12. Yâkadu

Archl Rt.

13. Yâvam
14. Yâkave-
15. y-aliya
16. koṭagum

Note.

This vîragal inscription records the death as *sati* of Mâlagaudî, daughter of Hemâdîgauda, of Arisinaguppe and wife of Râjagauda, in the reign of Hoysala king Viraganga Poysanadêva and the grant of some land to Hemâdîgaûda and Râjagaûda by somebody in the village.

26

On a stone set up in a rice-field to the south-east of the same village

Size 1'—6" × 1'—8"

Modern Kannada language and characters

- 1 śubham astu
- 2 namas tunga-śiras-chumbi-chan-
- 3 dra-châmara-chârave l trailôkyana-
4. garârambha-mûlastambhâya Sambhavê
- 5 svastî śrî Vijayâbhyudaya Śâlvâ-
6. hana-śaka-varusha 1665 neya saluva
- 7 Dundubhî-samvatsarada Kârtika 10 lu
- 8 śrîmatu Santebennûra Sîtâ-
- 9 râmappanâyakaru Benduga-sîme
- 10 Araśinagupe Doddayagaudage kotta
- 11 gade kha 9 châna gadde kha 25 antu gade kha 34 u-
- 12 bhayam gadde 35 dêvargam stâna kottevu

Note

This registers the gift of some plots of rice-land and the power of administration of some temples to Doddayagauda of the village Arasinguppe in Bendugasîme-district by Sîtarâmappanâyaka, Chief of Santebennûr The grant is dated the 10th lunar day of the month of Kârtika in the year Dundubhî, 1665 of Śâlvâhâna êra Śaka 1664 A D the preceding year is Dundubhî and corresponds to A D 1742 The date is not verifiable

27

On a fragmentary stone lying by the side of a ruined mantapa to the east of the same village Arasinaguppe

Kannada language and characters

- 1 Svastî śrî Vijayâbhyudaya Śaka varsha
- 2 1210 neya Sarvajitu samvatsarada Śrâ-
- 3 vana śul l Sô dandu Ayigûra
- 4 gâvundana maga Bôkiyannanu turu-
- 5 va bêdaru hîdîda huyyalalî harîdu
- 6 kâdî Suralôka-prâptanâda śrî śrî śrî

Note

This inscription records the death of a warrior Bôkiyanna, son of Ayigûragâvunda in fighting during a cattle raid by the Bêdas It is dated Monday the 11th lunar day of the bright half of Śrâvana in the year Sarvajit, śaka 1210 Śaka 1210, is Sarvadhâri and not Sarvajit as stated in the grant The preceding year is Sarvajit and falls in A D. 1287 If this year is taken, the date corresponds to July 22 which is a Tuesday and not Monday as stated in the grant

On a vîragal set up near Mallêśvara temple in the village Dantaramakke in the same Hobali of Chikmagalur

Size $4\frac{1}{4}' \times 2\frac{1}{2}''$

Kannada language and characters

1. svasti samasta-bhuvanâśraya prithivîvallabha mahârâ-
2. jâdhirâja Yadukulâmbaradyumam Malaparolḡanda
3. Ballâladêvarasaru Dôrasamudradalu sukhasam-
4. kathâvinôdadim râjyam geyyuttam-ire tat-pâda-padmôpajîvi Ban-
5. timakkeya turuva huyilalu . . . ridu Nêmôjam Suralôka-prâpitan-
6. -âdan âtana tammam Dâmôja kalla nili-
6. sida mangala mahâ śrî śrî

Note

This inscription records the death of a warrior named Nêmôja in fighting for the defence of cattle in the village Bantimakke during the reign of the Hoysala king Ballâla at Dôrasamudra and the setting up of the vîragal in memory of the departed hero by his younger brother Dâmôja

On a boulder called Hulikal-bande, to the south-west of the village Ambale in the Hobali of Ambale

Kannada language and characters of Hoysala period

1. Mâdigavunda
2. chaladankarâva Kariya Mâdivôja Chandojam baredam
3. birudaraganda

On an adjacent boulder

4. Madivojana maganu
5. Masanaya Gava-
6. chari sa' bitta gadde

Note

This records the gift of a plot of wet land with the sowing capacity of 1 salage by Masanaya Gavachari, son of Mâdivôja. The name Mâdigaunda as also another name Kariya Mâdivoja Chandoja with the titles Chaladankarâva (a Râma in moving battle), and *birudaraganda* (champion over those who have titles) is engraved on the boulder.

On the pedestal of the stone image Channigarâya in Channigarâya temple at the village Mugalavalli in the same Hobali of Ambale

Modern Kannada language and characters

1. Sarvajitu-samvatsarada Pâlguna ba 6 lu Kêśavaśettiyaru Channigarayana pratishthe mâḍi nilistanu subam astu

Note

This records the consecration of the image Channigarâya by Kêśavaśetti on the 6th lunar day of the dark half of Phâlguna in the year Sarvajit. The date is not verifiable

On a stone lying to the east of the same village Mugalavalli.

Kannada language and characters

- 1 svasti śrīman mahāmandalêśvara śrī Vīra
- 2 Ballāla-devaru prithivî-rājyam gayitīralu
- 3 Virôdhikritu samvatsarada Chaitra su 3 Bu-
- 4 dhavâradandu vīra tuṇuva kallarū
- 5 kondu hôhalli Bôvagavudana ma-
6. ga Kûchagavunda kallaran iridu Dêva-
- 7 lôkakke sandam âtana tamma Mâragavun-
- 8 da nilisida kalu mangala mahâ śrī śrī śrī

Note

This records the death of a warrior Kûchagavunda, son of Bôvagavunda in fighting for the defence of cattle during a raid by robbers and the erection of a monument in memory of the departed hero by his younger brother Mâragavunda. The record is dated Wednesday, 3rd lunar day of the bright half of Chaitra in the year Virôdhikrit. The date is not verifiable.

32.

At the village Gautamêśvara in the Hobali of Vastâre, on a stone pillar lying in front of Iśvara temple

Kannada language and characters

- 1 svasti Saka-varsha 956 neya Krôdhi-samvatsaram Phalgunaçā suddha Pan-
- chamī Sônavâradandu
- 2 śrīman Mârasingha Sênâvâram Kûridavalliya pattu manna itta gaddeya
- ottalâda bhû-
- 3 miyam Kaikêśvarada Svayambhûdêvargge eradu-vadada baḷana bitta ll
- munna Vâmanayya-
- 4 na bhûmī eradu-vaddavâ gandaroluganda Sênâvâra baḷan ilhī bitta

Note

This registers the gift of a plot of paddy land free of taxes at the village Kûridavalli for the service of god Svayambhûdêva in the Kaikêśvara temple by King Mârasingha Sênâvâra and the remission of taxes by the same king, on a plot of land previously given to the same temple by Vâmanayya.

The record is dated Monday, 5th lunar day of the bright half of Phâlguna in the year Krôdhi, Śaka 956. Śaka 956 however is identical with Bhâva and not Krôdhi. The nearest year Krôdhi is Śaka 986. We may therefore suppose that the figure 986 has been wrongly entered for 956 by the engraver. Taking the year Śaka 986 Krôdhi, the date in the record corresponds to Sunday, 13th February, A.D. 1065 on which date panchamī tithī ended at 51 of a day or 12 hours 14 minutes after sunrise. But the week day is given as Monday in the record and not Sunday. Hence the date is irregular.

The king Mârasingha Sênâvâra referred to in this inscription belonged to the family of Sênâvâra Kings who were local chiefs in Kadûr District from 7th to 10th Century A.D. Their capital was Kûdalûrpura probably the same as the present village Kûdalûr in Chikmagalur Taluk. In some of their grants they call themselves as belonging to Khachara-vamśa and having the serpent flag and lion crest. The name Mârasingha of the Sênâvâra chief probably indicates that he was a dependent upon the Ganga king Mârasingha who ruled about this time and that he took his name after his over-lord.

33.

At the same temple, on the pedestal of Bhairava image in the Navaranga.

Kannada language and characters

- 1 Vîrôdhî-savatsara Jyêshtha sudha 5 Âravandu Gauta-
 - 2 yagalu Bhairavadêvara pratishtheya . . .
 - 3
- (The rest is illegible)

Note

This inscription records the setting up of the Bhairava image by Gautaya on Sunday 5th lunar day of the bright half of Jyêshtha in the year Vîrôdhî.

34

On a broken stone pillar lying near the same temple.

Kannada language and characters

1. Jambudvîpadol adu tâm gam [bhî] rate-verasu negalda Kaikêśvaradolu Śambhu nelasirppan adarnd imbâgîre Kûrdavallî yembudu grâma l Śiva-nîla-
2. yadinda poramatt atî vêgadîm pôgî Vâmanayyana keyyam kramadinda mêva vrishabhanan avayavadîm nôdî kondu kadu-mûrkhatayîm mere-
3. kôla kaledukolluta barasidîl erapante bandu Vâmanabhattam l karupin-
4. attalu vrishabhana prânam matt enisade pôdudamaravâsaman eydalul ittalû dêham bild-ede Ettinamannembud âdud andind ittalû
5. parikisad â pârvve nadedu paramârta (h) am kondal intu munguriyam tân eradîl ademba nâla-nudî poredud idarkkam endandu Vâmanabhatta l ûra mahâja-
6. nam ellaman ôrantire nerahî tandu Vâmanabhatta pârade Svayambhu-dêvargge dhârâ-pûruvadin eraduvaddada keyya ll

Translation

In the land of Jambudvîpa, in the picturesque spot of Kaikêśvara, dwells Śambhu in the village Kûrdavallî. Once in that village a bull went from the Śiva temple to the rice field of Vâmanayya and ate grass. Vâmanayya looked at it and foolishly snatching his *merêkôlu* (staff with a hook used to toss the straw that has been trodden out by oxen and remove it to one side) fell upon the bull with the speed of lightning and beat it furiously. Thereupon the bull fell exclaiming "O, Śiva." Thus when the bull attained heaven, the spot where it fell became known as Bull's land thereafter. In the meanwhile Vâmanabhatta felt that his position was like that of the Brahmin woman in the fable who not understanding the true state of the affairs foolishly killed the mungoose and he therefore invited all the mahâjanas of the village and made, with pouring of water, a gift of wet land with the annual income of $2\frac{1}{2}$ hanas.

Note

This inscription is of some interest as it records a grant of land made to a temple in order to expiate the sin of killing a bull in anger. As this gift of land is referred to in the previous number belonging to the middle of 11th century it is to be inferred that the event recorded in this inscription took place before the middle of 11th century and the slaughter of cows and bullocks was looked upon as a great sin at that period.

On the 1st vîragal near the Suggimantapa in the village Ānûr in the hôbaḷi of Ānûr.

Size 4' × 3'

Kannada language and characters.

- 1 śrī namas tunga-śiras-tunga-chandra-chāmara-(chāmara)-châravêḷ trai-lôkya-nagarârambha- mûlastambhâya Sambhavê
- 2 svastī samasta-bhuvanâśrayam prithvîvallabha-mahârâjâdhîrâjam para-ma-ma-
3. hêśvaram parama-bhattâarakam Dvârâvatî-puravarâdhîśvara Yâdava-
- 4 kuḷâmbara-dvimanī samyakta-chûdâmanī malerâja- malaparoluganda kada-
- 5 na-prachandan asahâyasûra Sanivârasiddhī gîridurggam [alla] chalad-anka-Râma Chôla-
6. râya-sthâpanâchârya Maga[ra]-râjya-nîrmmûla-tushâra Pândya-râjya-pratish-tâchâryya nissanka-
7. pratâpachakravartti Hôsana-śrī-vîra-Nârasimhvadêvaru Dorasamudradalu nelevîdînalū prithvî-râjyam-geyyuttira-
- 8 lu Āluvalya Baichayanu Vasudhâreyavaru maravalige bandalli mânji bandu vaira
- 9 voppisi Chittaralliya Râmayyananû voppisi hindikkī kondu kâdîdalī yâ-vûra murivandu Śaka-va-
- 10 rîśada 1211 Sarvvadhârī-samvastasarada Āśâda su 15 Mangalavâ[ra] dandu Ānûraha-
- 11 ḷī râjana purushana tamma Bannanu saha kâdī bîdalī yây Ānûr-sâvîram Hebetadī Bâre-
- 12 hallīyanu sarvvamânyamâdī . . .
13. â

Note

This is a vîragal of the reign of Hoysala king Nârasimha III It records that on an attack on the village Bittaravallī by the inhabitants of Vasudhâre, due to some old feud, Baichaya of Āluvalī fell upon the village by stealth and slew a warrior named Râmayya and the sack of the village followed It is next stated that Banna, younger brother of king's agent of Ānûr fought with valour and died and that the citizens of Ānûr six thousand district made a grant of the village Bârehallī in Hebbetta in his memory.

The record is dated Tuesday the 15th lunar day of the bright half of Āshâdha in the year Sarvadhârī, Śaka 1211 But Śaka 1211 is Virôdhī and the preceding year Śaka 1210 is Sarvadhârī If we take the latter year the date corresponds to June 15 A D 1288 which falls on Tuesday as stated in the grant

On a 2nd vîragal at the same place

Size 4' × 3'

Kannada language and characters

- 1 svastī śrīman mahâmandalêśvaram tribhuvanamalla Talakâdu
2. Kongu Nangalī Banavâse Hânungalu-gonda bhujabala Vîra Ho-
- 3 ysala Ballâlîudêvaru śrī Dôrasamudradalu sankathâ-vinôdadim prithvîrâjya
4. geyyuttiralu Talgenâdu-sâyirabhûmige-yum kalamande Ā-
5. nûru Holasavam Bhogutīya Basavaya Mâchagavudu
6. bavaradalu kâdī biddare Ānûral ondu gaddeya ikkîda-

- 7 ru Manmatha-samvastsarada Vaiśākha suda ll
8. Vadavâra âtana makkalu Chettayanum Hirya
- 9 Bavara Bamayanum pratipâhisi-
- 10 daru
- 12 Ânûra Dharmmachârî.

Note

This vîragal belongs to the reign of the Hoysala King Ballâla and records the grant of a plot of land in the village Ânûr in memory of the warrior Holasavam Bhagutiya Basavaya Mâchagaûdu on his death in battle in defence of the Taligenâdu Thousand district. The sons of the fallen warrior, Chettaya and Hirya Bavara Bamaya are stated to have maintained the grant and Dharmmachârî of Ânur is named as the engraver of the inscription

37

In the hamlet Hunasemakke belonging to the village Kôtevûru in the hôbalî of Vastâre, on a vîragal set up at the entrance of the village.

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$

Kannada language and characters

- 1 svastî śrîman mahâmandalêśvaram tribhuvana-malla Talakâdugonda bhuja-
bala Vîraganga
2. Bittiga Hoysaladêvaru Gangavâdî Tombhattaru-sâsîramuman aluttam prîtvi-
râjyam geyyuttam
- 3 svastî Śaka-varîsha 1058 neya Sâdhârana-samvatsarada Vaiśākha mâsada
suddha pan-
4. chamî Budhavâradandû Bittiga-Hoysala-dêvaru Bayalunâdîna mêlettî Han-
neradubîda kîdisî
- 5 Chandraprabha .
- 6 rmam su-putram kula-dîpaka [nenisî]
- 7 Hunasevakkîya Sattiverggade manege
- 8 mantrî monege bantan enisî ant âlda-
- 9 na prastâvadalu Hanneradubîdînal ırdû bî-
- 10 ldu sura-lôka-prâptan âda

Note

This is a vîragal of the reign of Hoysala king Vishnuvardhana called also Bittiga Hoysaladêva. It records the death of the warrior Sattiverggade of the village Hunasemakke in defence of his lord during an attack on the village Hanneradubîdu by the king Vishnuvardhana during his invasion of the province Bayalnâd.

It is dated Wednesday, 5th lunar day of the bright half of Vaiśākha in the year Sâdhârana, Śaka year 1058. But Śaka 1058 corresponds to Anala and not Sâdhârana as stated in the grant. The nearest year Sâdhârana is Śaka 1052. Even if we take Śaka 1052, the 5th lunar day of the bright half of Vaiśākha falls on Monday and not Wednesday as stated in the grant. Hence the date is irregular.

38.

On the right side of the inscription stone No 77 of Chikmagalur Taluk in Epigraphia Carnatica Vol. VI, in the compound of Mârkandêśvara temple at the village Khândya in the hôbalî of Khândya

1. śrî Plavanga-sam-
2. vatsarada Vuttarâ-

- 3 yana-sankrama-
4. nadandu Lakshmayya-

5	n-aliya Dêvananu	12	mathakke bitta dê-
6	Hiriya Tumbu-	13.	va-dâna yî dâna-
7.	liya śrîmatu Vî	14	van alidavanu śrî Tun-
8	raballâladêvara ka-	15	gabhadrâdêviya ta-
9	yyalu dhârâ-pû-	16	diyalu kavileya-
10	rvvakam mâdisikon-	17	konda pâpa mangala
11.	duy Agnishtageya	18	mahâ śrî śrî

Note.

This records the gift of the village Hiriya Tumbuli by Dêvana, son-in-law of Lakshmanayya, with the permission of Hoysala King Vîra Ballâla to the mutt named Agnishtage. This mutt was situated in the vicinity of Mârkindêya temple at Khândêya. The word *agnishtage* means a pan in which sacred fire is kept up. This mutt seems to have differed from the usual mutts in as much as special arrangements were made for fire-worship in this mutt, while in ordinary mutts reside monks who do not worship fire.

The record is dated the year Plavanga, on the holy occasion of uttarâyana-sankramana. The date is not verifiable. It ends with the imprecation that those who violate the grant will be guilty of the sin of killing a cow on the banks of the rivers Tungabhadra.

39

On the left side of the same inscription stone.

Kannada language and characters

- 1 Krôdhana-samvatsa-
2. ra Chaitra suś Sukra . . .
- 3 [śrî] man mahâpradhânam bâ
- 4 [ha] ttora-niyôgâdhipa [ti] [ma]-
- 5 hâpasâyata ,
- 6 Lakshmîdhara-dannâ . . .
- 7 Mârkindêya-
- 8 Janârdanadêvara [śrîkârya]
- 9 kke Raktâkshi-samvatsara mo-
- 10 dalâgi yâ
- 11 chandrârkka-sthâ . . .
- 12 yâgi nadavantâgi bi
- 13 yada hodake gûdida . . .
- 14 yadolage gadyâna . . .
- 15 dimûran illi ko-
- 16 ttaru yî honnanu [Tali]-
- 17 genâda hattuman [de]
- 18 sâyira-bhûmi
- 19 samasta-prabhuga-
- 20 . agiahâra Khândêya-
- 21 da Kêsavahebbâruva-
- 22 nolagâda mahâ-
- 23 janangalu Yedavala
- 24 yeppattara samasta-pra-
- 25 bhu-gâvundagalu
- 26 bittîha dharama â . . .
- 27 nuvan î-dharmakke mo . . .
28. tâgi nadasuvaru .

29. de î dharmavan ara-
- 30 kshavâgi nadesade kidisida-
- 31 r î-sthaladalu sâvira-kavi [le]
- 32 yuvam Vêdâ [pârâga]-
- 33 rappa Brâhmanaru-
34. mam konda pâpav akkum
35. Kumâra Lakshmîdhara-dan-
36. nâyakam stiranjî-
- 37 viyappa mangala ma-
- 38 ha śrî śrî śrî

Note.

This registers the grant of 13 gadyanas from the tax payable for the agrahara village Khândeya for the service of gods Mârkanḍeya and Janârdana, the grant being made by Lakshmîdharadannâyaka, chief minister (mahâpradhâna) and *bâhattara-niyôgâdhipa*, (lord over 72 officers) and maintained by the prabhugâvundus of Taligenâdu Thousand district, the mahâjanas of Khândeya agrahâra including Kêśava-hebbâruva and the prabhu-gavundus of Edevale-seventy district Lakshmîdhara dannayaka, the donor, was a minister of the Hoysala King Ballâla II The grant is dated Friday the bright half of Chaitra in the year Krôdhana. The name of the tithi is left out in the grant The date is not verifiable The usual imprecation is found in the grant

40.

A Sannad of Mummaḍi Krishnarâja Vodeyar Bahadur dated Śaka 1742— in the possession of Puttige Math, a branch of Udupi Math in Kadûr

Kannada characters.

Udupi śrî Krishna dēvarige

- 1 svasti śrî vijayâbhyudaya Śâlivâhanaśaka varsham-
 - 2 galu 1742 nê sanda vartamanavâda Vikrama-samvatsarada Mâ-
 - 3 gha śu 3 Sô mavâradalû śrîmat samasta bhûmandala mam-
 - 4 danâyamâna nikhîla dêsâvatamsa Karnâṭaka janapada sampa-
 - 5 dadhishthânabhûta śrîman Mahîsûra mahâsamsthâna madhya dē-
 - 6 dîpyamânâvikala kalânîdhi-kula-kramâgataRâjakshîtipâla-
 - 7 pramukha nikhîla nija râjâdhîrâja mahârâjachakravartî mandalânu-
 - 8 bhûta divya-ratna-simhâsanârûdha śrîmad-râjâdhîrâja râja-
 - 9 paramêśvara praudha-pratâpâpratimavîra narapatî birudentembara ganḍa
 - 10 lôkaikavîra Yadukulapayah-pârâvâra-kalânîdhi śankha-chakrân-
 - 11 kuśa kuthâra makara matsya Śarabha Śâlva ganda-bhêrunda dharanî-
 - 12 varâha hanumad-garuda kanthîravâdyanêkabîrudânkita śrî-
 - 13 Mummaḍi Châmarâjamahîpâla-dharmapatnî Kempaṇaṇjamâmbâ
 - 14 garbha sudhâmbudhi rākâsudhâkarâyamâna Śrî Châmundâm-
 - 15 bikâvaraprasâdôdbhavarâda Âtrêyasagôtra Âśvalâyanasûtra
 - 16 Ruk Śâkhânuvartigalâda Śrî Mummaḍi Krishna-râja-Vodeyarava-
 - 17 ru kutumba samêtarâgi sapaṇvâra sâmatyasâśrita-vidvajjana-
 - 18 râgi chaturanga samêtarâgi hânarabal Resident râja śrî
 - 19 Kôl sâhêb bahaddûravarû sangada baruttîralâgi
 - 20 śrî Udupî mahâkshêtradalli chittaisi śrî Viśvapriya-tîrtha śrî pâ-
 - 21 dangalavara paryâyadalli samudra Madhva-sarôvara-tîrtha
 22. snâna dēvatâ sandarśana sêvâ kânike navaratnâbharanagaḷannu
 - 23 gajândôlikâśvâdyanêka vâhanangalannu samarpisi dēvara
- Archl Rt.

- 24 nivêdanâdi nityôtsavârvathavâgi prâgârabhya-dinda dinagatle nade-
 25. yuttâ iddaddu Nagarada Bahadarî varahâ 2 varahâ idina adhika-
 26 pûjôtsavâdigalu nadeyatakka bage adhika 13 hadimûru vara-
 27. hâ ubhayam dina vondakke Bahadarî varahahadin aidu varahâdallu
 28 varsha vondakke Bahadarî 5400 aidu sâvirada nânûru varahâ pra-
 29. kêra varshampratiyallû Nagarada kachêri ilâkheyinda kasabe Nagara-
 30 da aivaju paiki śrî Krishnârpanavâgi dânadhârâpûrvakavâgi barasi
 31 voppisida sâdhana ||

Śrî Krishna.

Note

This records the grant of 5400 Varahas by Krishnarâja Vadayar Bahadur III, during his visit to Udipi together with Col Cole for the service of the god in the Matt, on Monday the 3rd lunar day of the light half of Mâgha in the year Vikrama, Śaka 1742 corresponding to Tuesday the 18th of January 1820. The week day is wrong.

41

On a stone on the high ground to the north of Hullênahalli in the same hôbali of Kaḍur

Size 2'—6" × 1'—9"

Kannada language and characters

- 1 svasti jayâbhyudaya Śâlî-
- 2 vâhana śaka varsha 1477
- 3 neya Ânanda samvatsara
- 4 Śukravâradalu śrîma-
- 5 n mahârâjâdhirâja râjapara-
6. mēśvara śrî vîrapratâpa śrî vîra
7. Sadâśivarâyara âlvikeya-
8. lu Râchagavundana maga kalla-
9. ra kûde kâdi pa
10. sattu Suralôkagatanâ-
- 11 da mangalamaha śrî śrî śrî

Note

This is a vîragal recording the death of Râchagaunda's son in his fight with some robbers on Friday . . . in the year Ânanda, Śaka 1477 corresponding to A. D. 1555 when Sadâśivarâya of Vijayanagar was ruling over the earth

42.

On fragmentary stones lying on the hill in Malidêvihalli in the hôbali of Ka-
 ḍûr

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-châmara-chârave trayilôkya-nagarâ-
- 2 rambha-mûlastambhâya Sambhavê l svasti samasta-bhuvanâśraya
- 3 śrî prithivallabha mahârâjâdhirâja paramēśvaram Dvârâvatî-
- 4 puravarâdhîśvaram Yâdavakulâmbaradyumani samyaktva-chû-
- 5 dâmani malerâjarâja maleparolgandan asahâya-śûra
- 6 râyâ-śirasellam birudanka-Bhîmam chaladanka-Râmam
7. niśśankapratâpa chakravartî Hoysala vîra-Ballâladêvaru
8. suka-sankathâ-vinôdadim râjyam geyyuttire tatpâda-padmô-

9. pajîvigalappa Nâgigâvundana maga Honnagâvundam Nâgê-
10. śvaradêvâlayaman ettisi â dêvara anga-ranga-bhôgakkam
11. hiriyakereya kelage hiriya tûmbina gadde mattar ondu
12. mahâjanagaloppitadim
13. ele tadalu
14.
15. mattam â dêvâlyada hinde beddale
16. bitta mane âru
17. rimânadalu

Note

This inscription begins with the usual obeisance to Śiva and records the erection of a temple called Nâgêśvaradêvâlaya by Honnagâvunda, son of Nâgigâvunda, feudatory of the Hoysala King Vîraballâla and the gift of some lands dry and wet for service in that temple made by the said Honnagâvunda with the approval of the Mahâjanas. No date is given in the record

43.

On a vîragal set up near the Îśvara temple in the village Hirî-Ingla in the same hôbalî of Kadûr

Size 5'—6" × 2'—3"

Kannada language and characters

- 1 śrîmatu Târana-samvatṣarada Chaitra ba 5 Sômvâradandu
- 2 pratâpachakravartti śrî-Vîra Nârasimhadêvarasaru râjyam gaivali
- 3 Hirivurada vûr-alivînolotururu harivalli Balegâra
- 4 Mallayan idirântaran iridu svarggatanâda kalla nîli-
- 5 sidâta Tammayyam mangalamahâ śrî śrî śrî

Note

This records the death of an individual named Balegâra Mallaya, in fighting for the defence of cattle of the village Hirivura, during the reign of the Hoysala King Nârasimha and the erection of the stone vîragal in memory thereof by an individual named Tammayya. The inscription is dated Monday 5th lunar day of the dark half of Chaitra in the year Târana. The date is not verifiable

44

On a vîragal set up in the tank of Chikka-Ingla in the hôbalî of Bîrûr.

Size 5'—0" × 2'—6".

Old Kannada characters

- 1 svasti Śaka-kâla 777
- 2 svasti Kiri-Ingala da Tamma-
- 3 gavundanu puliyan iridu
- 4 sattode Ganga Permmâdi me-
- 5 chchugottudu aygula kalanî 1-
- 6 dâna alidôn Vâranâsiya-
- 7 n alidôn

Note

This inscription records the death of an individual named Tammagaunda, resident of the village Kiri Ingala while killing a tiger, and the grant of a plot of wet land with the sowing capacity of five koḷagas by Ganga Permmâdi in approval of his valour.

Ganga Permâdi is apparently some Ganga King The record ends with the usual imprecation, that he who violates the grant incurs the sin of destroying Benares. The grant is dated Śaka 777.

45.

At Sakkarepatna, in the hôbali of Sakkarepatna, on the metal plate covering the lamp-pillar in Ranganâtha temple.

1. śubham astu l śrīman Mâdvīkapuryām sthira-vasatijushô Rañ-
2. ganâthasya bhaktyâ Śâlivâhâbda-pûgê yuga-
3. guna-giriyug-vatsarântê sahasrê l Dêvârya
4. bdêshumâsârjuna-Garud-Ibharâd-ahnî
5. vâre tritîyê Sauparnastambha urvyâm ku-
- 6 valaya-patnâ lankritah Krishna-nâmnâ ll

Note

This records that the lamp-pillar (*garuda-gamba*) in the Ranganâtha temple at Mâdhvīkapura (Sakrepatna) was set up by King Krishna (Krishnarâja vodeyar III of Mysore) on Tuesday 8th lunar day of the bright fortnight of the month Âsvīyujā in the year Râkshasa, 1734 year of Śâlivâhana êra The date corresponds to Tuesday 13th October A D 1812

46.

Below the above inscription.

- 1 śrī Śakuni-Ranganâthasvâmiyavara charanâravindagalige
- 2 Ângīrasa samvatsarada Âśvīja sudha 10 Guruvâradallu Sakkarepattana-
- da
3. samasta Rânuveyavaru binnahamâdi vappisida Dhvajastambha-kolagada
- 4 sêve ll śrī śrī śrī śrī śrī śrī ll

Note

This inscription which is engraved below the previous number records the setting up of a brass covering over the above lamp-pillar for the service of God Sakuni Ranganâtha by all the military officers (rânuveyavaru) of the town Sakkarepatna on Thursday 10th lunar day of the bright half of Âśvīyujā in the year Ângīrasa, apparently two days after the setting up of the lamp-pillar as recorded in the previous grant.

47

On a pillar in the Kêśava shrine in the same Śakuni Ranganâtha temple at Sakkarepatna.

Kannada language and characters.

1. Śaka varuśa 1313 ne-
- 2 ya Pramôdûta-samva-
3. tsarada Vayisâkha
- 4 śu 15 Śu śrīmad Ranga-
- 5 nâtha-dêvarige Chikkatam-
- 6 mannagalu śrī Sa-
7. kuni-Rangêśadêvarige
- 8 sarvamânyavâgi sama-
9. rpisida banada sêve nâ-
- 10 da sênabôvara voppa mam-
- 11 gala mahâ śrī śrī

Note.

This records the gift of a grove of trees, free of taxes to God Śakunirangêśa also known as Ranganâtha by Chikka Timma. It is dated Friday the 15th lunar day of the bright half of Vaiśākha in the year Pramôdûta, Śaka 1313 or A D 1391. But Śaka 1313 is Prajâpati, not Pramôdûta. Pramôdûta is Śaka 1312. Taking the year Pramôdûta, Śaka 1312, we find that the 15th lunar day of the bright half of Vaiśākha falls on Saturday and not on Friday as stated in the grant. Taking Prajâpati, Śaka 1313, we find that the week day corresponding to above particulars of dating falls on Wednesday and not Friday. The record ends with the signature of the Shânubhōgs of the nâḍ.

48

At the same village Sakkarepatna, on a stone lying buried in the road in front of the house of a temple priest

Size 3'—2" × 2'—3"

Kannada language and characters

- 1
- 2 tasmin Sēnaganāntariksha-taranis śrī Virasēnō bhuvī samsārāmbudhitāra-
naika-taranis śrēyōvanī-sāranī l tachchhishyah prachura-
- 3 prabandha-rachanā-chāturya-padmāsanaḥ pāyād vō Jmasēna ity-abhidhayā
khyātōmuni-grāmanih l śrīmat Pustuka-
4. gachchha sūra-sadrisō viśva-prakāśātmakas traividyaō Gunabhadradēva yata-
pah Śrī Sūrasēna statāh śishyah Śrī Kamalādi Bhadraganabhrit Dē-
5. vēndrasēnas tatah l tēnākārī Kumārasēnamunipō vādīndra-chūḍāmanih
tachchhishyāh Harisēna-dēvādyāh l mā-
- 6 dhuryam vāchi kārūnyam hridi tīvram tapas tatah l śrī Prabhākarasē-
nākhyā-guru-śrēyō virājate l tatpadmōdaya-
- 7 śaila-tigmakīranas traividya-pārangatō bhūpalārchita-pādapañkajayugah
śrī Lakshmisēnō munih lōkē satta-
8. pasām nīdhānam anagham kārūnyavārām-nīdhīh dānē Kalpakujōpamō
vijayatē kāmēbha-kanthīravah l
- 9 śrī Madanasēnamunipō sad- vōdhi-pūrnēnduh sudridha-tapō-
gunayuktō bhātī śrīmat l
- 10 karāryya-sutah l Dvīpitatāka-nāmanagarī-patī Sankha Jmēndrachandrama-
śrīpāda-pañkajālir amalāma-
11. rakīrttimunīndra-pādasēvā-paripakvabuddhi Balagāra-samāhvayavamaśa-
pādma-tārāpatī rañjipam sva-janakañ-
- 12 ja-nabhōmani vaiśya Māyanam l guna-tungam Hollarājam pitri gunavati
Dēvamāmbetannamhey-u-
13. dyadgunaratnam Nāgarājam parīkīpode pītrivyaḥ gunakāśrayam Mākanan
ātmīyānujam tānenīpaganīta-
14. saubhāgyadim bhāgyadim dhārinīyol vikhyātivettam Jinasamaya-sarassā-
rasam Māyanāryyam l matam (?) lōka-
- 15 kamītram prachuratara- kalāvallabham vandī-vrindōtkara-pushyat Kalpa-
bhūjam budha-nuta-charitam vākparam
- 16 kavyagōshthī-sarasam vidvishṭa-śailāśānī Surapura-modalātangala (?) Mīna
kētūddhara rūpam (?) sadgunōdagra-
- 17 hamayan enal āścharyamē Māyanāryyam l intu Hoysala-bhū-vibhu-
lakshmī-lapanamum
18. śrī vīra-Bukkarāja-sāmrājya-ramāramanīya-vilāsa-darppanōpamam enisi
sogayisuva Hosapattanadolū prasiddhivadeda vai-
19. śya Māyanna Mākappagaḷu na davāgi mādīda śrī Lakshmī-
sēnabhaṭārakara nīshadhiya pratīshṭhe śāsana mangala mahā
śrī śrī śrī śrī śrī.

Note

This inscription records the erection of a monument in memory of a Jaina guru named Lakshmîsênabhatâraka at Hosapattana by Mâyana and Mâkana, two brothers of Vaiśya caste belonging to a family named Balagâra. It is stated in this inscription that the town Hosapattana was the face of the goddess of the Hoysala Kingdom and a mirror of the goddess of the kingdom of Vîra Bukka. Several inscriptions of king Bukka of Vijayanagar refer to a town of the name Hosapattana in the Hoysala country over which he is said to be ruling. It is identified by some with Hosûr in Gôribidnûr Taluk, or Hosadrug in Chitaldroog District (See Mysore and Coorg from the Inscriptions, P. 114). The present record would tend to show that Hosapattana was either the village Sakrepatna where the present inscription stone is found or some village in the neighbourhood.

The spiritual descent of the Jaina guru, Lakshmîsêna is given as follows — Vîrasêna was a Jaina teacher belonging to Sêna gana, his disciple was Jinasêna, his disciple was Gunabhadra, a sun to Pustaka-gachchha, his disciple was Sûrasêna, his disciple was Kamalabhadra, his disciple was Dêvêndrasêna, his disciple was Kumârasêna; his disciples were Harisena, and Prabhâkarasêna, Lakshmîsêna was disciple of Prabhâkarasêna. Madanasêna was also a disciple of Prabhâkarasêna.

We next find the genealogy of the merchant Mâyana as follows. Mâyana of Vaiśya caste was a disciple of the Jaina guru Amarakîrti and a worshipper of Sankha Jinendra (Nêmi Tirthankara whose emblem is conch) in the village Huligere and belonged to the family named Balagâra. His father was Hollarâja, mother Dêvamâmbe, paternal uncle Nâgarâja, and younger brother Mâkana. Mâyana and his brother Mâkana set up the epitaph in memory of the deceased Jaina guru Lakshmîsêna-bhatâraka.

No date or name of the reigning king is given in the record.

49.

On a second stone at the same place

Size 3'—2" × 2'—3"

Kannada language and characters

- 1 śrîmat parama-gambhîra-syâdvâdâmôgha-lâncchhananam jîyât trailôkya-nâthasya śâsanam jinaśâsanam
- 2 śrîmad râyarâjagurumanḍalâchâryya . pura-vikramâ-ditya madhyâhna-
- 3 kalpavriksha Sênaganâgraganyarum appa śrîmal Lakshmîsênabhattâra-karavaia śrîmat śrî-Mânasêna-dêvara nishidhi Śaka va-
- 4 rsha . 1328 neya Pârthiva samvatsara 10 lu
- 5 śrî Muttada Hosaûia Baicha-settiya makkalu Mâyasetti Bommissetti Nâgana-setti avara mommakkalu Baicha-
- 6 settiya Tamma setti Kovari-setti Chikka Baicha setti Mâdisettiyara makkalu Kovari-settiyaru

Note

This inscription begins with the usual invocation to Jina-śâsana and records the erection of a monument in memory of a Jaina guru Mânasêna, disciple of Lakshmîsêna, royal preceptor (râya-âmanâdêvachâryya) by Mâyasetti and Bommissetti and Nâgasetti, sons of Baichasetti of Muttadahosavûr and their grandsons Tammasetti (son of) Baichasetti, Kovari-setti, Chikka Baichasetti, Kovari-setti (son of) Mâdisetti. The dating of the record is imperfect. The year is given as Pârthiva, Śaka 1328. Śaka 1327 is occurring in line 4 after the name of the year Pârthiva-samvatsara may denote the lunar day of the date of the grant.

On a stone lying behind the Jaina basti at the same village Sakkarepatna

Size 3'—0"×2'—0".

Kannada language and characters

1. śrīmat parama-gambhīra-syādvādāmōgha-lānchhanam l jīyâ-
- 2 t trailōkya-nāthasya śāsanam Jina-śāsanam l śrīmad rājaguru
- 3 . Maunapāchārya śrī Hosāūra śishya Nūlavāgi-
- 4 settiya maga Nūlavandisetiya mshidhi
- 5 Śārvari-samvatsarada
- 6 Āshādha sudha 14 Ādi

Note.

This inscription also begins with the usual verse in praise of Jina-śāsana. It records the erection of a monument in memory of a Jaina guru Maunapāchārya, preceptor of kings, by his disciple Nūlavandiseti, son of Nūlavāgisetti of Hosavūr. It is dated Sunday the 14th lunar day of the light half of Āshādha in the year Śārvari. The date is not verifiable. Hosavūr of this inscription may probably be the same as the village Hosapattana referred to in a previous number (48).

KOPPA TALUK.

On a set of copper plates in the possession of Hosakoppa Krishna Rao at the village Hosakoppa in the Hobali of Hariharpur.

3 Plates with ring no seal.

Kannada language and characters

- 1 śrī Ganādhīpataye nama subham astu namas tunga-sira-
- 2 chumbi-chandra-chāmara-chārove trailōkya-nagarāramba mūla-
- 3 stambāya Śāmbhavê svasti śrī jayābhuyēja Sālvāha-
4. na sakavarusa sāsirada nānūra-yembhatt-ondane savachha-
5. ra sanda vartamāna Saumya samvachharada Vaiśākha śudha
- 6 10 Ādivāradallu śrīmatu Mallaya Senabōvaru Sā-

I b

- 7 lnāykana aliya Hiranāyākana maga Nem-
- 8 mārāGandagattanakalu Trichebaliya Tipparasa he-
- 9 gadege kotta patteya krama vendare Hebbaseya
- 10 nāda kuladolagana Hadlakoppadalu Hul-
- 11 yakōtenāyakage sandu banda kula nālku ha-
- 12 navina kulakke sīdhāya ga 2 8 yippattentu
13. hanavigē ā Huliyakottenāyakana sam-

II a

- 14 tñau antarisihōda sammandha namma aramane-
- 15 ge ā bālu haravariyāgi yiralāgi aliya-santā-
- 16 na baliya bālāgi ā Hebbasiya Hanneradara nāda
- 17 mundittu yi panavina siddhāyava hechu katikom-
- 18 du ga 3 mūu varahana tettū ā nāda sariyalī ban-
19. da bittī bhatta khal haba kānike ga 1 hana yishṭanu
- 20 nīnu tettū yi nālku hanada kulavanu bhōgisi bārendu

II b.

- 21 yî sîmege saluva chatuh-sîmeya vivara mûdalu Hebbalasina
22. maranindalu paduvalu tenkalu Honâhalasina maraninda
23. badagalul paduvalu ulihittâ hedâriyinda mûdalu
24. badagalul heddâriyindam tenkalu yint î nîrelakalu cha-
- 25 tuh sîmeyolagulla nîdhî nîkshêpa jala pâshâna akshîni â-
- 26 gâmi siddha sâdhyangal emba ashtabhôga-têjassvâmyavannu nimma
- 27 alî [ya] santâna-parampareyâgi sukhadinda bhôgisi bahiri en-

III a.

- 28 du kottâ patte yint oppudakke sâkshigalu â Hebbaseya Han-
29. neradara nâda sâkshi Geti (?) sâvanta Niluvâgila Lakumanâyka
30. Niluvâgila Tippenâyka avara kutumbadavaruru Bala-
31. vâdiya Bommarasa heggade Kuppavalliya Karigadeya Bom-
32. maheggade yint ivar ubhayânmatadim Hariyana-sêna-
33. bôvana barahâ â voppa Pândyappavodeyaru vopi-
34. ta Balavâdiya Bommarasa-hega-
- 35 deya likhita Kuruppavalliya Bommagadi voppita â
36. Hanneradara nâda voppita śrî Mallikârjuna-dê-
37. varu Bommanagurugala voppita śrî śrî

Note

This records the grant of some lands at the village Hadilakoppa in Hebbesenâd to Tipparasaheggade son of Hiranânâyaka, *alîya* (nephew ?) of . Sâlnâyaka and chief of ? villages Nemmâru, Gandagattanakallu and Tiricheballi by the illustrious Mallayasênabôva. These lands are stated to have formerly belonged to Huliyaakôtenâyaka and as he died without issue were given to Tipparasaheggade as the descendant of the former owner's *alîya*. The grant is recorded to have been made with the approval of the nâd, i.e., chief citizens of the district of Hebbase Twelve and the quit-rent payable on the land was raised from 2 varahas and 8 hanas to 3 varahas and an additional payment of 1 haṇa for festival tax and one kandi of paddy for forced labour was imposed on the land. The boundaries of the land and the names of witnesses next follow.

The grant is dated Sunday 10th lunar day of the bright half of Vaiśākha in the year Saumya, Śaka 1481. Śaka 1481 corresponds to Siddhârthi and not Saumya as stated in the grant. The date is irregular. The grant abounds in errors.

52

On a stone set up at the foot of the hill in the village Setlugodage in the same Hôballi of Hariharpur

Size 4'—0" × 2'—9"

Nâgarî characters. Kannada language

1. śrî Ganâdhipatayê namah | namas tunga-sîras-chumbi-chandra-châmara
- 2 châravê | trailôkya-nagârarambha-mûlastambhâya Sambhave || svasti
- 3 śrîjayâbhyudaya Sâlivâhanaśakavarsha 1331 neya Virôdhisa-
- 4 vatsarada Mâgha śu 15 lu śrîman mahârâjâdhîrâja râjaparamêśvara
5. śrî vîrapratâpa śrî vîra Bukkarâyaru prithivîsâmrâjyava mâduvallî
6. svasti śrîmatu Hariharapurada śrî Râmachandra-Sarasvatîvadêrige śrî Nrisimha-
7. dêvara pûjâ-puraścharanâdigalige â râyara nîrûpadinda śrî-
8. Sâmbannavadêru tamma âlikege sêrida . . . gôda grâmavannu
9. dhârâdattavâgi bittukottaru â grâmada kulagalannu vingaḍisikon-
10. ḍu . . . dharama-sthalakke teruvudakke â kuḷa vingaḍisi-konḍu

- 11 endu hêlalâgi Sântappa-heggadêru tâvu teruva mekke bayala
 12 vingadisikottu-teruva kula 6 kke honnu 3 makke
 13 bayalaMalannaheggade teruva kuḷa honnu 6 pana 5 Kâmakka teruva
 14 honnu 4 pana 2
 15
 16
 17 . . Râmachandra Vadêrige âchandrârkkavâgi kottar âgi
 â grâmakke salluva
 18 gadde bayalu tôta tudike kummari kôhu modalâgi ênu-untâdannu
 19. anubhavisikondû baruvudu Śrî Râmachandra-Sarasvatîvadêru tamma śishya-
 20. pâraparyavâgi bhôgisuttâ bahadu mangala mahâ
 śrî śrî.

Note.

This records the gift of the village godu to the guru Râmachandrasarasvatî vodeyar of Hariharpur, for the worship of god Narasimha, made by the chief Sâmbannavodeyar as directed by the king Bukkarâya of Vijayanagar. The assessment payable for the lands of the village is stated to have been determined by Sântappaheggade under the orders of Sâmbannavodeyar.

The grant is dated 15th lunar day of the bright half of Mâgha in the year Virôdhî, Śaka 1331. This corresponds to 20th January A. D. 1410. The date is not verifiable.

53

On a vîragal lying in a forest belonging to the village Mattivâne in the same Hobali of Hariharpur.

Size 6' × 3—6"

Kannada language and characters

- 1 svastî śrî Vinayâditya Poysaladêvaru
 2 râjyavanu âḷuvalluMâragavundana maga kâdî sattan
 (The rest is effaced).

Note.

This records the death of son of Mâragavunda during the reign of the Hoysala King Vinayâditya.

54

On a stone lying in the road to Belarekôte from the village Kodatâḷu in the same Hobali of Hariharpur.

Size 4'—3" × 2'—6"

Nâgarî characters. Kannada language

1. Ganâdhipatayê namah namas tunga-śiraśchumbî chandra châma-
 2. ra-châravê l trailôkya-nagarârambha-mûlastambhâya Svayambhavê l
 svastî
 3. śrî jayâbhyudaya Śâlivâhanaśaka varsha 1496 neya Hêvalambi sam-
 4. vatsarada Mâgha su 15 punyakâladalu śrîman mahârajâdhîrâja śrî-vîra-
 5. pratâpa Śrîrangamahârâyarû Penugonde simhâsanavan-âḷuvallî
 6. Hariharapurada Śivallîya mathâdhipatîgalâda shad-darsâna sthâpanâchârya-
 7. râda Abhinava ge Bhayirarasa-vodeyaravarû

- 8 Śivalli-samasthânada śrī Narasimha-dêvara naivêdyak-endu â Bhayirarasa
vode-
9 yara pādôpajîvi Sântappa-heggadêru bittukotta uttâra ga 100 nûruvaraha
10 idake kulada vivara

Note

This inscription records that Sântappaheggade, an officer under the Chief Bhairasvavodeyar, in the reign of Śrīrangarâya of Vijayanagar, granted a remission of the pament of 100 varahas for certain lands belonging to the mutt of Sivali in Hariharpur in order that the amount thus remitted might be used for the service of daily food offering to God Narasimha in the said mutt. The grant is dated 15th lunar day of the bright half of Mâgha in the year Hêvilambi, Śaka 1496. Śaka 1496 corresponds to the year Bhâva and not Hêvilambi as stated in the grant.

55.

On a fragmentary stone lying on the way to Kodakali from the village Bâvanige in the same Hobali of Hariharpur

Nâgarī characters and Kannada language

- 1 śrī Ganâdhipatayê namah Sarasvatyai namah Nârâya-
- 2 nâya namah namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-
- 3 nagarârambha-mûla-stambhâya Sambhavê svasti śrī jâyâbhyudaya śaka
varusha 1340 ne-
- 4 ya Hêmalamba-samvatsarada Vaiśākha suddha 7 Â śrīmatu Kâsyapa-
gôtrada Rikuśâkheya
5. Bhôgappayyana makkalu Kallannangalu Viśvâmitragôtrada Nâgannagala
ma-
6. kkalu Lakhannagalige kotta śilâ-śâsana-kramaventendare Harihararâyaru
7. . . dâna-dhârâ-pûrvakavâgi tâmra-śâsanasthavâgi baha Kêlûralli
8. Hariyakana haravarîya—(the rest is effaced).

Note

This records the gift of some land at the village Kêlûr by Kallanna, son of Bhôgappa-ya to Lakhananna, son of Nâganna in the reign of Harihara, King of Vijayanagar. The grant is dated Sunday the 7th lunar day of the bright half of Vaiśākha in the year Hêmilambi, Śaka 1340. Śaka 1340 is Vilambi and not Hêmilambi as stated in the grant. The preceeding year, however, Śaka 1339 is Hêmilambi and taking this as the year of the grant, the date corresponds to April 23, A. D. 1417 which is a Friday and not Sunday as stated in the inscription.

Part of the inscription is also lost

56

Copper plate grant of Krishnarâjavadeyar III of Mysore dated Śaka 1767 in the possession of the Lingayât Matt at Bâlehonnûr in the Hôbali of Bâlehonnûr

1 Plate

Kannada language and characters

1. śrīmad brahmânda-mandala-vidyôtamâna-hrīdyânavadya-samasta-
2. vêdâgama-purânêtihâsa-prasiddha Bhûkailâsa Vârânasî-
3. puta-bhêdana-madhyâ-mahaniyya Harikêta-nandana-parishkrita Jam-
4. vâta-mathâdhishthita Viśvârâdhya-paramparânuyâta simhâ-
5. sanârûdha pattâdhyaksha śrī Siddhalinga-Svâmiḡalavara sannidhige

- 6 svasti śrī vijayābhyudaya Śālvāhana śaka varshangalu 1767 sanda
 7 vartamāna Parābhava-nāma-samvatsarada Āshādha ba 2 Śukravāradallu
 śrī-
 8 mad rājādhirāja rājaparamēśvara praudhapratāpaprātima-vīra-narapati-
 9 birudentembara ganda lōkaikavīra Yadukulapayah-pārāvāra-ka-
 10 lānidhi śankha chakrāṅkuṣa kuthāra makara matysa śarabha sālva
 ganda-bhê-
 11 runda dharanīvarāha Hanumad Garuda Kanthīravādyanēka birudān-
 12 kitarāda Mahīśūrapuravarādhīsa Śrī Kīshnarājavadēyaravaru
 13 barasikotta dāna-śāsana adāgi śrī Kaśī-kshētradalli nimma mathadalli ni-
 14 tyagatle 12 janakke ganārādhane nadeyuvante appanekodīsī ī-
 15 bagye tingaḷu vandakke kumpani rūpāyī aivattara mēre varusha
 16 vandakke kumpani rūpāyī 600 āru nūrara prakāra Kāśīkshētrakke hundi
 17 mādīsī appane kodīsuttā idhītāgi nityagatle sadarī mēre ganā-
 18 rāadhanēge takka jinasu adigeyavaru vagaire gottumādī yittu yī
 19 dharmavannu āchandrārkaṅkāgi nadasuttā namage āśīrvādavan-
 20 nu māduttā baruvudendu barasikotta śāsana svadattā [d] dvigu-
 21 nam punyam paradattānupālanam l paradattāpahārēna sva-dattam ni-
 22 shphalam bhavēt ba tārīkhu 10 nē māhe Julāyī san 1846 nē yīsavi Kha--
 23 ttu Aramane Subarāya dūyam gurikāra yilākhe khāsā bōkkasa
 24 hajūru-sadarī mērege hukumāgi ārunnūru-
 25 rūpāyī namma vardhanti divasa sālīyā-
 26. nā hundi kaluhīsuttā ide (ruju śrī
 27 Krishna)

Note

This records an annual grant of 600 varahas made by Krishnarājavadēyar III King of Mysore, to Siddhalīngasvāmī, seated on the spiritual throne of Viśvārādhya and guru of Jangamavātī-matha in Benares, in order that from this amount 12 Lingāyat priests (Ganas) might be fed at Benares every day. This sum of 600 varahas was ordered to be remitted every year by a hundi (bank-note) to Benares on the birth-day of the King.

The grant is dated Friday, 2nd lunar day of the dark half of Āshādha in the year Parābhava, 1767 of Śālvāhana era. The English equivalent of the above date is also given in the grant as 10th July A. D. 1846 which falls on a Friday. This date corresponds to 2nd lunar day of the dark half of Āshādha of Śaka 1768. Apparently Śaka 1767 in the grant denotes the expired year.

57

A copy of a copper plate grant of Śivappanayaka, Śaka 1646 in the possession of the same Bālehonnūr Matt in the Hōbali of Bālehonnūr.

Kannada language and characters

- 1 śrī Ganādhīpatayē namah śrīmad Edavamurāri kōte kōlā-
 2 hala śrī Śivappanāyakkaraīyānavaru Siddhagiri-simhāsanada Huchchu-
 3 Vīrapavodeyarige svasti śrī jayābhyudaya Śālvāhanaśa-
 4 ka varusha 1646 neya Parābhava samvatsarada Māgha śu 9
 5 srīmatu Bālehonnūru simhāsana mathada Basavalingayya-
 6 navaru bandu Humachada śīme 300 grāmagalannu yittukondu
 7 śīme kappakāṇike tegedukolluttēn emba stōmavāgi āśīrvāda
 8 vijñāpīsida viśhayakke ā Bālehonnūru simhāsanada
 9. mathadavarige modalininda bandaddannu rājādhirāja Sōmaśēkhara-

10. nâyakarayyanavaru mathavannu aparâdhake tandu samsthânavannu oppisi
11. kondu Śringêri Śringa Śâstrige â mathadalliruva yâvattannu âtage kodi-
12. sı appu-tappugala vichâra nade saha tegesiddaddakke
13. mēlnavara vijnâpaneyante î samsthânakke sêrisida sîmegalu
14. Ānandapura Sadâsiva Nâgara Chandragutti Vudugere Śikâripura
15. Kumsi Śivamogge Tarikere Lakkuvalli Mandagadde Hole Honnûru
16. Channagiri Basavâpattana Śirasî Harapanahalli Kadûru Āraga
17. Madhuvankanâdu Vastâre Tâlaguppe Keladî Jîya Svarnakâra
18. Kômatis Bhûsura Tîgala Mēdara śivâyî vulida jâtî-
19. kânike tegedukolluvudu śrî śrî śrî
20. Venkata

Note

This is said to be a copy of a copper plate grant the original of which is not forthcoming. It records the grant of right to collect Kânike (a religious levy in cash) from persons other than Jîyas, goldsmiths, Kômatis, Bhûsuras (brahmans), Tîgalaṣ, and Mēdars residing in Ānandapura, Sadâsivanagara, Chandragutti, Vudugere, Śikâripura, Kumsi, Śivamogge, Tarikere, Lakkuvalli, Mandagadde, Holehonnûr, Chennagiri, Basavâpattana, Śirasî, Harapanahalli, Kadûr, Āraga, Madhuvankanâdu, Vastâre, Tâlaguppe and Keladî on the 9th lunar day of the light half of Mâgha in the year Parâbhava, Śaka 1646, made by Śivappanâyaka of Keladî to Basavalingaya of Bâlehonnûr Matt, on the latter's representation that he may be invested with the power of collecting *Kappa* and *Kânike* in the 300 villages of Humchasîme and that Sômasêkharanâyaka deprived the Math of the above power and conferred it on Śringa Śâstrî of Śringêri.

Śaka 1646 corresponding to A D 1724 coincides with Krôdhi and not with Parâbhava, as stated in the grant. Śringaśâstrî as the name of the head of Śringêri Matt is never heard of. For the reasons the grant may be regarded as spurious.

58

A copy of another grant in the same Math

Kannada language and characters

1. śrîmad Edeva-murârî kôte-kôlâhala râjâdhîrâ-
2. ja Sômasêkhara-nâykarayyanavaru svastî śrî vi-
3. jayâbhyudaya Śaka varusha 1594 neya Ānanda-
4. samvatsarada Vaiśâkha ba 2 lu śrî Bâlehonnûru-simhâsanada
5. mathada Gurusântasvâmiyavaru î samsthânanada mē-
6. le dushta-kṛityâdîgal untu nadavaligôsuga yenta javalige (?)
7. banda abhiprâvakke â mathada baduku jindage sâmanu
8. muntâddu lûtî uttâra muntâddu japtî mathadalli-
9. ratakka mudre sâmanu Chandramaulêśvara baladaśankha yê-
10. kabetta muttina chavakali gaddige Bhûchakrada-kaude Śvêta-
11. chchhatra simhamukhadavâlî ishtu sahavannu Śringêri a-
12. grahâradalliratakka Śankarâchârya-karasanjâtarâda Śrin-
13. gaśâstrî yemb âtge mēliruva avara khât prakâra âtage
14. sêrisî samsthânakke Bhûchakrada kode adhikavâdanthâddu
15. bandaddâgî vappisî sâgisî samsthânakke yôgyânusâarakke
16. adhikavâdanthâddu tilidu nîvu kula-gôtragalu Śivâchâra
17. nade Śaivâchârada kaṭṭu Śivabhaktarapâḍu Sâdhu Vakkaliga Ra-
18. ḍḍiga Kumbâra kaivâda jâtî-samastakku kappa kânike vasûl-
19. mâdikollabêku

Note

This records the confiscation of the images of gods, conchshell, cane, pearl necklace, chair, white umbrella and other insignia of the Bâlehonnûr Math and the transfer of the above articles to the Śringaśâstri along with the enumerated rights of the former Math by Sômesêkharanâyaka on the second lunar day of the dark half of Vaiśākha in the year of Ānanda, Śaka 1594 equivalent to A D 1672

In this record also the cyclic year does not coincide with the Śaka year and Śringaśâstri as the name of the head of Śringêri Math is unheard of For these reasons the record may be regarded as spurious

A sannad of Krishnarâja Vodeyar the third in the possession of the same Math.

Kannaḍa language and characters

- 1 Virôdhi-samvatsarada Pushya śu 12 Budhavâradallu śrîmatu aramane-
- 2 sîme gadigali amila killedârânge baiasi kaluhisida Nirû-
3. pa adâgi Bâlêhalli-simhâsana-svâmigalu tamma śishyârja-
- 4 neya bagye modalu dêsada mêle sañchârârthavâgi hagaludî-
- 5 vatige tegasikondubandu iddalli kelavu-kade Brâhmaṛu mum-
- 6 tâdavarigû ivarigû vyavahâra bandaddarinda Hajûnge kareka-
- 7 luhisi ivaru hagaludîvatige hîdisikondubaruva paddha-
- 8 ti unto illavô embadâgi vichârisuvalli î mathada svâmi-
- 9 galu Śîrya Bêlûru Hariharadinda î bagye baradu kotta mahaja-
- 10 ru tandu tôrisiddarindalû Môṭikhâni Bakshi Narasingarâyanige
- 11 sâbaku Śîryada mâmale iddâgye î svâmigalu hagaludîvatige
- 12 hîdisi kondubandaddu vuntu embadâgi Narasinga Râya Hajûralli
- 13 arike mâdiddarindalû Chandragutti ânîla Kupparâyana sâbaku
- 14 Bêlûru âmîlu mâduttâ iddalli sadari Kuppûrâyanna rūb rūb
- 15 parâmbarisuvalli unto embadâgi hêliddarindalû saha mâmûlu mêre-
16. ge ivaru hagaludîvatige hîdisikondubandu tamma śishyârjane muntâ-
- 17 da bagye dêsasañchâarakke bandalli addmâdada hâge tâkîti mâduvudu
- 18 târikha 6 ne mâhe Janavari 1830 khattô Honnâvâra

Krishna Râv munishi hajûru

Signature of Mahârâja of Mysore

Note

This sannad records the confirmation of the right to go in procession with torch-light during the day claimed by the Swami of Bâlehonnûr Math by Krishnarâja vodeyar Bahadur III of Mysore on the 6th of January 1830 The date is not verifiable.

Sannad of Krishnarâja Vodeyar Bahadur III, dated A.D 1828 in the same Bâlehonnûr Math in Bâlehonnûr.

1. śrîmad vêdavedânta siddhânta purânâgamêtihâsa sakala śâstra-prasiddha
śrîmad Vîra-śaiva-mata-sthâpanâchâryavarya dushta-nigrâha śishya-pa-
2. ripâlana śilânyavâdi vârdhara-patala-patu-prabhanjana satkriyâ-
3. châra-kshîra-pârâvâra-râkâkalândhi-nibhâyamanânâchâra-
4. mahâmahîdhra-Śumbhabhrid-bhibhrat-prabhâva Bhâvabhava-madêbha-
5. bidu-vidalana-patu-panchâsyâvatâra Śivabhaktajana-manôvana-
6. vasanta śaranâgata-pavîpañjara-ranjita jita-kâlakâmâdyam-
7. dhatama-chanda-mârtânda-maṇḍala vinamad Ākhaṇḍala-pundarikâjana

Archl. Rt.

8. Pundarikâkshâdi dēvatâvitēna makuta tataghatita mânikyā-
- 9 mālâprabhâpatala parivrita pâdapayôja Paraśiva prâchîna la-
- 10 panôdbhava jagajjangamajâla janma kâranabhûta Śruti pratipâ-
- 11 dyamâna vriddh-Āgastyâdi muni prabôdha sâkshât Rênukâchârya
12. prachanda pichandôdbhava śrîmat Rudramunîśvara guruvarânvayâ-
13. nvita dvitîya Sambhu Digambara Muktimunîśvara vara vamśôtpanna
14. gurucharana vinyâsa pâvanîkṛita bhûsukshêtra sâratarôttunga Bha-
15. drâ tîra pradēsântara pravirâjamâna śrîmad-Rambhâpurî vîrasimhâ-
16. sanasya śikhâmudrâbhîrâmânâm śrîmat Channabasavalînga-svâminâm
17. kara kanjâta sanjâta śrîmat Pañchâkshara-svâminâm pânîpadmôdbhava śrî
- 18 Gurusiddhasvâmigalavarige
19. śrîmat samasta bhûmandala mandanâyamâna nikhîla dēsâvatamsa Karnâ-
- taka jana-
20. sampadadhîsthânabhûta śrîman Mahîsûramahâsamsthâna madhya dēdî-
- pyamânâvîkalakalâ-
- 21 nidhikulakramâgata Râjakshîtipâla pramukhanikhîla nîja râjâdhirâja
- mahârâja chakra-
22. vartî mandalânubhûta divya ratna simhâsanârûdha śrîmad râjâdhirâja râja-
- paramê-
23. śvara praudhapratâpâpratîma vîra narapati-bîrud entembaraganḍa lōkai-
- kavîra Yadukulapa-
- 24 yah pârâvâra kalânidhî śankha chakrânkuśakuthâra makara matsya Śara-
- bha sâlva gandabhêrun-
- 25 da dharanîvarâha hanumadgaruda kanthûnavâdy anêka bîrudânkîta Mahî-
- sûra Kṛishnarâja va-
26. deyaravaru mâduva śaranârthi Sarvadhâri samvatsarada Bhâdrapada ba
- 4 Sthiravâiada varege
- 27 nâvu kshêmadalîdhêve tamma tapôvaibhagalige barasi kaluhîsuttâ baruva
- hâge mâdisatakka-
28. ddu sâmprata tâvu Chikka Ballâpurakke bandu iruva samâchâravu hagalu-
- dîvatige hîdi-
- 29 sikondu baruvadakke Brâhmaru muntâdavaru mâmûlu illavendu adḍi-
- mâdîda vivara
- 30 muntâgi hajûru śrutavâddarînda appane kodisi ide hagalu dîvatigeyannu
- tâvu
- 31 hîdisikolla kelasvîla hâge hajûrige bandalli hagalu dîvatige bagye pûrvadalli
- banda
- 32 sanadu patra muntâddu yâvattu iruvadannellâ parâambarisi tamage hagalu
- dîvatige
33. saluvadâdare sarkâradîndale bellî hagalu-dîvatige appane kodîsalâdhîtu
- tîlîdu mâ-
34. rgadalli baruvâga kalahagalu âgada rîtige horatu baruvahâge mâdisuvudu
- târîku 27 nê
35. mâhe Sepatambara san 1828 ne 1 Anneya munashî hajûru intu î śaranârthi
- śrî Kṛishnarâjodeyara baraha

Note

The sannad is in Kannada language and characters and dated Saturday the 4th lunar day of the dark half of Bhâdrapada in the year Sarvadhâri, and Saturday the 27th of September A D 1828 and written by Munshî Annaya and signed by His Highness Kṛishnarâja Vodyer

After enumerating the titles of the Math and stating the names of only a few swamins from Rênukâchârya to Gurusiddhasvâmi, then the head of Math, the sannad mentions the titles of the Mysore Royal family and directs the svâmi not to make use of torch-light during the day time (Hagalu-dîvatige) It states that if the Math has any record

to show that the Matt has had the privilege of using torch-light during the day the privilege may be renewed and not otherwise, as it would wound the feelings of Brahmins and other people

61.

A copper plate grant in the possession of the same Matt

One plate with writing on both sides

Kannada language and characters

1. śrī Nandinātha śrī Bhringīnātha śrī Vīrabhadra dēvarige mukhyarāda Naḷa samvatsarada Jyēsthā Śu 12llu śrīmatu Rambhāpurada vīra-
2. simhvāsanake karttarāda Kapatada Yentujadesvāmiyavaru namma simhvāsanada śīsyaru makkalādanthā Ganjalagōda Namah—
3. śivāya dēvarige barasikotta pattē-vālekramaventendade Ganjalagōdapuravu ayvattu nūru kālārabhya Aramane
4. Karakudi lingamudre-kāllanu kuhikindali nīnu a bhūminu hididu arasugalige hēḷi kēḷi kondu ayvatta-
5. nūru honnu sālāsammādhavam tegeduhāki Śivacharava hididu ā kalla sāsānavanu marisi simhvāsanada birīdanu um l
6. ā puravargada-bhūmiyannu gade kha 12 daḍi sē(na) bōgarige pāḷisikotu ulidu kha ll nu-purvaśistu batta guttige kha 1 ke ba 8 lu na nī namma
7. śīsyānāgi yiddalli nīnna makkala makkala svatantradali ravi-saṣigalulla pariyantradallu nīnāge pāḷisi kotevu yī pāḷisi kottadarolage Vīrabhadra-dēvara dīpārā-
8. dhanēge ga 2 Munīśvara-dēvara kadale palārake ga $\frac{1}{2}$ ubhayam ga $2\frac{1}{2}$ vanu kālākāla pratyālu kotu barōdu endu barasikota patevāle yidake
9. sākshī Āduvali-heggade Mullaiyā namma śīsyarolage Munīśvara-dēvaru Sōmasēkharadēvaru Hosāūra purada Chennavīradēvaru Bānavadi Muddu-
10. vīradēvaru Pēte Kanneyaseti namma Basavalingayya ubhayam 2 ra kanta muttida-sākshī vappitāda baraha śrī Vīrabhadra dēvaru Entujade-svāmigala va-
11. pitada baraha kartara apāne baradāta sēnabōga Mahantayya

Note

This records the grant of a plot of land in Ganjalagōdapura by Kapatada Entujadesvāmi to Ganjalagōda Namaśśivāyadēva and also to sēnuboga, the village accountant of the place, in the presence of some witnesses named on the 12th lunar day of the light half of year Jyēsthā in the year Naḷa

The date is not verifiable

62.

A second Copper plate grant in the possession of the same Matt

One plate with writing on both sides.

Kannada language and characters

(Front).

1. Viḷambi sam^l da l Srāvana ba 10 lu śrīma-
2. t. Keladi Sōmasēkaranāyakaru Rāmappa-
3. ge barasi kaluhisida kāryya Baggunji-sīme-
4. yalli Sītānadī-tīradallu Kenchāuvānu ka-
5. ttista Viraktamathakke yī sīme Kelaūra grāma-
6. dinda uttāra-kotta svāstege Hevasagrāmada-
7. li kelavu bhūmi samsrīstāvāgi ade yī Ke-

8. la-ûra grâmadinda uttârava kotta bhûmi-
- 9 samîpadalli Kallugudde-bastige Śivapurada-
- 10 PâlaBarasige grâmadinda uttâravâda bhû-
- 11 mi valage hole vattina nashtakke prâku nîllisi-
- 12 da nûru honnina bhûmiyannû adê krayava ko-
- 13 leû yî bhûmiyannû yî mathada dha-
- 14 rmakke uttârava kodabêkendu Kem-
- 15 pina-mathadavaru hêluttâre â rîti appane-
16. yâgabêkendu Aliya Nirvânaiyyanavaru
- 17 hêlida sambandha yî Kêmpinamathada dêvara kai-
- 18 ya kraya ga $118\frac{1}{2}$ — $7\frac{1}{2}$ nûrahadinentu va-
- 19 rahanû êlu hana adavannû varavanî-
- 20 ja tegedukondu uttârava koladu yi-
- 21 sîme Kelaûra Pâla Hedase grâmadinda
- 22 sîstininda ga $7\frac{1}{4}$ prâku nîllisida na-
- 23 shta nimma ga $\frac{1}{2}\frac{1}{2}$ yiralâgi nîllisida na-
- 24 shtadinda ga $2\frac{1}{2}3\frac{7}{8}$ hâge ga $2\frac{1}{2}4\frac{3}{8}$
- 25 ubhayam ga $10\frac{1}{2}3\frac{3}{4}$ Kallugudde ba-
- 26 stige yî Barasige grâmadinda prâku
- 27 uttâravâda svâsteyinda hole-vattu-
- 28 na bagge nîllisida nashtadinda ga $1\frac{1}{2}$
- 29 ubhayam ga $11\frac{1}{2}8\frac{3}{4}$ hannondu
- 30 varahannû yentu hana muppâga-
- 31 gada sosteyannû yî Virakta-mathada
32. dharmake Śivârpitavâgi kottu
- 33 yî bhûmige lingamudrâ-silâ sthâpi-
- 34 tava mâdisuvallige hujûrinda Ū-
- 35 lgada Vîrana kaluhisidêve Cha-
- 36 u-grâmadavara karasikondu ga-
- 37 di tashkara bârada rîti yivana mun-
- 38 dittu rêkhe pramânu bhûmige
39. silâsthâpitava mâdisikombudu
40. yî kâgadava sênabôgara kadita-
- 41 ke barasi tirugi ivara vaśakke
- 42 koduvudâgi śrî yatâprati

Note.

This records the grant of a plot of land to the Virakta Matt constructed by Kencha-
uva on the bank of the Sîtâ river by Sômasêkharanâyaka of Keladi on the 10th lunar
day of the dark half of Śrâvana in the year Vilambi The date is not verifiable.

63

On a brass plate in the same Matt.

Kannada characters.

Śrî

- 1 guru pîtha
- 2 śrî Rambhâpurî
- 3 vîra-simhâsa

Translation.

The seat of illustrious teachers.

The Vîrasimhâsana of Rambhâpurî (Bâlehonnûr).

A copper plate grant of Jayamurinâdâlvân in the possession of the same matt at Bâlehonnur

Single Plate Tamil and Grantha Characters

Tamil language

- A 1 ya Šuvâ Nārananeluttu ivaī Neydalūr Tīlatayayyaneluttu
 2 ivaīy Kunnūr Kīlavaneluttu ivaīy Singudāneluttu ivaī-
 3. y Ariśīla kīlān Śīridānakka-neluttu idāri Vennūr n-
 4 āttu p Parāntaka purattu-k-kanī kâchchuvan Tīruvī rājar mākka-
 5 hyenan Punrai Tīrucheruvâchchanattānelut-
 6 tu ivaī Veyāna kudāneluttu ivaī Śuvarnīru seti eluttu
 7 ivaī Devūrudaiyāneluttu śrī Jayamuri- svastī śrī yān-
 8. daindāu Jayamuri Nādālvānukku chchelānīra yā-
- B 1 ndaīndāvadu ivaīndu Jayamuri Nādālvānāna Pittanavā-
 2 da Sendanan enga lāchchi Kalandurai adīgal pīranda nāl
 3 Raivati nāl tīngadōrum muttāmai Jayammuri-chcharuppe-
 4 di-mangalattu muppattīruvarum aīnju kaniyum or pīdi
 5 neyyum tayīrum attī muppattīruvarkkumunpadā-
 6 ga idarkku chcheyda nīlam vēlī nīlam attai vāykkīl
 7. idar kellaī vada kombīnīlam kīlakkadaykkīlpār-
 8. kellaīy karupput-tottattukku mērkum tenpārke

Note

This consists of a single copper plate, both sides of which are engraved, belonging to the Lingāyat mutt at Bâlehonnūr which is regarded as the seat of one of the five original gurus of the Lingāyat religion. The grant is incomplete as some plates preceding and following the present copper plate are lost. Hence the middle portion of the grant only is found in this record.

The signatures of certain witnesses to the grant are first found in this inscription. We next find it recorded that in the 5th year of his rule Pittanavāda Sendann-an *alas* Jayamurinâdâlvân, made a gift of land, in order that from the produce there of, an offering of five fruits, one pīdi (a measure) of ghee, and curds might be made to 32 Brahmins every month on the day of the constellation Rēvatī, in which constellation his mother Kalanduraiadīgal was born. The boundaries of the land next follow.

MUDAGERE TALUK.

At the village Gonībīd in the Hōbali of Gōnībīd, on the doorway of Basavêśvara temple

Modern Kannada language and Characters

- 1 Gōnībīda sīme Kittalenāda Chinugada Vīrappagauda-
 2 ra makkalu Dēvannagaudaru yīvara hīrīya makka-
 3 lu Vīrappagaudanu Basavêśvara Svāmīyavara dēva-
 4 stāna yī pēthēmaligegala kattu bage prā-
 5 rambhamādīda vīvarā || Chitrabhānu samvatsarada
 6. Mārgasīra bahula 5 llu yī dēvastāna mahge sahā
 7 kambha pratishthe mādīddul Svābhānusamvatsa-
 8. radā Nīja Chaitra śu 15 llu yī Basavêśvara-
 9. svāmīyavara pūrva pētheyīnda teralīkondu

- 10 bandu yî dēvastānadalli pratishthe mādīdaru yam-
- 11 badāgi yî Gōnibīda stalada Sānabhāga An-
- 12 naiyyanavara maga Lingappaiyanu prītiyinda yī
- 13 sēve mādīdavarige sakalaiśvarya dhana dhānya putrarugala
- 14 kottu ninnā sēve tegadukolabēkendu binnaham mādī ba-
- 15 rada barahakke āchendrākam a-
- 16 stu srī

Note

This records the construction of Basavēśvarasvāmī temple and some shops in the year Chitrabhānu and the consecration of the image of God Basavēśvara in the said temple in the year Svabhānu by Vīrappagauda, eldest son of Dēvannagauda, son of Vīrappagauda of the village Chinuga in Kittalenād, in Gōnibīd-sime. The inscription concludes with the statement that it was composed by Lingappaiya, son of Annaiya, shanubhog of Gōnibīd and with a prayer for the welfare of the person who caused the temple to be built.

66

On a stone set up in Bannī Mahākālī temple in the same village

Size 1'—8" × 1'—3"

Kannaḍa language and characters

- 1 svasti vijayadudaya Śālivāhanaśaka varuśa
- 2 1536 sanda vartamāna Rākshasa samvatsarada Māgha śu-
- 3 dha 8 || . . . Vīrapā
- 4 . . . saluva Gōnī-
- 5 bīda Kālāmmāna sunāraru Kālapanāyakarige darma-
- 6 vāgalīyandu Gōnibīda Pāñchālādavaru yī Māgha śu-
- 7 dha 8 lu vīrasamayada sunāluvina Kanadavīra pāñchālādava-
- 8 ralu kūdī kodadavaru tamma hendara pararige kotta hāge
- 9 Kālapanāyakara sāsana Sanna Lingannanu bareda
- 10 kuladolage maduvēli hennu gandinahī banda hanavanu
- 11 dēvarige kodālullavaru . kodade yidara makalu

Note

This inscription is engraved on a stone on which an old Jaina inscription was previously incised. The old inscription has been obliterated and the letters of the new inscription have been written over the surface. Still some faint traces of Hoysala types of letters of the previous inscription can be detected. The present inscription seems to record an agreement at the instance of one Kālappanāyaka between two sects of Goldsmiths, the Pāñchālādavaru of the village Gōnibīd, and Kannada Vīra Pāñchālādavaru of Vīra-samaya Sunāluvas that they would freely intermarry between members of the two sects and also that they would pay some money contribution for the service of their family deity, at the time of marriage.

67

On the pedestal of the Chauvīsa Tīrthakara image in the same temple.

Size 1½' × 1'.

Kannada language and characters of the Hoysala period.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1 svasti śrī- 2. matu A- 3. nantana u- 4 dyāpaneya | <ol style="list-style-type: none"> 5 Chauvīsa Tīrthaka- 6 ra prati- 7. me mangala |
|---|--|

Note

This image with the figures of 24 Jaina Tirthankaras engraved on it seems to have been brought from some ruined Jaina temple and set up in the present Banni Mahankâli temple. Although it is a Jaina figure it is worshipped by goldsmiths who are the chief devotees of the temple probably on account of their ignorance of the nature of the image. This inscription on the pedestal of the image merely records that the Chauvîsa Tirthankara image was set up by some one at the conclusion of a vow of worshipping the god Ananta.

68

Votagar grant of Pratâpadêvarâya of Vijayanagar, śaka 1332 in the possession of Subbâbhatta at the village Kodatale in the Hôbali of Srîngêri.

Three plates with Varâha seal

Nâgarî characters, language mostly Sanskrit and partly Kannada

1. śrî Ganâdhipatayê namah nama-
- 2 s tunga śiras chumbi chandra châmarâ châravê trailôkyanaga-
- 3 rârambha mûlastambhâya Sambhavê l bhûyasê bha (v) atâm bhûtya
bhûyâ-
- 4 d Âscharyakuñjarah l âhur vihârakântâram âgamânâm cha
5. yôginah l Harêr Lîlâvarâhasya damshtâ dandah sa pâtu vah l Hê-
- 6 mādri kalaśa yatra dhâtî chochatrasîyam dadhau l asti kshî-
- 7 rârnâvôdbhûtam apâm pushpam anuttamam anûnam yasya
- 8 nirmâlyam âdhattê śirasî-Îśvarah l sadâmôdanîdhês tasya
9. santânê Yadusamjntê l abhûd âscharya mādhyam vasudhâyâ-
10. s tapahphalam l Sangamô nâma râjâbhût sârabhûtê tadanvayê
- 11 rêjê yasya yaśah Siddha-chârîrîbhîh sukîrtitam l sarvara-
- 12 tna-mîdhês tasya samrâd âsîr tanûbhavah l râjye Bukka mahî-
- 13 pâlo manînam iva Kaustubhah l tasya Gaurâmbikâjâneh
- 14 tanayah sunayônnatah l hâragaura yaśah-pûrahârî Hariha-
- 15 rêśvarah l yat shôdaśa mahâdâna yaśasâ digvihârîna l
16. bhûyasâm abhavan nrînam bhuvanâni chaturdaśa l tasyaiva hi
- 17 nrîpâlasya dēvyabhût Mēamâmbikâ Śaurês tasya yathâ
- 18 Lakshmîś Sankarasyēva Pârvatî Pitâmahasya Sâvitîrî
19. Chhâyâ Dinamanêr iva l vilâsa vibhramôllâsatîra-
- 20 skrita Tilôttamâh l Atrêr iva Anasûyêtî Vasîsthasyâ -
- 21 py Arundhatî l Sachî Satamakhasy ēva Śâśînô Rôhinî
- 22 yathâ Damayantî Nalasy ēva Râmasyēv Âvanîsutâ l ta-
23. sya Mēamâmbikâjânêr udabhût sumahônnatah Pratâpa

(IIa)

- 24 Dêvarâyô yah putrôbhût kuvalayêksha-
- 25 nah l . . . rûpa iva mûrtau yasyângâ Anangamivâparah l
pramê-
26. . . . iva dharmô yah prajâvân svagunair abhût l pratyarthî-samid-u-
27. dbhûtah pratâpâgnau ranê ranê l vijitô yēna vîrēna
- 28 vijaya śrî karâgratah l vijayî Vikramâditya Bhô-
29. jabhûpa ivâparah l angînô yam prachakshantê Râjârâjâva-
- 30 târakam l abhangam Anga Kâlînga Vangâdyaisch âmarâdî-
- 31 bhîh l râjânô yam nîshēvante râjachîhnah svayam dhritah l râ-
- 32 jâdhîrâjas tējavsi yô râjaparamēśvarah l Hindûrâya-su-
33. ratrâna-dushta-sârdûla-mardanah l gajaugha-gandabhêrundô gajên -

- 34 dra-mugayâratah l mûrurâyaragandânkah pararâya bhayanka-
 35 rah l śrī Tungabhadraparighê nagarê-Vijayâhvayê l simhâsa-
 36. nasthah prītyâ yam avanīm âśāśāsa sah l Śālivāhana-ni-
 37 rnītê śakavarsha kramâgatê l yugmâgniguna bhūmyâ-
 38 samyutê Vikriti vatsarê l Kârtikyâm tu śitê pa-
 39. kshê Dvâdaśyâm śubhavâsarê l Tungabhadrânadîtîrê
 40 Virûpâkshasya sannidhau l Śrī-vatsa gôtra jâtâ-
 41 ya varĀpastamba sūtrinê bahvrīchânām varēnyâ-
 42 ya yataván-mānasātmanê l padavâkyapramānēshu
 43 parām praudhim upēyushê l vâdi vidvat kavīndrâya
 44 Vishnu siddhānta vēdinê Vēdāntāchāryavaryāya Vi-
 45 shnupūjāparāya cha l Dēvarāchārya-putrāya Māya-
 46 yanāchāryadhīmatê l Ārangavēnthakēchaiva Heba-

(II b)

47. rākhyasya sīmanī l Vōtegār itī vikhyāta nāmā-
 48 nam grāmam uttamam l Dēvarāyapuram chētī prati-nāma
 49 samanvitam l sarvamānyam chatussīmā samyuktam cha
 50 samantatah l nīdhī nīkshēpa pāshāna ashtabhōga-
 51 rathētaraiḥ l vivīdhaischa phalaiḥ yuktam satatākam sa bhū-
 52 ruham l āchandra tārakam bhōktum dātum chāpi nījēchcha-
 53 yā l putra pautraiścha tatputraiḥ tatsutaiḥ tata uttaraiḥ l Pra-
 54 tāpa Dēvarājēndra mānanīyō manasvinām sahīra-
 55. nyapayōdhārā pūrvakam dattavān mudā l

(III a)

56. tasyāgrahāravaryasya chatuḥ sīmāvalīnīrṇa-
 57. yah l sarvēśhām sukhābōdhāya likhyatē dēśabhāsha-
 58 yā l Vōtegārige pratināma Devatāpurakke mūdalu pegi-
 59 padagadi kalīnīndam paduva tenkalu Kumba kaladi badaga
 60 paduva bīdeda sīme tāravarī haladīm mūdālubadaga
 61 Mālūra gadiya tevara nīruvarīyīndam tenkalu śrī
 62 dānapālanayōr madhyē dānāt śrēyōnupālanam dā-
 63 nāt svargam avāpnōti pālanād achyutam padam l svadattād dvigunam
 64 punyam paradattānupālanam l paradattāpahārēna svadattam nish-
 65 phalam bhavēt l svadattām paradattām vā yō harēta vasundharām sha-
 66 shtī varsha sahasrānī viśthāyām jāyatē krimīḥ l ēkaiva bhaginī-
 67 lōke sarvēśhāmēva bhūbhujām na bhōjyā na karagrāhyā vipradattā va-
 68 sundharā l sāmānyōyam dharmasetur nripānām kālē kālē pālanī-
 69 yō bhavadbhīḥ l sarvān ētān bhāvīnāḥ pāthivēndrān bhūyō bhūyō yāchatē
 70. Rāmachandrah ll

Śrī Virûpâksha

Note.

After describing the genealogy in the usual way of Pratāpadēvarāya of Vijayanagar the grant records the gift of the village Votegār, renamed Dēvarāyapura by Pratāpa-dēvarāya to Vēdāntāchārva, son of Dēvarāchārya, of Rīgvēda, on the 12th lunar day of the light half of Kārtika in the year Vikriti, Śaka 1332 corresponding to A.D. 1410. The date is not verifiable. The inscription ends with the usual imprecation.

KOLAR DISTRICT

69

KOLAR TALUK

A copy of Râmasamudra grant of King Krishnarâya of Vijayanagar, dated Śaka 1435 in the possession of Saule Sêshâchâr in Kôlâr Town.

Telugu language and characters

- 1 . śubham astu svasti śrî vijayâbhyudaya Śâlivâhana śaka varsham-
- 2 bulu 1435 agunêti Śrîmukha samvatsaram Āśvîja śu 12
- 3 punyakâlamandu śrîman mahârâjâdhîrâja râja-paramêśvara śrî vîrapra-
- 4 tâpa śrî Krishna Râyamahârâyâlugâru sukhânurâgam śrîrâjyam
- 5 châyachu undagânu śrîmad Raghupatînâyakâchâryulaina śrîvîra
- 6 Râmanâyakulavâru śrî Bhâradvâja-gôtra Āpastambasûtram
7. Yajusśâkhâdhyâulaina śrî Râmachandrabhattôpâdhyâyula pu-
- 8 trulaina Haribhattôpâdhyaluku ichchina tâmra śâsanam
- 9 etlannanu mâ adhikârâniki chêrina Chinnapalle anu grâma-
- 10 munaku śrî Râmasamudram ani pratinâman chêsî mâ-mâtâpîtri-
11. vulaku punyalôka prâptikai śrî Râma-sannidhîlô sahiraṇyôda-
- 12 ka-dânadhara pûrvakangânu samarpinchiri î grâmâniki chellê
- 13 nidhyâdi samasta têtasvâmyamulannu mîru putra pautrâdulugâ anubha-
- 14 vîrchukoni mâ-vamśasthaluku śrêyah-prârthana-chêsukônî sukhângâ vundêdi
- ani
15. vrâyinchî yichchina tâmraśâsanamu l svadattâdvigunam punyam paradattâ-
- 16 nupâlanam paradattâpahârêna svadattam nishphalam bhavêt dânapâlanayô-
- 17 r madhyê dânat śreyônupâlanam dânat svargam avâpnôti pâla-
18. nâd achyutam padam śrî Râma ll

Note.

This records the grant of Chinnapalle, newly named as Râmasamudra to Haribhattôpâdhyâya, son of Râmachandra-bhattôpâdhyâya of Bhâradvâjagôtra and Āpastambasûtra by the Chief Râmanâyaka, a dependant of mahârâjâdhîrâja râjaparamêśvara, vîrapratâpa, Krishnarâja on the 12th lunar day of the light half of Āśvîja in the year Śrîmukha, śaka 1435 corresponding to A D 1513. The date is not verifiable.

It ends with the usual imprecation

70

A copy of a copper plate grant in the possession of Krishnaśâstri, agent of Avani Matt in Kôlâr.

Telugu language and characters

- 1 svasti śrî vijayâbhyudaya Śâlivâhanaśakavarshambulu l
- 2 Prabhavâdi chellu varushambulu 49 agunanêti Nala-nâma samva-
- 3 tsara Pushya śu 12 Angâarakavâramu śrîmad râjâdhîrâja râja-
4. mâtânda râjakandarpa râjakanthîrava râjatêjônidhi
5. râjamahârâja śrî Yâdava-vamśâbhdî-paripûrna-cham-

Archl. Rt.

- 6 dralayina Guttiharanibbaraganda Basavaśankara birudānkita-
 7 layina Konkana-dāla-viphālānkuśalayina Māvulagōtra
 8 pavitralayina Peddanāyani Nallārappanāyanigāri pautrulaina
 9 Peddavenkatappa nāyanivāri putrulayina Peddanāyanivāru Sān-
 10 dilyasa gōtra Āpastamba-sūtra Yajuśśākhādhyāyulayina
 11 Kolālasthalam Talagundam Agrahāram Sarimalla Subbāvadhā-
 12 nulavāri pautrulayina Rāmakrīṣṇāvadhānulavāri putrulayina
 13 Krīṣṇaśāstrulavāriki Māvulagōtra pavitralayina Peddanāyani Nallāra-
 14 nāyanivāri pautrulayina Pedda Venkatappanāyanivāri putrulayina
 15 Peddunāyanivāru Sarimalla Subbāvadhānulavāri pautrulayina
 16 Rāma Krīṣṇāvadhānulavāri putrulayina Krīṣṇaśāstrulavāriki Nallārappa-
 17 nāyanivāri-pautrulayina Pedda Venkatappa-nāyanivāri putrala-
 18 vīna Peddanāyanivāru Sarimalle Subbāvadhānulavāri pautrula-
 19 yina Rāma Krīṣṇāvadhānulavāri putrulayina Krīṣṇaśāstrulavāriki
 20 vrāyinchī yichchina bhūdāna-tāmra-śāsanam etlannanu mādāyaka-
 21 tanānuku chelle Peddannāyanidurgānuku valitamaina Rāmakuppam-
 22 śīmalōnu Peddūru-grāmānuku nadachē bhūmilōnu mīku mādā-
 23 ku putra-pautra pāraparyagānu nadachētattugānu ī Makara-sankrānti-
 24 mahāpunyakālamandu sahīra nyōdakadāna-dhārāpūrvakamgānu
 25 kādārambham bhūmi ¼ padahaidu tūmulu daya-chēsi ichchinā-
 26 ran ganuka mādā peddalaku prītīgānu ishta-daivam- . . . arpanam
 27 . . . ichināramu mī-putra-pautra-pāraparyangānu sukhānā
 28 anubhaviñchukonivachchēdi anī vrāyinchī ichchina dāna śāsanamu
 29 svadattād dvigunam punyam paradattānupālanam para-dattāpahārēna
 30 svadattam nishphalam bhavēt sva-dattām paradattām vā yō harēta vasun-
 31 dharām shashthi-varsha-sahasrāni viśthāyām jāyate krīmih
 32 (śrī Gōpālā)

Note

This records the grant of the village Peddūru to Krīṣṇaśāstri, son of Rāmakrīṣṇā-
 vadhāni and grand-son of Sarimalla Subbāvadhāni by Peddanāyani, son of Pedda
 Venkatappanāyani and grand-son of Peddanāyani Nallārappanāyani with titles men-
 tioned in the paper. This is dated Tuesday the 12th lunar day of the bright half of
 Pushya and first day of Makara in the year Nala, Śaka year not fully mentioned.

71.

On a rock close by Arahalli in the Hobali of Kōlār

Size 6"×4"—6"

Kannada language and characters

- 1 svasti śrī vijayābhudaya Kalivarusha 4535 śaka varusha 1356 neya mēge
 saluva Ānanda-samvatsara
 2 . . . 30 Sō Ādra-nakshatra Prītīyōga Bavakarana-sūryagrahana-punya-
 kāla-
 3 dalu śrīman mahārājādhīrāja rājaparamēśvara pūrva-dakshina-pāśchi-
 mōttara-chatus-samudrādhipati
 4 śrīvīrapratāpa Vijayarāya-mahārāyara kumāra Pratāpa Dēvarāya-mahā-
 rāyaru prithvīrājyamgeyivali śrīman mahā-
 5 pradhāna Perumāledannāyakara tamma Mallannagaḷu Bammāsamudradalu
 Lakkhannodeyara nīrūpadinda Nāyakatanava māduvali

6. tamma Nâyakatanake saluva Kolâlanâdalû Mukkanna Vodeyara Sonnagau-
ndaru Settayahalliya
7. bhâgeya Areyahalliya paśchima-bhâgadalu nâu Âghrâravâgi bitta Mâra-
samudravanu
8. kunte katte tôta tudike anekattu kâdârambha nîrârambha eda ere guyya-
lu modalâda samasta . . . svâmyavanu
- 9 Haritasagôtra Âpastamba sûtra Yajus-sâkhâdhyâyigalâda Nañjappanvara
kumâra Maha-
- 10 dēvayyagalige sa-hiranyôdaka-dânadhârâpûrvakavâgi â grâmavanu
- 11 nîvu nimma putra-pavutra-pâramparyavâgi sukhadinda anubhavisikondu
â grâmada Hirîya [kereya]kelage hattu kolaga gadde-
- 12 yanu śrî śrîmad akhilândakôti-brahmânda-nâyakadēvatâ-sârvabhauma śrî
Tirumalenâtha dēvara paditaradî-
- 13 pārâdhanage salisuttâ âchandrâka sthâyîyâgi sarvamânya agra-hâravâgi
anubhavisûdu nimma bhûmigalu
- 14 dânadhikrayangalige saluvadu nimma kerege ûnamânavâdare nîvu mahâ-
janangalu kattalullavaru yî
15. î sâsanada mariyâdeyalî śrîmad akhilândakôti-brahmândanâyâka dēvatâ-
sârvabhauma śrî Tiru-
- 16 malenâtha-dēvara munde pramânava mâdî śilâ-sâsanava mâdikottevâgi nîvu
yî
- 17 aghrâra vanû sarvamânyavâgi â-chandrâkasthâyîyâgi anubhavisî sukhadim
bâlûdendu
- 18 namma strî-putra-jñâti-sâmantara anumata-dinda arasinavara matadinda
namma svaruchiyinda vo-
- 19 dambattu kotta dharma-sâsana sva-dattâm paradattâm vâ yô harêta
vasundharâm shashtivarîsha
- 20 sahasrânî vishtâyâm jâyatê krîmîh dânapâlanayôr madhyê dânat śrêyônu-
pâlanam dâ-
- 21 nât svargam avâpnôti pâlanâd achyutam padam śrî śrî śrî

Note

This inscription records the grant of the Agrahâra Village, Mârasamudra with its tank, well, gardens, dry and wet fields to Mahadēvaya, son of Nanjappadēvaya of Haritasagôtra and Âpastambasûtra by Sonnagavunda, son of Mukkanna-vodyer, invested with the power of Nâyaka over Kôlâla-nâdu. At the time of the inscription, Mallanna, younger brother of Perumâle Dannâyaka, was a Nâyaka of Bammamudra under the orders of Lakkhannodyar, while Pratâpadēvarâya, son of Vijayarâya-mahârâya, was ruling over the earth. The grant is dated Monday the 30th lunar day of the year Ânanda, Śaka 1356 and Kali 4535, there being a solar eclipse on the day with the constellation Ârdra, with Prîtiyôga and Bavakarana. The date corresponds to Monday the 7th of June 1434 A. D., with the constellation of Ârdra. There was a solar eclipse on the day. The yoga of the day was Atiganda and not Prîti as mentioned in the inscription. The donee was bound to make over a wet field with the sowing capacity of ten Kolagas under Hirekere for the service of offering food to God Tirumalenâtha. The inscription ends with the usual imprecation.

72

On a rock close by the village Talagunda in the Hobalî of Vakkaleri

- | | | |
|--|--|--|
| <ol style="list-style-type: none"> 1 Palavanga-samvatsarada 2 Vayîsâkha ba 12 lu śrî- 3 matu Bayîrarasanu | \| | <ol style="list-style-type: none"> 4 illi biddu vastu hôgi 5 svâmîpâdakke sêridanu |
|--|--|--|

Note

This records the death due to fall on the spot of Bairarasu on the 12th lunar day of the dark half of Vaisâkha in the year Plavanga. The date is not verifiable.

73.

On a rock at the foot of the hill to the west of the road leading from Talagunda to Bussênahallî in the same Hobalî of Vakkalêrî.

1. svasti śrîmatu Parîdhâvî sam-
- 2 vatsara Śrâvana ba 1 Guruvâra-
- 3 dalu śrîmatu Sugutûra A-
4. yyappanavaru tamma purôhita
5. Narasambhattarige dânamâdi-
- 6 kotta hola kham $\frac{1}{2}$ idake â-
7. ru tappalâgadu Râmapa bare-
- 8 daddu-

Note.

This records the gift of a dry field with the sowing capacity of half a khandî to priest Narasimhabhatta by the chief Sugutur Ayyappa on Thursday the 1st lunar day of the dark half of Śrâvana in the year Parîdhâvî Râmapa is the name of the engraver.

74

On a rock under a Honge tree close by Dhanamatṭinahallî in the same Hôbali of Vakkalerî

- 1 Śrîmukha sam Mârga-
- 2 śira vâradalu śrîmatu
- 3 Virôjipantaru tamma banta Tî-
- 4 mmayyage kotta hola
- 5 pâpa
- 6 śrîChaudêśvari pâda
- 7 śrî śrî

Note

This records the grant of a dry field by Virôjipantaru to his servant Timmaya.

75.

On a rock to the south of Purahallî, a deserted village in the same Hobalî of Vakka-
lêrî

1. Krôdhana-samvatsarada phâlguna śu 1 Budhavâradalu
- 2 Bommarasara maga Chikkarasanu mâ-
- 3 disida Mañjugulî yemba kereya
- 4 kelage śrîmad akhillândakôtî bra-
- 5 hmânda nâyaka
6. śrî Varadarâja svâmiyavara dîpa-
7. mâle sêvege kotta gadde kham $\frac{1}{2}$
- 8 idake tappidavarû sattânâya tim
9. davaru śrî śrî.

Note

This inscription records the grant of a wet field with the sowing capacity of half a khandî under the tank, Manjugulî of his own construction, for the service of maintaining a light before God Varadarâja by Chikkarasu, son of Bommarasu, on Wednesday the 1st lunar day of the light half of Phâlguna in the year Krôdhana.

76.

On a rock on the hill to the north of Dhanamattinahalli in the same Hobali of Vakkaleri

1. Ānanda-samvatsarada nija Jyêshtha
2. śu 5 lu śrīmad rājādhirāja rāja-
3. paramêśvara śrī vira Venkatapati-dê-
4. va mahârâyaru prithaviya rājyava-
5. nāluvali śrīmatu Sugutūra
6. Tammayagavudara makkalu śrīma-
7. tu Mommâyigalu Prasanna Gangā-
8. dharêśvara svāmīyavarige samarpi-
9. sida Ganjuhalli grāma

Note

This records the grant of the village Ganjuhalli for the service of God Prasanna Gangādhārêśvara by Mommâyī, son of Sugutur Tammayagauda on the fifth lunar day of the light half of nija-Jyêshtha in the year Ānanda when Venkatapatidêvarāya was ruling (over Vijayanagar)

77.

On a rock on the hill on the boundary of Madêrahalli in the same Hobali of Vakkaleri.

Telugu language and characters.

1. svasti śrī Veya samvatsaram
2. Āśvīja su 10 Guruvāra-
3. munādu Vīramanāyakudu
4. puliatō potlādi ā pulini jam-
5. pi tānu Svargamu chērenu śrī

Note.

This records the death of Vīramanāyaka due to the wounds he received from a tiger which he killed on Thursday the 10th lunar day of the light half of Āśvīyuja in the year Vyaya

78.

On a broken stone on the road to Kallandūr to the south of Mangasamudra in the same Hobali of Vakkaleri

Kannada language and characters.

1. śrī Subbajīyara maga
2. Maniyappage hajaratu
3. Mulak sâhēbaru ko-
4. tta kattu-kodage ho-
5. la $\frac{1}{4}$ śrī

Note.

This records the grant of a dry field with the sowing capacity of 5 koḷagas as kaṭṭu-kodage (a gift for constructing some tank or other) to Maniyappa, son of Subbajīya by Mulak Sahib.

Archl. Rt.

On a rock to the west of the quarry at the foot of the hill in Bittênahalli in the same Hobali of Vakkalên

Size 4'—6"×3'—9".

Kannada language and characters

- 1 Siddhârthi nâma samvatsarada Śrâvana ba 5
- 2 Bhânuvâradalu Dêśakulakarani Venkata-
3. râmayyanavara makkalu Nañjundayya-
- 4 navaru Sugutûra Śrî Tammayagavudara
- 5 appaneyinda Śrî Vîrabhadra-dêvarige
- 6 samarpisida mânyada hola $\frac{1}{2}$ hattu
- 7 kolagavanu archaka Nañjayyanu a-
- 8 nubhavisikondû dâvara sêve nadisi-
- 9 kondû yihudendu barasikotta dha-
10. rma-śâsana sûriya chandraru sâkshi-
11. gaḷu śrî ll

Note.

This records the grant of dry field with the sowing capacity of ten koḷagas for the service of God Vîrabhadra to Nanjayya, the *archaka*, by Nanjunḍayya son of Dêśakulakarani Venkatarâmayya, under the orders of the Chief Sugutûr Tamma yagauda on Sunday the 5th lunar day of the dark half of Śrâvana in the year Siddhârthi

On a rock in the field of Muniyappa to the north of Mangasamudra in the same Hobali

Kannada language and characters.

1. Mangasamudrada ma-
- 2 hâjanangalu Lakkhappa-
- 3 rasige kotta mânyahola nâ-
- 4 guḷa
- 5 idake sella . . .

Note.

This records the grant of a dry field with the sowing capacity of 4 koḷagas, free of taxes, to Lakkhapparasu by the Mahâjanas of Mangasamudra

On a rock to the north of the house of Kumbâra Râmayya in the village Śahapura in the Hobali of Huttûru

Kannada language and characters.

1. svasti śrî vijayâbyudaya Śalivâhana
- 2 śaka varusha 1543 neya Durmatî samvatsarada Vayisâkha
- 3 ba 12 lu śrîmatu mahârâjâdhirâja Râmarâja vode-
- 4 yaru prithivî sâmmrâjyava mâduvalli Holah-
5. ya mahâjanangaḷu bayala śrî Sômêśvara dâvara
6. paditara dîpârâdhanegâgi bitta gadde kham $\frac{1}{2}$

Note.

This records the grant of a wet field with the sowing capacity of half a Khandi for the service of offering food and lights to God Sômêśvara by the Mahâjanas of Holah on the 12th lunar day of the dark half of Vaiśākha in the year Durmatī, Śaka 1543 corresponding to A D 1621 when Râmarâja-vodeyar, mahârâjâdhirâja was ruling over the earth.

On a rock called Kothâradabande in the same village Sahapur

Kannada language and characters

1. Palavanga samvatsara Chayitra su 1 Sô-
2. mavâradalu Bâcheyanâyakara makkalu Ma-
3. leyanâyakaru Sômêśvaradêvara
4. dîpamâle sêvege angula holava-
5. nu mânyavâgi samarpisidaru śrî Sô-
6. mêśvara dêvara pâdavê śaranu śrî

Note

This records the grant of a dry field with the sowing capacity of five kolagas free of taxes for the service of dîpamâle (lights) to god Sômêśvara by Maleyanâyaka, son of Bâcheya-nâyaka on Monday the first lunar day of the bright half of Chaitra in the year Plavanga

On a stone pillar lying below a *honge* tree in the bed of the tank at the village Holah in the same Hobah of Huttûr

Size 4'—3" × 1'—6"

Telugu language and characters

- 1 svasti śrîmatu Krishnapanâyani-
- 2 gâru-bantarakôtu Vijaya sam-
- 3 vatsaram Makra sankrânti punya-
- 4 kâlamandu śrî Chavudêśva-
- 5 ri ammayâriki bhakutinin-
- 6 chi kattinchina vijaya-
- 7 mantapam chanda sūri-
- 8 yâdalu
- 9 vundêdi . . . śrî Chavudê-
- 10 śvarî ammayârî pâdamê ga-
- 11 ti śrî

Note

This inscription records the construction of a mantapa for the service of goddess Chaudêśvariamma by a soldier in the service of Krishnapanâyanaḡârû in the year Vijaya on the holy day of Makarasankrânti. The date is not verifiable.

At the same village Holah, on a boulder to the east.

Size 3' × 2'—6".

Kannada language and characters.

- 1 śrîmatu Paṅgalanâma
2. samvatsarada Āshâdha śu 13

- 3 Sô mavâradalu Vîramara-
4. sara makkalu Râjayagaḷu
5. Hoḷaliya purôhita Śrî
6. Nanjundabhattacharige tamma
7. tande Vîramarasarige puṇya-
8. lôkavâgabêkendu samarpisida
- 9 hola kham ½ hattu koḷaga idake kê-
- 10 du bayasidavaru gôva konda
- 11 pâpadali hôharu śrî

Note.

This inscription records the gift of a plot of dry land of the sowing capacity of half a khandi by Râjaya, son of Vîramarasu, to Nanjundabhatta, a priest in the village of Hoḷali for the spiritual benefit of Vîramarasu, on Monday the thirteenth lunar day of the white half of Āshâdha in the year Paingala. It ends with the usual imprecation. The date is not verifiable.

85.

On a stone set up in the field of Pâpegauḍa, two miles off to the east of the same village, Hoḷali

Size 6" × 4'—3".

Old Kannada characters and language.

- 1 svasti śrî Kâladiya Ma-
- 2 ngalada turgolUddhattôn âpadimbare
- 3 de â Kômanagale ivange kalnâtu kottadu pannera-
- 4 du kalamî dēvapâgadiyalî ne
- 5 kottadu sa rî paḍeda
- 6 polala
- 7 ydôr
- 8 ppor

Note.

This inscription is in old Kannada language and considerably effaced. It seems to record the grant of some wet land to a warrior called Uddhatto in memory of the death of a soldier named Koman in a cattle raid of Kâladi-mangala. The last three lines are effaced.

86.

On two pieces of stone lying in front of the house of Sîtârâ-mabhatta in the same village Hoḷali

Old Kannada language and characters.

Ist piece)

1. svasti 'Śrîpurushâ' mahâ-
- 2 râjar prithivî-râjyam
- 3 nâda

Ind piece)

- 1 maḷpa okkalledâ
- 2 ra Avantîya
- 3 ttapattu kârolmâra
- 4 du kottu kere kîḷa
5. orkkanduga kaḷa

Note.

This is an old inscription belonging to the reign of Śrīpurusha, a famous king of the Ganga dynasty (Śāka 710 from other inscriptions). It records the gift of a plot of land of the sowing capacity of one Kandi. The donee's name is effaced.

87.

At the same village, Holah, a sannad in the possession of Sômayya

Kannada language and characters.

- 1 Râja śrī Kôlârada Āmîla Chenna-Garudaiyya-
- 2 navarige Pûrnayyanavaru barasida Nirûpa adâgi
- 3 î Tâlku Holahagrahârada grâma 1 kke Savumya
- 4 samvatsarada bêrîju gu 387½ 1 paiki
- 5 kaṅgu 250 innûraivattu varahavannu Brâ-
- 6 hmâra kadeyinda aramanega tegedukondu
- 7 grânavannu Brâhmara vaśakke kottu bâki kangu
- 8 137½ 1 nu nûru mûvattêlu varaha âru hana
9. vannu vritti 64 kke mane 64ke 2 2 bhatamânya-
- 10 vâgi varushampratîyallu sarâgagodisi Siddhârthi
- 11 samvatsaradârabhya nadasikondu baruvudu Ravudri
- 12 samvatsara Chaitra śuddha 9 lluru śrî ||

Note.

This is a nîrup (order) issued by Pûrnaiya, Dewan of Mysore, to Chennagarudaiya, *amil* (Amildar) of Kôlâr directing that out of the total amount of 387 varahas and 6 hanas payable as tax for the agra-hâra village Holah for the year Saumya, only 250 varahas were to be collected from Brahmans and paid to the Palace and that the balance of 137 varahas and 6 hanas were to be remitted as *bhatamânya* for the 64 vrittis of Brahmans in the village. This arrangement was to come into effect from the year Siddhârthi. The grant is dated the 9th lunar day of the bright half of Chaitra in the year Raudri. The date is not verifiable.

88

At the same village Holah in the Hobah of Huttûr, on a pillar lying on the bank of the river

Size 5'—0" × 1'—2".

Old Kannada characters

- | | |
|----------------------|---------------------------|
| 1 svasti śrī Kâladi- | 4 1 Paleyân kâdi sattôn |
| 2 yammangalada mahâ- | 5 avange padirrkola kala- |
| 3 janada turugolo- | 6 ni parihâram kottôr |

Note.

This inscription records the death of one Paleyan in a cattle raid of the village Kâladiyamangala and the grant of a plot of land with the sowing capacity of 10 kolagas in his memory by the mahâjanas.

89

MULUBAGAL TALUK.

Copy of a copper plate grant of Tirumalarâya of Vijayanagar dated Śāka 1499 in the possession of the Agent of the Śrīpâdarâja-Matha.

1. namas tunga-śiraśchumbi-chandra-châmarachârave trailôkya-
 2. nagarârambhamûlastambhâya Sambhavê || svasti śrī jayâ-
- Archl. Rt.

3. bhyudaya Śālivāhana śakābda 1499 nê Īśvara-samvatsa-
 4 ra Pālguna ba 30 Śanivāra śrīman mahārājādhirāja rā-
 5 japaramêśvara śrī vīrapratāpa śrī Tirumaladēvamahārāya-
 6 raīyyanavarū Chandragiriya ratna-simbhāsanārūdharaḡi
 7 rāḡyavan āluvaḡi nādaprabhu Nanḡegavudaru Śrīvatsa-gō-
 8 trada Āpastamba-sūtrada Yajuś-śākhādhyāḡalāda
 9 Venkatarāmabhattara putrarāda Timmarājabhattarige ko-
 10 tta bhūdāna-dharma-śāsana kramav-ent-endare namma ā-
 11 ḡige saluva Bairakūrige saluva Hāruvaḡalli grāma-
 12 vanu sarvamānyavāḡi Sūryōparāga-punyaḡalā-
 13 dalu śrī Raghunāyaka-svāmi-sannudhiyaḡi Kṛṣṇārpana-
 14 buddhiyaḡi sarvamānyavāḡi saḡiranyōdaka-dāna-
 15 dhārāpūrvakavāḡi dhāreyaḡi eraḡu kottevāda kārana
 16 ī grāmada chatuḡ-sīmevolagulla mḡdhi nikhēpa modalāda
 17 ashta-bhōga-tēja-svāmyavanu kādārambha nīrārambha
 18 modalāda samastavannu dāna-ādhi-kraya-vinimaya
 19 bhōgyamḡalige yōgyavāḡi nīvu nimma putra-pavutra
 20 pārapareyaḡi āchandrārka-sthāyiyāḡi ī Hā-
 21 ruvaḡalli-grāmavanu anubhavisikondu sukhadaḡi
 22 yihudu kotta tāmra-śāsana || Aśvamēdha-sahasrāni
 23 Vājapēya-śatāni cha || kṛtvā tat-phalam āpnōti bhū-
 24 mi-dānāt tad āsnutē || ganyantē pāmsavō lōke
 25 ganyantē varsha-bindavaḡi na ganyatē vidhātrāpi vipra-dattā
 26 vasundharā || na viṣam viṣamity āhur Brahmasvam viṣam uchya-
 27 te || viṣam ēkāḡnam hanti Brahmasvam putra-pautrikam || śrī ||

Note

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. This record registers the gift of the village Hāruvaḡalli, belonging to Bairakūr, free of taxes, to Timmarājabhatta, son of Venkatarāmabhatta of Śrīvatsagōtra, Āpastambasūtra and Yajuś-śākhā, made by Nanjegauda, *nāḡu-prabhu* (Chief of Nādu) in the reign of Vijayanagar King Tirumaladēva seated on the jewelled throne at Chendragiri. The grant is stated to have been made with pouring of water on gold, in the presence of God Raghunāyaka on the holy occasion of solar eclipse on Saturday 30th lunar day of the dark half of Phālguna in the year Īśvara, 1499 of Śālivāhana era. This date corresponds to Saturday March 8, A D 1578 on which day a Solar eclipse is shown as having occurred according to Svamīkannu Pillay's Tables.

The grant concludes with three stanzas eulogising the merit of making a gift of land, which may be translated as follows --

The merit that one gets by making thousands of horse-sacrifices and hundreds of Vājapēya-sacrifices is attained by the gift of land. One can count the number of dust particles on earth and that of the drops of rain, but even Brahma cannot calculate (the merit attained from) the gift of land made to Brahmans. Poison is said to be no poison, but the property of Brahmans is said to be real poison. Poison kills only one while the confiscation of the property of Brahmans kills not only the person who seizes it but also his sons and grandsons.

On a rock to the east of the tank at the village Dârênahalli in the hôbali of Mula-bâgal

Kannada language and characters

1. śrīmatu Khara sam-	9 hmanarige baresi kotta
2 vatsarada Pushya ba 30	10 dharma-śāsana ā vûra
3. sūrya-grahanada-	11 chikka-kereya kelage
4 lu Īśvaranāyaka-	12 ondu khanduga
5 ru nāyakatanake	13 gaddeyanu daya-
6 saluva Hiriyama-	14 pâlastaru î-dharmava-
7 duvina grâmadalu	15 nâr obbaru alupa-
8 panchângadavara brâ-	16 lâgadu .

Note

This inscription registers the gift of a plot of wet land with the sowing capacity of one khanduga situated below the small tank at the village Hiriyamaduvu made by Īśvaranāyaka to the *Panchângada Brâhmanaru* (Astrologers and Calendar-makers) The grant is dated 30th lunar day of the dark half of Pushya in the year Khara, on the occasion of a solar eclipse The date is not verifiable The record ends with the usual imprecation

Copy of a copper-plate grant dated Śaka 1621 in the possession of Kêśavâchâr in the village Hebbani in the hôbali of Bhairakûr

Telugu language and characters

- 1 svasti śrī vijayābhyudaya Śālivāhana Śakābdambulu 1621
- 2 agunēti Pramāthināma-samvatsara Bhādrapada ba 30 Budhavāram Sūryô-
- 3 parāgam Hasta-nakshatra-punya-kālam andu śrīmat paramāhamsa-pari-
- vrāja-
- 4 kâchāryalayina padavākyapramāna pârāvârapârangata sarvatantra-
- 5 svatantrul ayina śrīmad Vaishnava-sidhāntapratishthāpanāchāryu-
- 6 layina śrīmad Gôpînātha-divyaśrī-pādapadmârâdhakulayina śrī-
- 7 ma śrī Vêdanīdhi svāmīlavâri paramparāśishyulayina śrī Prajñānīdhi svā-
- 8 mī śrīpāda vodeyaluvârīkī śrīmat Gôpînāthasvāmīlavâri bhan-
- 9 dâirānīkī chaturtha gôtram Rangappakālākakulavodey alavā-
- 10 rī pautiulayina Nallapakālākakulavodeyulavâri putrula-
- 11 yina Uttama Rangappakālākavodeyalavâru ichchina mathamu
- 12 dānaśāsanamu mâ yêlubadi ayina Āranipālyam nālugu
- 13 mārgamulu vachchē vadla perika kâya dhānyamparikalu saha parika
- 14 1kī kâ 1 kâsu vokati palasaraku perika 1 kī kâ 2 kâsulu rendu
15. yī kramānaku yimmani mâ peddalaku sukṛitamugānu sahiranyô-
16. daka dāna dhārâpûrvakammugānu kattada chēsīnāmu-
- 17 ganuka matham śishyapâramparyamugānu â-chandrārka sthâ-
- 18 yigānu anubhavānīkī techchukoni śishya pâramparya
- 19 mugānu anubhavinchīkōmī sukhāna vundēdi anī
- 20 śrī Prajñānīdhi Śrīpāda vodeyaluvâri śrīmad-Gôpînāthad-
- 21 svāmī-bhandârānuku UttamaRangappakālākakula-vode-
- 22 lavâru ichchina dānaśāsanamu dānapālanayô-
- 23 r madhyē dānāt śrēyônupālanam dānāt svargam avā-
24. pnōti pālanād achyutam padam sāmānyōyam dharma-

- 25 sêtur nîpânâm kâle kâle pâlanîyô bhavadbhîh sarvâ-
 26 nêtân bhâvinah pârtîvêndrân bhûyô bhûyô yâchatê
 27 Râmabhadrah l Śrî Râma

Note

This inscription records the grant of the right to collect taxes on merchandise passing through the town, Āranipālyam, at the rate of 1 kâsu per bag of paddy, cocoanut, and grain and 2 kâsu per bag of miscellaneous articles, made to the Mādhva guru Prajnānidhisvāmī-śrîpādavodeyar, disciple of Vêdanidhisvāmī for the treasury of god Gôpināthasvāmī in the Matt. The donor is the chief, Uttamarangappa Kâlākakula-Vodeyalavāru son of Nallappa Kâlākakula Vodeya, son of Rangappa Kâlākakula of Chaturtha-gôtra. The grant is dated Wednesday the 30th lunar day of the dark half of Bhâdrapada in the year Pramāthî, 1621 of Śâlivâhana era, on the holy occasion of solar eclipse with the constellation Hasta and this date corresponds to Wednesday 13th September of A. D. 1699, a day with solar eclipse and constellation Hasta according to Svamîkannu Pillay's Tables. The grant ends with the usual imprecatory stanzas.

92

On a stone set up in the field of Appaya in the village Kottûr in the Hobali of Bairakûr

Kannada language and characters

1. Ānandanâma-samvatsara-
2. da Mârgasîra ba 1 lu śrîma-
3. tu Mâdayagalu nâdagavu-
4. datanava mâduvallî tamma
5. pitrigalige punyavâgabêkendu
6. śrî Chaudayadêvarige sama-
7. rpsîda hola kham ½ ida-
8. nu kedîsidavarû tamma tâ-
9. yige tapîdavarû śrî

Note

This inscription records the grant of a dry field with the sowing capacity of half a khandî for the service of god Chudaya by Mâdaya, a *Nâdagauda*, for the spiritual peace of his ancestors, on the 1st lunar day of the dark half of Mârgasîra in the year Ānanda. It ends with the usual imprecation. The date is not verifiable.

93

At the village Dammasandra in the Hobali of Malanâyakanahallî, on a rock near the road leading to Vêgamaduvu

Size 2'—3" × 3'—6"

Kannada language and characters

1. Āngîrasa-samvatsara Phâlguna su l
2. Ā dandu Mallapagala Lingannanu purô-
3. hita Narasimhabhattarige purôhita-mâ-
4. nyavâgi biṭṭa mûgulagaddeyanu avaru
5. tamma putra-pavutra-parampareyâgi anubha-
6. vîsikonḍu namma vamśadavarige śrêyassannu
7. prârthasuttâ irabêkendu kotta dâna-śîlâ-
8. śâsana sûriya-chandrâdigalu sâkshigalu śrî

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of three kolagas as hereditary purôhita-mânya to *purôhit* Narasimhabhatta by Linganna, son of Mallapa. The grant is dated Sunday 1st lunar day of the bright half of Phâlguna in the year Ângirasa. The date is not verifiable. The witnesses to this grant are stated to be sun, moon, etc

94

On a pillar in front of the village Sangasandra in the Hobali of Duggasandra

Kannada language and characters

1	Śrîmukha samva-	9	. . . kula-
2	tsarada M (v) ayisâ-	10	tilaka
3	kha śudha navami	11	. . . Agarada
4	Śukravâradalu	12	Bâlayyanu śrî
5	śrîmatu Dêśâyî	13	Sangêśvara dêvara
6	Râma-râjayya-	14	sêvântha ettisida
7	galu	15	mantapa .
8	. . . . .	16	. . . . .

Note

This inscription records the erection of a mantap for the service of God Sangêśvara by Bâlayya of Agara during the rule of Dêśâyî Râmarâjayya. It is dated Friday 9th lunar day of the bright half of Vaiśākha in the year Śrîmukha. The date is not verifiable.

95

At the same place

Kannada language and characters

1	Krôdhi-samvatsarada Chaitra	17	ba grâmavanu
2.	ba 3 lu śrîmatu Kuru-	18	â dêvara prî-
3	damaleya Timmaya-	19	tyarthavâgi kottevâgi
4	gala makkalu Râchayya-	20	nîvu putra-pavutia-
5	galu chandrôparâga-nimitta-	21	parampareyâgi
6	vâgi â sthânika Kannappage	22	â grâmake saluva kê-
7	barasikotta dharma-sâsana-	23.	dârambha-modalâda
8	kramaventendare śrîmad akhilânda-	24	samasta-svâmyavanu
9.	kôti-bra	25	nîvê vamśa-parampare-
10	. . . paramêśva-	26	yinda anubhavisî
11.	ra śrîmatu Sangêśvaradêvara	27	śrî dêvara kâryavanu
12.	amritapadi dipârâdhane- ni-	28	nadisuttâ bahadendu
13.	mittavâgi namma . . .	29	barasikottaśilâ-sâ-
14	saluva Kurudamale-	30	sana śrî Sangêśvaradêvara
15	sîmeyolagana	31	pâdavê gati . . .
16.	Karapanahallî yem-		

Note

This inscription registers the gift of the village Karapanahallî in Kurudumale-sîme to Kannapa, manager of the temple of God Sangêśvara, as a hereditary grant, for the service of offering food and lights to the God. The donor is named Râchayya, son of Timmaya, of Kurudamale. The grant is dated the 3rd lunar day of the dark half of Chaitra in the year Krôdhi, a day of lunar eclipse. The date is not verifiable.

On a virakal buried in earth near Ísvara temple in the village Balla in the hōbali of Āvani

Size 4'—0" × 5'—0".

Old Kannada characters and language

1. svasti śrī Dilipayyam prithivīrājyam geye śrī-
2. mat Tribhuvana-karttar tapa-rājyam geyye
3. Ballada lenka Mane-Mudda- Mallayam ūra
4. turu-huyi (lo)-
5. lolu tu-
6. ruvam katti
7. kâdu sattū
8. saggiyâdam
9. Poraka Ma
10. leya kala
11. nīśido

Translation

Be it well While Dilipayya was ruling over the earth, and Tribhuvanakartar was governing the spiritual kingdom (tapa-rājya), Mane Mudda Mallaya, warrior of Balla, protected the cows in a cattle raid of the village (Balla) and attained heaven in fighting Poraka Maleya set up the stone

Note

This record belongs to the reign of the Nolamba King Dilipayya also known as Irivi Nolamba who seems to have been reigning from circa 943 to 956 A. D. The inscription further states that Tribhuvanakartar was governing the kingdom of *tapas* (tapa-rājyam geye) A similar reference is found to Tribhuvanakartar in two other inscriptions of the village Balla (Ep. Carn. X. Mulbagal Taluk 94 and 264) and in one inscription of Āvani (Mysore Archaeological Report for the year 1923, P. 53). In some other inscriptions of the same villages (Ep. Carn. X. Mulbagal Taluk 91, 93, Mysore Archaeological Report for the year 1923, P. 54) Tribhuvanakartar is stated to have been the lord of the *sthāna* (management of temples) of Āvani (Āvanyada sthānāman āluttire). From these it is evident that Tribhuvanakartar was a powerful priest at the time and that he was entrusted with the management of temples in the district of Āvanya or Āvani.

The present inscription records the death of a warrior named Manemudda Mallaya in defence of the cattle of the village, Balla and the setting up of a stone in memory of the departed hero by Poraka Maleya.

On a stone set up in the land of Nanjappa of the village Kâśīpura in the Hobali of Āvani

Size 2' × 2'

Kannada language and characters

1. Manmatha-samvatsarada
2. Śra ba 1 lu śrīmatu mahâ-
3. pradhāna Tirumaleyagalu
4. śrīmatu Muluvāgila Āñja-
5. nēya-dēvara padītara
6. dipārādhanege kotta hola kam 1
7. idanu Sūrya-chandira-
8. ruḷla nadisuvaru . . .
9. bhāgigalu Āñjaneyasvāmī-
10. pādavē gati.

Note.

This inscription registers the gift of a plot of land with the sowing capacity of 1 khanduga made by the minister (mahâpradhâna) Tîrumāleya for the service of offering food and lights to God Āñjanēya of the town Muluvāgil. It is dated 1st lunar day of the dark half of Śrāvana in the year Manmatha. The date is not verifiable.

On a rock to the south of the village Raddihallī in the hōbah of Āvani

Size 3'—6" × 3'—9".

Kannada language and characters

1. svasti śrīmatu	9 yam padedu Rāma-
2. sakala-guna-sam-	10 yadīkshitarige kotta
3. pannaraha Rāmaya-	11 sarvamānya . . . kere-
4. nāyakaru tamma	12 ya kelage vondu kham-
5. mâtâpitrīgalige	13 duga gade idan ārobba-
6. akshaya-punyavāga-	14 ru kedīsīdaru mâtâ-
7. bēkendu Śrīranga-	15 pītrīgala drōhīgalu
8. rāyara appane-	

Note

This registers the gift of a plot of wet land with the sowing capacity of 1 khanduga below the tank . . . , free of taxes, made to Rāmāyadīkshita by the chief Rāmāyanāyaka with the permission of his suzerain Śrīrangarāya, king of Vijayanagar. The record ends with the usual imprecation

At the village Śringerī Sadumanahallī in the same hōbah of Āvani, on a 1st viragal to the west of the village

Size 6'—0" × 4'—6"

Old Kannada language and Characters

1. svasti śrī Dilīpayyam prithivī-rājyam geyuttire	
2. Tribhuvanakartara-bhatārar sthānaman āluttire	
3. Bannika-	10 paridu
4. mûragāmunda-	11 padir-kkoḷa ka-
5. na turu-kondu	12 lanī kottu-
6. Balamendiga-	13 du ida-
7. mundan ali-	14 n alidom
8. gole sattam	15. Bāranāsī-
9. idake pālu	16 yan alidom

Note

This and the succeeding two inscriptions belonging to the reign of Nolamba king Dilīpayya, refer to Tribhuvanakartabhtārār as the ruler of *sthāna*. (See also Number 96). This inscription records the death of the warrior Balamendīgāmunda in a cattle raid and the grant of a plot of wet land with the sowing capacity of 10 kolagas in memory of the heroic act. The usual imprecation concludes the grant

100.

On a 2nd Viragal at the same place

Size 6'—0"×4'—6".

Old Kannada language and characters

- 1 svasti śrī Dilipayyam Iri-
- 2 vanolambam prithvirâjyam ge-
- 3 yyuttire Pandita-bhatârar ttâ-
- 4 naman âluttire Tabannabal-alı-
5. vinole İsaga-
6. munda sattode adake padırkko-
7. la pâluvadikotta kala-
- 8 nı idan alido Bâra-
- 9 nâsiya kavileya-
- 10 n alida pâta-
- 11 n śrī

Note.

This inscription records the death of a warrior named İsagamunda in defence of the village Tabannabal during the reign of Nolamba King, Dilipayya Irvinolamba and the gift of a plot of wet land with the sowing capacity of 10 kolagas in memory thereof. The usual imprecation concludes the grant.

101

On a 3rd viragal at the same place

Size 6'—0"×4'—0"

Old Kannada language and characters.

- | | |
|-------------------------|--------------------------------------|
| 1 svasti śrī Dilipayyam | 5 ūralivmōl vīram sattū saggiyâdod â |
| 2 prituvîrâjyam | dêva- |
| 3 porevali Pattana- | 6 m aigola kala- |
| 4 dêvar Âvanya | 7 nı gottam |
| | 8. turu |

Note.

Some letters in lines 4 and 8 of this inscription have disappeared. It seems to record the death of some warrior in defence of his village and the grant of a plot of wet land with the sowing capacity of 5 kolagas in his memory by the Nolamba King Dilipayya. The word Pattanadêvar in line 3 seems to be a mistake for Panditadevar of the previous inscription which seems to be a title of Tribhuvanakartar, of inscription number 96.

102.

At the same village Śringêri Saduvanahalli, on a stone set up in the wet land of Totlappa below the tank

Size 4'—0"×2'—9".

Kannada language and characters.

1. śrīmatu mahāsarvâdhikâri
- 2 Tirumale-dannâyakaru Mu-

3. luvâgulanâda adhikâravannu
- 4 mâduvâga śrîmatu Bayapa-
- 5 galu avara maneya vyavahâri
- 6 Mallayyage Nâyakara appane-
- 7 yante kotta gadde vûra hiri-
- 8 ya kereya kelage mâvinamara-
- 9 da gadege badaga tûbina tenka-
10. lâgîruva khanduga gadeyanu
- 11 sarvamânyavâgi kottaru

Note

This inscription records the gift of a plot of wet land below the chief tank of the village (Śringêri Saduvanahalli) to Mallaya, his household agent (maneya-vyavahâri), by the chief, Bayapa during the government of Muluvâgîlnâd by the illustrious mahâ-sarvâdhikâri Tirumaledannâyaka. No date is given in the grant. Tirumaledannâyaka of this record, is probably identical with Pradhâna Tirumaleya of a previous number (97).

103

On a rock to the south of the village Râmanâyakanakunte, in the same hôbah of Âvani

Size 3'—6" × 3'—6"

Kannada language and characters

- 1 svasti śrî vijayâbhyudaya
- 2 Śâlivâhanaśaka varshangalu
- 3 1479 nê Pingala samvatsarada
- 4 Mâgha ba 3 Śanivâradalu srî-
- 5 man mahârâjâdhuâja râja-
- 6 paramêśvara srî vîrapratâpa Sa-
- 7 dâśivarâyara nîrûpadinda
- 8 śrîman mahâmandalêśvara Râma-
- 9 râyayyagalu śrîmad akhilânda-
- 10 kôti-brahmânda-nâyaka dēvatâ-
- 11 sârvabhauma śrî Ramadēvarige
- 12 . Râmasamudrada
- 13 kereya kelage hîriya tûbige
- 14 dakshinahalla mêreyâgîruva bhûmi
- 15 kha 1½ idannu ârobbaru alu-
- 16 palâgadu tapidavaru tâyige drôhigalu
- 17 śrî Râmana pâdavê gatî śrî

. *Note*

This registers the gift of a plot of wet land below the tank Râmasamudra for the expenses of worship in the temple of God Râmedēvaru in the village by the illustrious mahâmandalêśvara Râmarâyaya under the orders of the Vijayanagar King Sadâśivarâyâ. The inscription is dated Saturday 3rd lunar day of the dark half of Mâgha in the year Paingala, 1479 of Śâlivâhana era. This corresponds to Saturday, 5th February A. D. 1557. The usual imprecation concludes the grant

On a stone lying in a grove belonging to the village Agrahâra in the same hôbali of Âvani.

Kannada language and characters.

- 1 svasti śî vijayâbhyudaya Śâlivâhana-
2. śaka varushangalu 1669 neya Prabhava- sam-
- 3 vatsarada Āśvîja śudha 5 Bhânuvâradalu
4. Âvaniya Timmappagavudanavara kumâra
- 5 Lingêgavudanavarige gavuda-mânyakke yî-
6. Banakahallî grâmadallî hola kha $\frac{1}{2}$
- 7 gadde kha $\frac{1}{2}$ nu putra pavutra pâmparya
- 8 anubhavisikondû yihudu
- 9 idakke tappidavarû mâtâ-pitrî-drô-
10. higalu nâyatindavarû śrî śrî śrî

Note

This inscription records the grant of two plots of land, dry and wet, with the sowing capacity of $\frac{1}{2}$ a khanduga each as *gaudamânya* (rent-free land granted for the office of a gauda or headman), to be enjoyed as a hereditary estate to Lingegauda, son of Timmappagauda of Âvani. The name of donor is not given. The grant is dated Sunday 5th lunar day of the bright half of Āśvîja in the year Prabhava, 1669 of Śâlivâhana era corresponding to Sunday, 27th September of A. D. 1747. The record ends with the usual imprecation.

At the village Channâpura in the hôbali of Âvani, on a fragmentary stone lying near a canal to the east of *vîrara-gudî* (shrine containing figures of 'dead heroes')

Old Kannada characters and language

- 1 svasti sakala-jagattrayâbhivandî-
- 2 ta-surâsurâdhîśa Paramêśvara-pratî-
- 3 hârîkṛta Mahâvalakulôdbhava Bânavi-
- 4 dyâdharange vijaya-samvatsaram ondaneyadâge

Translation.

Be it well To Bâna Vidyâdhara, born in the family of Mahâvali, who has been made a gate-keeper by Paramêśvara, who is the lord of gods and demons alike and who is worshipped by the three worlds—in the first year of victory

Note

This inscription is fragmentary as the stone containing it is broken after line 4. It belongs to the reign of Bâna King Bânavidyâdhara and is dated the first year of his reign. Bânavidyâdhara is the sur-name of the Bâna king Vikramâditya Jayamêru (See P 19, Mysore and Coorg from Inscriptions by Rice)

On a boulder below the tank of Râmanâyaka in the village Sangandahallî, in the Hobali of Âvani.

Size 5'—0" × 4'—0"

Kannada language and characters

1. Krôdhi-samvatsarada Chayitra ba 10 lu śrîman-mahânâya-
2. kara kulatilaka Râmapagaudana kumâra mahâ-

3. nâyaka Râmayagalu Marahali Dharmasamudra
- 4 modalâda grâmada prajegalan odambadisi Sanga-
5. nnanahaliya grâmake saluvâ guttada naduve
- 6 Kanakakereyemba kereyanu kattisi tûmba-
- 7 n ikkisi'daru â kereya kelage gaudarige sthalamânya-
- 8 dagadde kha $\frac{1}{2}$ hattu kolagavanu dhârâdatta
9. vâgi kottaru idanu kedisi'davaru Kâsîyali
10. gô-vadhava mâdida pâtakake hôharu śrî śrî

Note

This inscription records the construction of a tank named Kanakakere in the valley near the village Sangandanahalli by Mahânâyaka Râmaya, son of Râmapagauda, chief of mahânâyakas, with the approval of the inhabitants of the villages Mârahalî, Dharmasamudra, etc , A sluice for the said tank is also stated to have been constructed by the said Râmaya and a grant of a plot of wet land with the sowing capacity of 10 kolagas below the tank is also stated to have been made to the *gaudas* by him The grant is dated 10th lunar day of the dark half of Chaitra in the year Krôdhi. The date is not verifiable The usual imprecation concludes the grant

MYSORE DISTRICT.

CHAMARAJANAGAR TALUK

107

On a stone on the hill close by Heggotâra in the hôbali of Ummattûr.

Kannada language and characters.

- 1 śrimate Râmānujāya namah
- 2 svasti śrī vijayābhyudaya Śāli-
- 3 vāhanaśaka varsha 1442 sanda Vikrama
- 4 samvatsara Pushya ba 10lu śrīman mahā-
- 5 rājādhirāja rājaparamēśvara śrī vīra-
- 6 pratāpa śrī Krishnadēva-mahārāyaru pri-
- 7 thvi rājyam geyuvalli
- 8
- 9
- 10 śrī Gôpālakrishna dēvara paditara dī-
- 11 pārādhane vāgi ī Krishnāpura-grāmavanu
- 12 sarvamānyavāgi kotte idanu pradhāna
- 13 Nanjavaya sahisi koduvaru
- 14
- 15
- 16
- 17 sva-dattam para-datam vā yô harêta vasundharām sha-
- 18 shthi-varusha-sahasrāni viśthāyam jāyate krimih |
- 19 Nanjaya

Note

Lines 8-9 14-16 and a few letters in 10, 12, and 13 are effaced. This records the grant of the village Krishnāpura free of taxes, for the *dīpārādhana* service of god Gôpālakrishna on the 10th lunar day of the dark half of Pushya in the year Vikrama, Saka 1442 when Krishnadēvarāya of Vijayanagar was ruling over the earth. The date corresponds to 3rd January, A D 1520 but is not verifiable. The inscription ends with the usual imprecation.

108

FRENCH ROCKS SUB-TALUK

On a pillar on the North side of the Pête Ānjanēyasvāmī temple in Mēlkôte in the Hobali of Mēlkôte

Kannada language and characters

- 1 śrī Hanumage Nārāyanasa-
- 2 hāva Jôganārasim[ha]

Note

This seems to record some grant made to God Hanûmân or the erection of this temple by an individual named Nārāyanasahāya Jôganārasim[ha]

KRISHNARAJAPET TALUK

At the village Mellahallı in the hôbalı of Krishnarâjapete, on a Vîragal set up in front of Ísvara temple

Size 5'—6"×2'—0"

Kannada language and characters of early Hoysala period.

1. svasti śrīmatu mahāmandalēśvaram Bittı Ho-
2. ysala dēvana rājyeyam l Jayasamvatsaram l
3. Meleyūra
4. turuvam Badivarasam kolalu Bittıya
5. Mārayyana maga
6. Settıyanam turuvam magulchi palambaran
7. iridu sattam l Yāmayālam Settıgavunda
8. Jakkayyanāya
9. Kētanna Maydunahaliyalu Sıvālake bı-
10. tta mannu
11. ay [v]attu

Note.

This records a cattle raid by one Badivarasa in the village Meleyur (now called Mellahallı) in the year Jaya during the reign of the Hoysala King Bittidēva (Vishnuvardhana) and the death of a warrior Settıyana, son of Bittıya Mārayya in defence of the cattle and in memory thereof a gift of some land for the use of a Śiva temple in the village Maydunahallı by Yāmayālam Settıgavunda, Jakkayya Nāyaka, and Kētanna. The gift of land for a Śiva temple in memory of the heroism of a fallen hero is less common. The usual rule is to make some gift of land to the relations of the fallen hero and not to any temple.

110.

At the village Bandihole, in the same hôbalı, on a stone set up in the wet land of Tippegauḍa, son of Śivananjegauḍa

Size 3'—6"×1'—6"

Kannada language and characters

- | | |
|---------------|-------------|
| 1. śrī Odeya- | 3. ya gadde |
| 2. ra kodagi- | |

Note.

This records the gift of the wet land in which the inscription stone is situated as a *Kodagi to* to some *Vadeyar*, viz., a Lingāyat priest

111.

At the village Basavanahallı in the same Hôbalı, on a boulder in an embankment near the river Hēmāvatı.

Kannada language and characters

1. śrīmatu Chika Tammanna Vodeyara
 2. thamma mangala mahā śrī śrī śrī
- Archl. Rt.

Note

This records the construction of the embankment by the chief Chikka Tammaṇṇa Vodeyar No date is given

112.

A sannad in the possession of Kêśavamûrti, mândâr of the village Kuppahalli in the same hôbali

Modern Kannada characters and language

- 1 Śrī-kanth-Āchyuta Padmajādi-divishadvaktrôttha-têjahchhatâ-sam-
- 2 bhûtâm atibhîshana-praharana-prôdbhâsabâhâshtakâm l garja-
- 3 t-sairibha-daitya-pâtita-mahâsûlâm trilôkî-bhaya-prônmâtha-
- 4 vrata-dakshitâm bhagavatîm Châmundikâm bhâvayêl midhâna-
5. m siddhânâm nikhila-jagatâm mûlam anagham pramânam lôkâ-
- 6 nâm pranayapaḍam aprākṛita-gīrâm l param vastu śrīmat parama-
- 7 karunâsâra-bharitam pramôḍân asmâkam dīsatu bhavatâm a-
- 8 pyavikalam ll Harêr Lîlâ-varâhasya damshtrâ-dandas sa pâtu
- 9 nah l Hêmâdri-kalâsâ yatra Dhâtṛi chhatra-śrīyam dadhau l nama-
- 10 s tēstu Varâhâya lîlayôddharatê mahîm l khura-madhyagatô
- 11 yasya Mēruh kanakanâyatê l pâtu trîni jaganti santata-
- 12 m akûpârâḍ dharâm uddharan krîdâ-krôḍakalêbaras sa bhagavâ-
13. n vasyaika-damshtrânkurê l Kûrmah kandatî nâlatî Dvirasanah
14. patranti Digdantînô Mēruh kôsatî Mēdinî jalajati Vyômâ-
15. pi rôlambati ll svastî śrī vijayâbhyudaya Śâlivahana śa-
- 16 ka varshangalu 1748 ne sanda vartamâna Vyaya nâma sam-
17. vatsarada Āshâdha śu 10 Śukravâradallu Ātrēyasa gôtra
- 18 Āśvalâyana-sûtra Rik-śâkhanuvartigalâda Krishnarâja-
19. vadeyaravara putrarâda Immadi Krishnarâja-odeyarava-
- 20 ra putrarâda Châmarâja-odeyaravara dharmapatnî Dêvâja-
- 21 mmanniyavaru Haritasa-gôtra Āśvalâyana-sûtrada
22. Rik-śâkhâdhyâyigalâda Anantâyyanavara putrarâda Kuppai-
- 23 yyanavara putrarâda Appaiyyanavarige barasî kotta sôpa-
- 24 skarôpakarana griha sahitavâda bhûḍâna sâdhana kramav e-
- 25 ntendare ll Dakshinâyana-punyakâlavâda î divasadalli
- 26 nâvu Tulâbhâra-dânavam mâduvalli chirañjivî sahasrâyû-
27. shyarâda namma Ayyâjyavara piêranevinda bhûḍâna-
28. vam mâḍi agraḥâravam mâḍisiddakke vyûhapañchakakke ga-
29. ṇa sankhyâ vṛittî dēvaravṛittî vandu saha aravattu vṛittige
- 30 yî vṛittivantaiḡe Narasîpura tâlku Hêmâvatî-nadî-tîrada-
- 31 lli Hêmagiri samîpada Bandihole grâmada bali manegala
- 32 kattisi Dêvambâ-agraḥâravemba hesarittu î vṛittiga-
- 33 lige salluva Narasîpura tâlku Bandihole hôbali paiki ka-
- 34 sabâ Bandihole grâma Teranênahalli Madavanakôḍi hô-
- 35 bali paiki kasaba Madavanakôḍi grâma Yâchamânahalli
- 36 Yâchênahalli Tedagarahalli Hariharapurada hôbali paiki
- 37 Mellahalli Kuranênahalli Akkihebbâlu hôbali paiki Ā-
- 38 lambâḍi grâma Basavanahalli Mâmballi Dadadahalli Mañchava-
- 39 lali grâma ubhayam hadimûru grâma kere katte kâlve-
40. gala saha sarvamânyavâgi nadasuvante â tâlku Āmîla-
- 41 ge chirañjivî sahasrâyushyarâda Ayyâjyavaru sannadu
- 42 barasîkottu iruvudarinda â sannadu mēre aruvattu

43. vṛttipaiki ondu vṛttiyannu sôpaskarôpakarana-sahî-
 44. tavâda mane saha nimma dampatigala alankarisi śâśvata-
 45. punya-lôka-vâsa-sidhyarthavâgi sahiranyôdaka-dâna-
 46. dhârâpûrvakavâgi Haritasagôtra da Āśvalâyana sūtra-
 47. da Riksâkhâdhyâyigalâda Anantaiyyanavara putrarâda
 48. Kuppaiyyanavara putrarâda Appaiyyanavarige Ātrêya-
 49. sagôtra Āśvalâvanasûtra Riksâkhânuvartigalâda
 50. Kṛishnarâja-vadeyarava putrarâda Yimmadi Kṛishnarâ-
 51. ja-vadeyaravara putrarâda Châma-râja-vadeyaravara dha-
 52. rmapatnî Dêvâjammanniyavaru dhâreya ere du ko-
 53. ttevâda kârana i vṛttige saluva gadde beddalu tôta tu-
 54. dike kâdâramba-nîrâramba-magga-mane-hana kempunûlu
 55. uppina môle ichalu paru putavarga yêru-kânike
 56. nâmakânike gurukânike kânike bêdike kabbina da-po-
 57. mmmu âle-pommu hatti-pommmu mâr ga karagapadi sunka
 58. pommmu jâti-kûta samayâchâra hulluhana charâdâ-
 59. ya horâdâya śige maddi patanga poppali gidagâvalu
 60. brâhmana nivêśana sūdra-nivêśana soppinatôta tippêhalla
 61. śrîgandha horatâda maravali phalavriksha maddikamun-
 62. tâda i vandu vṛttige saluva â sakala-svâmyavannu dhri-
 63. vundige mēre rūhisikkondu 1 Vyaya-samvatsaradâra-
 64. bhya nirupâdhika-sarvamânyavâgi nîvu nimma putra-pautra-
 65. pârampariyavâgi â-chandrâka sthâyigalâgi anubhavisuttâ
 66. chirañjîvi sahasrâyusyarâda namma Ayyâjiyavara śrê-
 67. yah-prârthane mâduttâ sukhadinda iruvudu i vṛttige śê-
 68. rida bhûmivolagana nidhi nîkshêpa jala taru pâshâna akshînâgâ-
 69. mi siddha sâdhyagal emba ashta-bhôga tējassvâmyagalu nimage salu-
 70. vadu yillinda munde yî vṛttiyu nîvu mâduva âdhi kraya
 71. dâna parivartanegal emba vyavahâra-chatuṣṭayagaligû nima-
 72. ge yôgyavâgi saluvadendu Ātrêyasagôtra Āśvalâyana-
 73. sūtra Riksâkhânuvarttigalâda Kṛishnarâja-vadeyaravara pau-
 74. trarâda Yimmadi Kṛishnarâja-vadeyaravara putrarâda Châ-
 75. marâja-vadeyaravara dharma-patnî Dêvâjammanniyavaru
 76. Haritasagôtra Āśvalâyana-sūtra Riksâkhâdhyâyigalâda
 77. Anantainavara putrarâda Kuppaiyyanavara putrarâda Appai-
 78. yyanavarige barasikotta sôpaskarôpakarana-griha-sahita-
 79. vâda bhûdâna-sâdhana-sahî âdityachandrâv anilô nalaś cha
 80. dyaurya bhûmir âpô hridayam yamaś cha 1 ahaścha râtriścha u-
 81. bhê cha sandhyê dharmascha jânâti narasya vṛttam 1 sva dattâd
 dvigunam
 82. punyam paradattânupâlanam 1 paradattâpahârêna sva-dattam
 83. nishphalam bhavêt 1 svadattâ putrikâ dhâtrî pitridattâ sahô-
 84. darî 1 anyadattâ tu mâtâ syâd dattâm bhûmim parityajêt 11
 85. svadattâm paradattâm vâ yô harêta vasundharâm 1 shashṭir va-
 86. rsha-sahasrâni vishtâyâm jâyatê krimih 11 madvamśajâh
 87. para-mahîpati-vamśajâ vâ yê bhûmipâh satatam ujvala-dha-
 88. rmma-chittâh 1 maddharmam êva satatam pari-pâlayanti tat-
 pâda-
 89. padma-yugalam śirasâ namâmi 11 ba târikha 14 nê mâhe Julâ-
 90. yî san 1826 ne yisaviyallu *Śrîkantha*

Note.

This *sannad* begins with invocatory stanzas which may be translated as follows —

“ I praise the holy Mother Châmundi, born of the effulgence issuing from the faces of Śiva, Vishnu, Brahma and other gods, possessed of eight arms terrible in fighting, hurler of the great *śūla* (spear) on the demon who had the form of a buffalo and ever engaged in removing the fear of the three worlds May the Supreme Being the source of the power of Siddhas, the origin of all the worlds, a faultless standard for the universe, an object of love for the inspired words (Vêdas), full of kindness for all,—bring us un-mixed happiness May the tusk of Hari who assumed the form of a Boar for sport, resting on which (tusk) the earth, having the Himalayas as its final resembles an umbrella protect you I salute thee, O Boar, who raised up the earth in sport and getting between whose hoofs the mountain Mêru appears like a minute atom May the great God who took the body of a Boar in sport protect the three worlds—the Boar in whose single sprout-like tusk the tortoise (which supports the earth) appears like a lotus stem, the serpent (on whose head the earth is poised) appears like lotus leaves, the Mêru mountain (which stands firmly on earth as an upper support) appears like a lotus bud, the earth appears like a flower and the sky appears like a bee

The inscription next records that on Friday, 10th lunar day of the bright half of Āshâdha in the year Vyaya, 1748 of Śâlvâhâna âra, 14th July 1826, Dêvâjammanni, queen of Châmarâja Odeyar, son of Immadi Krishnarâja Odeyar and grandson of Krishnarâja Odeyar made a gift of Tulâdâna (weighing oneself against gold and silver in a balance and giving away the gold and silver to Brahmans) on Dakshinâyana day and in connection with that gift caused houses to be built near the village Bandihole near Hêmagiri hill, on the bank of the Hêmvatî river in Narasîpur Taluk and giving the name Dêvâmbâ Agrahâra to the houses bestowed them to Brahmans, with stores of food provision

She is further recorded to have given away 13 villages Bandihole, Teranênahalli, Madavanakôdi, Yâchamânahalli, Yâchênahalli, Tedagarahalli, Mellahalli, Kuranênahalli, Ālambâdi, Basavanahalli, Mâmballi, Dadadahalli, Manchavalalu, free of taxes to the Brahmans dividing them into 60 vrittis (of which one vritti was bestowed for the service of the deity of the village) A sannad was also granted in the name of the king to each of the donees showing their title to the vrittis One of the vrittis was granted to a Brahman, named Appaiya, son of Kuppaiya, and grandson of Anantaiya, of Haritasa-gôtra, Āsvalâyanasûtra and Rikśâkhâ The record ends with the usual imprecatory stanzas

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A second sannad in the possession of the same Kêśavamûrti.

1. Śrîkanth Āchyuta Padmajâdi divîshad vakrôttathâtjahchhatâ sam-
- 2 bhûtâm atibhîshana-praharâna-prôdbhâsabâhâshtakâm l garjat-
- 3 sarîbha-daitya-pâtitamahâsûlâm trilôkîbhayaprônmatâ-
- 4 vratadakshitâm bhagavatîm Châmundikâm bhâvavê nidhânâsiddhâ-
- 5 nâm nikhîla jagatâm mûlam anagham pramânâs l ôkânâm pra-
- 6 nayapadam aprâkritagrâm param vastu śrîmat parama-karunâ-
- 7 sâra-bharitam promôdân asmâkam disatu bhavatâm apyavikalam
- 8 Harêr Lîlâ-varâhasya damshtrâdandah sa pâtu nah l Hêmadri-kala-
- 9 sâ yatra Dhâtrî chhatra-śrîyam dadhau l namas tēstu Varâhâya lî-
- 10 layôddharatē mahîm l khura-madhyagatô yasya Mēruh kana-
- 11 kanâyatē pâtu trîm jaganti santatam akûpârâd dharâ-
- 12 m uddharan Krîda-krôda-kalêbarah sa bhagavân yasyaika damshtrânkû-
- 13 re Kûrmah kandatî nâlatî Dvîrasanah patrantî digdantînô Mē-

14. ruh kôsatî mēdinî jalajati vyômâpî rôlambati svastî śrî
 15. vijayâbhyudaya Śâlîvâhana śaka varshangalu 1748 ne sanda
 16. vartamâna Vyaya-nâma-samvatsarada Āshâdha śu 10 Śuklavâ-
 17. radallu Ātrēyasagôtra Āśvalâyanasûtra Rikśâkhânu-
 18. vartigalâda Krishnarâja-vadēyaravara putrar âda Yimmadi
 19. Krishnarâja-vadēyaravara putrar âda Châmarâjavadaya-
 20. ravara dharmapatnî Dēvâjammaniyavarî Mauna-Bhârga-
 21. va-gôtrada Āśvalâyana-sûtra Rik-śâkhâdhyâyigalâ-
 22. da pradhâna Venkapainavara puttarâda Râmadâsamavara
 23. putrarâda Venkatarâmanavarige bareśî kotta sôpaskarô-
 24. pakarana griha sahitavâda bhûdâna sâdhanav entendaie
 25. Dakshinâyana-punya-kâlavâda î divsadalî nâvu Tulâ-
 26. bhâradânavam mâduvalli chiranjîvî sahasrâyushyarâda
 27. namma Ayyâjyavara piēranēyinda bhûdânavam mâ-
 28. di agra-hâravam mâdisiddakke vyûha-paṇchakakke gana san-
 29. khyâ vritti dēvara vritti vandu saha aivattu vrittige yî vrittivan-
 30. tarige Narasîpura tâlku Hēmâvatî-tîradalli Hēmagi-
 31. rî samîpada Bandihole grâmada balî manegala kattisî Dēvâ-
 32. mbâ-agrahâravemba hesarittu î vrittigalige salluva Na-
 33. rasîpura tâlku Bandihole hōbali paikî kasabâ Bandi-hole
 34. grâma Teranēnahalli Madavanakôdi hōbali paikî kasaba Ma-
 35. davanakôdi grâma Yâchamânahalli Yâchēnahalli Tedagaraha-
 36. lli Hariharapurada hōbali paikî Mellahalli Kurunēnaha-
 37. lli Akkihebbâlu hōbali paikî Ālambâdi grâma Basavanaha-
 38. lli Mâmbali Dadadahalli Mañchvalalu grâma ubhayam hadi-
 39. mûru grâma-kere-katte kâlvegala saha sarvamânyavâgi nadasu-
 40. vante â tâlku âmîlarige chiranjîvî sahasrâyushyarâda A-
 41. yvâjyavarû sannadu bareśikottu iruvudarinda â sa-
 42. nnadu mēre aruvattu vritti paikî ondu vrittiyanu sôpaska-
 43. rôpakarana sahitavâda manesaha nimma dampatigala
 44. alankarisî śâśvatapunya-lôka- vâsa-siddhyarthavâgi sa-
 45. hiranyôdakadâna-dhârâpûrvakavâgi Maunabhârga-
 46. vagôtra Āśvalâyana-sûtra Rikśâkhâdhyâyigalâda
 47. pradhâna Venkappariyanavara putrar âda Râmadâsaiyyanavara pu-
 48. trarâda Venkatarâmanavarige Ātrēyasagôtra Āśvalâ-
 49. yana-sûtra Rik-śâkhânuvartigalâda Krishnarâjavadēya-
 50. ravara putrarâda Immadi Krishnarâja-vadēyaravara pu-
 51. trarâda Châmarâjavadēyaravara dharmapatnî Dēvâja-
 52. mmanniyavarû dhâreyanneradu kottevâda kârana yi-
 53. vrittige saluva gadde-beddalû tôta-tudike kâdâramba nî-
 54. râramba magga mane-hana kempu nûlu uppinamôle î-
 55. chalu pairu puravarga yêru-kânikke nâmakânike guru-
 56. kânike kânike bēdike kabbînadapommu âlepommu
 57. hattipommu mârگا karagapadi sunka pommu jâti-kû-
 58. ta samayâchâra hulluhana charâdâya horâdâya
 59. sîge maddi patanga poppalî gidagâvalu brâhmana nivêśana
 60. sûdra nivêśana soppinatôta tippêhalla śrîgandha horatâ-
 61. da maravali phalavriksha maddikamuntâda î vandû vri-
 62. ttige saluva â sakalasvâmyavannu dhîrvundige mēre rû-
 63. hisikkondu î-Vyaya samvatsaradârabhya nirupâdhi-
 64. ka sarvamânyavâgi nîvu nimma putra putra pârampariyavâgi

- 65 â-chandrâka-sthâyîgalâgi anubhavisuttâ chiranjî-
 66 vi sahasrâyushyarâda namma Ayyâjyavara śrēyah-prâ-
 67 rthane māduttâ sukhadinda iruvudu î vrittige sêri-
 68 da bhûmi valagana nidhi nikshêpa jala taru pâshâna akshîṇâ-
 69 gâmi siddha sâdhyagal emba ashtabhôga tējassvâmyagalu ni-
 70 mage saluvadu yillinda munde yî vrittiyu nîvu mâ-
 71 duva âdhi kraya dâna parivartanegal emba vyavahâra-chatu-
 72 shtayagaligû nimige yôgyavâgi saluvudu endu Âtrēya-
 73 sagôtra Āśvalâyana-sûtre Rik-śâkhânuvartigalâ-
 74 da Krishnarâja-vadeyaravara puttrar âda Immadi Krishnarâ-
 75 javadavaravara puttrarâda Châmarâjavadayaravara dha-
 76 rmapatni Dêvâjammanniyavaru Mauna Bhârgava-gô-
 77 tra Āśvalâyana-sûtra Yajusśâkhâdhyâyîgalâda pra-
 78 dhâna Venkappaiyyenavara puttrar âda Râmadâsainavara pu-
 79 trar âda Venkatarâmainavarige hareśikotta sôpaska-
 80 rôpakarana griha sahitavâda bhûdâna-sâdhana sahî
 81 âditva-chandrav anilô ' nalaścha dyaur bhûmir âpô hrida-
 82 yam Yamaścha l ahaścha râtriścha ubhêcha sandhyê dharma-
 83 ścha jânâti narasya vrittam ll svadattâd dvigunam punyam para-
 84 dattârupâlanam l paradattêpahârêna svadattam nishphalam
 85 bhavêt l sva-dattâ putrikâ dhâtrî putri-dattâ sahôdarî l
 86 anya-dattâ tu mâtâ syâd dattâm bhûmim parityajêt sva-
 87 dattâm para-dattâm vâ vô harêta vasundharâm l shashtir-va-
 88 rsha-shahasrâm vishtâyâm jâyate krimih l madvam-
 89 śajâh paramahîpati-vamśajâ vâ yê bhûmipâh sata-
 90 tam ujvala-dharma-chittâh ll mad-dharmam êva satatam pari-
 91. pâlavanti tat-pâda-padma-yugalam śirasâ namâmi
 92 ba târikhu 14 nê mâhe julâyî san 1826 ne yisa-
 93 vivallu *Srikantha*



Note

This record is very similar to the preceding number. It is also a sannad granted by Dêvâjammanni, wife of Châmarâja Odeyar IX, king of Mysore, recording the gift of the same 60 vrittis of land and houses near the village Bandihole to Brahmans. The date is the same as that of the previous grant (14th July A D 1826). This record registers the gift of one vritti of land, with all rights of possession and free of taxes (specified) to Venkatarâmaiya, son of Râmadâsaiya, and grandson of Pradhâna Venkappaiva, of Mauna Bhârgava-gotra, Āśvalâyana-sûtra aned Rik-śâkhâ. The usual imprecatory verses conclude the grant.

The donee's grandfather is stated to be Pradhâna Venkappaiya in the grant. It is difficult to determine whether he is identical with Pradhâna Venkatabhûpati, author of several works in Sanskrit including Alankâra Manidarpana.

The taxes specified in the grant as having been remitted are enumerated as follows —*gadde* (assessment on wet lands), *beddalu* (assessment on dry lands), *tôta* (garden tax), *tudike* (tax on small gardens), *kâdâramba* (taxes on land which depend on rain or streams), *nîrâramba* (taxes on lands which are irrigated by artificial reser-

voirs), *magga* (tax on looms), *mane-hana* (tax on houses), *kempunûlu* (tax on red yarn), *uppinamole* (tax on salt-pans), *îchalupannu* (tax on date groves), *puravarga* (municipal taxes), *yêru-kânike* (plough tax), *nâmakânike* (tax on religious symbols painted on the forehead), *gurukânike*, (tax on money received by gurus), *Kânike* (presents), *bêdike* (benevolences), *Kabbinada -pommu* (tax on iron-smelting), *âle-pommu* (tax on sugar-cane mill), *hattipommu* (tax on cotton) *mânga* (road tax), *karagapadi* (tax on the smelting of precious metals), *sunka-pommu* (customs duties), *jâtikûta* (tax on caste councils), *samayâchâra* (tax on the settlement of dispute on local usage), *hulluhana* (tax on fodder), *charâdâya* (tax on movables), *horâdâya* (tax on money earned abroad), *sîge* (tax on soap-nut), *maddi* (tax on incense), *patanga poppali* (tax on some barks of wood), *gûda-gâvalu* (tax on jungle and pastures), *brâhmana-nvêšana* (tax on house sites of Brahmans) *Ŝûdranvêšana* (tax on house sites of Ŝûdras), *soppina-tôta* (tax on pot-herbs), *tippe-halla* (tax on heaps of refuse stored for manure and on water-courses), taxes on all trees except Sandal-wood, tax on fruit trees, and *maddika* (tax on village commons ?)

114

At Kadambige in the Hobali of Kikkêri, on a stone lying in *vibhûtikuppe* (a mound of ashes)

Size 2'—4" × 0'—9".

Modern Kannada characters

1. Hemmogeysa
2. Chikagavunda-
3. n Ankakaradêva-
4. rgge bitta gadde
5. salage mûru
6. beddalege 0-
7. ndu salige
8. (ge) misu-
9. vam alidandu
10. kavileya
11. konda pâ (pa)

Note

This inscription stone is found lying in a mound of ashy earth near a Śiva temple. This earth is being constantly removed by villagers and yet the natural supply does not seem to show signs of diminution. The inscription registers the gift of some land by Chikkagavunda of the village Hemmoge for the service of god Ankakâradêva. The usual imprecatory sentence is found at the close of the grant.

115

On a stone lying to the east of the village Śravananahalli, in the hôbali of Akkihebbâlu

Size 4' × 2'

Kannada language and characters.

1. śrîmat parama-gaṇibhîra-svâdvâdâmôghalâñchha-
2. nam jîyât traîlôkya-nâthasya śâsanam jina-śâsanam svasti
3. śrîman mahâ-maṇḍalêśvara Tribhuvanamalla Tala-
4. kâdugonda bhujabala vîraganga Viṣṇuvardhana Hoysa-
5. la-dêvara priyaraśi Chantaladêviyaru Tribhuvana-tîla-
6. . . . tîrthada Virakongâlva Jinâlaya-

- 7 da dêvara angabhôgakkam rishiyar âhâra-dânakkam ta-
 8 mma Bappa Prithvi Kongâlva dêvara vaga (?) balivali bi-
 9 tta Mandagereya śritiyolage Kâvanahalliya tamma
 10 tamma Duddamalladêvanu tâvum iḷḷu śrî Mûlasangha
 11 Dêsigagana Pustaka-gaścha Kondakundânvayada śrî Mēgha-
 12 chandra-traividya-dêvara śishyaru Prabhâchandra-siddhâ [ntadêva]-
 13 ra kâlam karchi dhârâpûrvakam mâdi sa [rvva bâdhâ]-
 14 pariâram mâdi bitta datti mam [gala mahâ]
 15 śrî Il idan âvan orvva pratipâhsida
 16 (ka) vîleya kôdum kolagamam
 17. Gangeva

Note

This inscription records the gift of Kâvanahalli, a hamlet of the village Mandagere by Sântaladêvi (here called Chantaladêvi), queen of Hoysala king Vishnuvardhana, and her younger brother Duddamalladeva to the Jaina guru Prabhâchandra, disciple of Mēghachandra of Mûla-sangha, Dêsi-ga-gana, Pustaka-gachchha and Kondakundânvaya in order to defray the expenses of the worship of the god in the Jaina temple Virakongâlva-jnâlaya. The name of the village where the Jaina temple is situated cannot be clearly made out in the grant. The usual imprecation is found at the end of the grant.

116

On a stone set up in front of the village Mailanahalli in the hobali of Chinkurli

Size 4' × 2½"

Kannada language and characters

1. śubham astu Śâlvâhana-śaka varisha
2. 57 sanda vartamânavâda jaya
3. tsarada Vayisâkha ba 12 lû
4. Râyange binnâhamâdi râyara-
5. ppaneyalû Râmâbhataru (?)
6. volagâgi yida Pura Tâñjam Vrindâvana-
7. da volagâda Mayilanahalli â Purada
8. grâmagalanu Abbaganjûru Nañjara-
9. jagalû tamma dharmavâgi Mēlugô-
10. teyaśrî Chalapilarâyarigarpisida-
11. ru Nâlgâchâri Sindagrâmada Chaluva-
12. Râmânujana baraha

Note.

This registers the gift of the village Pura and its hamlets named Tâñjam, Vrindâvana and Mayilanahalli for the service of god Chalapilarâya (the processional deity in the Nârayanâsvâmi temple) in the town Mēlugôte by Nanjarâja, of Abbaganjûr. It is further stated that these villages were obtained by the favour of the Vijayanagar King then reigning at the instance of Râmabhatta. The grant is dated the 12th lunar day of the dark half of Vaisâkha in the year Jaya. The figure indicating the number of years expired in Śâlvâhana era is partly worn out and only the final number 57 is legible. Hence the date is not clear.

The name of the engraver of the grant is given as Nâlgâchâri and Chaluva Râmânuja is stated to have composed the grant.

At the village Vasantapura, in the Hobali of Chinkurali, on the lamp-pillar in front of the Ānjanêya temple

Size 1'—2" × 1'—6"

Modern Kannada characters

1. śrī Vasantapurada Ba-
- 2 savêgaudana maga Ke-
3. mppêgaudanu Śrī Râma

Note

This inscription records the setting up of the above lamp-pillar by Kempegauda, son of Basavegauda, of the village Vasantapura

MANDYA TALUK

Kovaḷavettu grant of Bâna King Dindigarrar, a sub-ordinate of Ganga King Śrīpurusha found inpossession of Châmayya, of the village Hullênahalli in the Hobali of Dudda

5 Plates Size 9' × 2½" Elephant seal

Old Kannada characters Language Sanskrit up to line 39 and Old Kannada, lines 39—49 Sanskrit stanzas from line 50 to the end.

- Ib.* 1 svastī jitam bhagavatâ gata-ghana-gaganâbhêna Patmanâbhêna¹ śrīmat Jâhnaveya-kulâmala-vyômâvabhâ-
- 2 sana-bhâskarah sva-khadgaika-prahâra-khandita-mahâ-śilâ-stambha-labdha-bala-parâkramô dârunâri-gana-
3. vidârunôpalabdha² -vrana-vibhûshana-vibhûshitah Kânvâyana-sa-gôtrah śrīmat Kongunivarmma-dha-
- 4 rmma-mahâdhirâjah tasya putrah pitur anvâgata-guna-yuktô vidyâ-vmaya-vihita-vritta [h] samyak-prajâ-
- 5 pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kâchana-nikashôpala-bhûtô nîtisâstrasya vaktri-pra-
- 6 yôktri-kuśalô Dattaka-sûtra-vrittêr pranêtâ śrīmân Mâdhava-mahâdhirâjah tat-putrah pitri-
- 7 patâmaha-guna-yuktô nêka-châturddanta-yuddhavâpta³ chatur-udadhi-salilâsvâdita-

II (a)

8. yasâh śrīmat Harivarmma-mahâdhirâjah tat-putrah dvija-guru-dêvatâ-pûjanaparô Nârâyana-
- 9 charanânudhyâta śrīmat Vishnugôpa-mahâdhirâjah tat-putrah Tryambaka-charanâmbhôruha-rajâ-
- 10 r-pavitrikritôttamângah sva-bhuja-bala-parâkrama-kraya-krita-râjya [h] Kali-yuga-bala-pankâvasanna-dharmma-
11. v [r] ishô-ddharana nitva-sa-ndibhah śrīmân Mâdhavamahâdhirâjah tat-putrah vidya vmayati-ay.
- 12 paripûritâtmâ niravagraha-pradhâna-śauryyah śrīmad Avanîta-nâmadhêyah tasya putrah vijri-
- 13 mbhamâna-śakti-trayah Andari-Ālattûr-Porulâre-Pelgarâdy⁴ anêka-samara-mukha-makha-

1. Read *Padmanâbhêna* 2 Read *vidâranôpalabdha* . 3 Read *yuddhavâpta*

4 Read *Pelnagarâdy-*

14. -huta-prahata-sûra-purusha-pasûpahâra-vighasa-vihastîkritântâgnimukhah
Kirâtârjunîya-pa-

II (b)

15. ñchadaśa-(s)-sarga-tîkâkârah Durvvinîta-nâmadhêyah tasya putrah durd-
dânta-vimarḍḍa-vimṛḍita-viśvambha-
16. râdhîpa-mauli-mâlâ-makaranda-puñja-pinjarîkriyamâṇa-charana-yugala-
nalinaḥ Mushkara-nâ-
17. madhêyah tasya putrah chaturddaśa-vidyâ-sthânâdhigata-vimala-matih
viśêṣhatô' navaśê-
18. shasya nîtiśâstrasya vaktri-prayôktri- kuśalô ripu-timira-nikara-nirâkaranô-
daya-bhâska-
19. rah Śrîvikrama-prathita-nâmadhêyah tasya putrah anêka-samara-sampâdita
vijimbhita-dvira-
20. da-radana¹ kulîśâbhîghâtah vana-samrûdha-bhâśvad² vijaya-lakshana-
lakshîkrita-viśâla-
21. vakshastalah samadhigata-sakala-sâstrârthta-tatvah samarâdhita³ -tri-
varggah niravadya-charitar prati-

III (a)

22. dnam abhivarddhamâna-prabhâvô Bhûvikrama-nâmadhêyah api cha nânâ-
hêti-prahâra-pra-
23. vighatita-bhatôrah-kavâtô [t] thitâsrik-dhârâśvâda⁴ pramatta-dvîpa-śata-
charana-kshôda-sammardda-bhîmê
24. sangrâmê Pallavêndran narapatim ajavad yô Vilandâbhîdhânê râjâ Śrî-
vallâbhâk [h] yas samara-
25. sata⁵ -jayâvâpta-lakshmî-viśâlah⁶ tasyânujô nata-narêndia-kirîta-kôti-ratnâ-
rkka-
26. dîdhitî-virâjita-pada-patmah⁷ Lakshmyâ svayam-vrita-patir Navakâma-
nâmâ s(r)ishta-priyô
27. rigana-vidârûna⁸ -gîta-kîrtti [h] tasya Kongunimahârâjasya Śivamârâpa-
nâma-dhêyah⁹
28. putrah samavanata samasta-sâmananta-makuta-ghattita-bahala¹⁰ ratna-vila-
sad-amaradhanu-

III (b)

29. shkanda¹¹ mandita-charana-nakha-mandalah Nârâyana-charana-nihita-
bhaktih sûra-purusha-tura-
30. ga-nara-vârana-ghatta¹² -sanghatta-dârûna-samara-siraśi¹³ vihitâtma-kôpô
bhîma-kôpah
31. prakata-rati-samaya-samanuvarttana¹⁴ chatura-yuvâtî-jana-lôka-dhûrttô lôka-
dhûrttah su-du-
32. rddharânêka-yuddha-mûrddha-labdha-vijaya-sampad ahita-gaja-ghatâkêsarî
râ-
33. jakêsarî apicha yô Gangânvaya-nirmmalâ-mbara-tala-vyâbhâsana-prôlla-
34. san-Mârttandô' ri-bhaya [n] karah subhakara¹⁵ san-mârga-rakshâkarah
saurâjyam samupêtya-râja-sa-
35. mitau râjan gunair uttamaî râjâ Śrîpurushas chiram vijayatê râjanya-chûdâ-
manih

IV (a)

36. Kâmô râmâsu châpê Daśaratha-tanayô vikramê Yâmadagnyah¹⁶ prâjyaś-
varyyê Valârî¹⁷
37. r bahu-mahasî ravi śva-prabhutvê¹⁸ Dhanêśah bhûyô vikhyâta-śakti [h]-
sphutataram akhila-prânabhâ-

1 Read *radana*- 2 Read *bhâśvad*- 3 Read *samarâdhita* 4 Read *dhârâśvâda*- 5 Read *śata*
6 Read *vilâsah* 7 Read *pâda-padmah* 8 Read *vidârûna* 9 Read *Śivamârâpara-nâmadhêyasya*
10 Read *bahula*- 11 Read *khanda* 12 Read *ghatâ* 13 Read *śiraśi* 14 Read *samanuvarttana*
15 Read *subhakarah* 16 Read *Jâmadagnyah* 17 Read *Balârî* 18 Read *sva-prabhutvê*.

- 38 jâ [m] vidhâtâ dhâtrâ srishta -prajânâm patir iti kavayô yam praśamsanti
nityam sa tu prati-dina-pravri-
39 tta-mahâ-dâna-janîta-punyâha-ghôsha-mukharita-mandirôdarêna¹ Śrîpuru-
sha-prathama-nâmadhê-
40 yah Prithivîkonguni-mahâîâjâdhîrâjah Bânavamś-ôtbhava² śrî Dindîgarar
Kalbappunâdu-sâsira-
41 dolnûlumân³ âluttildu Śrîpurusha-mahârâjarge binnappa-geydu dakshinâ-
yana-vishupatat-kâ-
42 ladul su-gôtra-Gârggyah Janârdanâs tasya Kêśavabhattachasya namata saivva-
śâstrâsya jânâti⁴

IV (b)

- 43 Kausîkagôtra Nâgaśarmma pravara Kâśyapagôtraś chêtî-mûvarggam
mûru-bhâgam âge Kova-
44 levettu-nâma-gîamam⁵ brahmadêyam³ dattah Dindige-nâdiyarum Kon-
dadiyum perggadettanam geye Nagarûra-
45 belliyarum Maravûra vannâkarum Kalladupma Mâdadiyu Môdûra Jiva-
châyarum naia-sâkshi l
46 Padeyam mûrum âse ll sîmântara mûdâ-yolageieya pâdani-e ante bandu
kereyul kû-
47 di pervallame sandu paduvây nôdi pervunase-e tenkây tale-moia de Bedikeie-
e Moda-
48 le-maduve paduvây Velgola-kâlûve-vaduvum olagâge tore-e badagây Kadavi-
gere e
49 ante vandu Manjalton-e Bâlolbe-e sandu Sorahmoradi-e ante bandu Bân-
gârla-kuppe-

V (a)

- 50 ye Vâlolveye sandu pâdaniyul kûdittu sîme sva-dattam para-dattan
vâ yô-
51 harêti⁷ baśundharâ [m]⁸ shashti-barîsha⁹ sahasîrâni vishtâyam¹⁰ jâ [ya]
tê krîmi||¹¹ bahubhir vva-
52 sudhâ bhukta¹² râjabhi Śagarâjabhi¹³ yasya yasya yatô bhûmi [s] tasva
tasya tadâ p [h] ala [m]
53 brahmaśvan¹⁴ tu visham ghôrain na visham visham ukhvate¹⁵ visham
êkâkinam hanti brahmaśvam¹⁶
54 putra-pautrikam ll

Translation

(Lines 1—3)

Be it well. Victorious is the adorable Padmanâbha resembling the cloudless sky.

A sun illuminating the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned, as with ornaments, with wounds received while cutting down the hosts of his fierce enemies, born of Kânvâyana-sagôtra, (was) the illustrious Kongunivarma-dharmma-mahâdhîrâja

(Lines 4—6)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touch-stone for testing gold the learned and the poets, skilled in the exposition and practice of polity, author of a treatise on Dattakasûtra was the illustrious Mâdhavamahâdhîrâja

1 Read *mandirôdarah* 2 Read *Banavamśôdbhava* 3 Read *elnûru* 4 This line is full of grammatical errors 5 Read *gîamam* 6 Read *brahmadêyah* 7 Read *harêta* 8 Read *vasundharâm* 9 Read *vassha-* 10 Read *vishtâyâm* 11 Read *krîmih* 12 Read *bhuktâ* 13 Read *Sagarâdibhîh* 14 Read *brahmasvan* 15 Read *ukhvate* 16 Read *brahmasvam*

(Lines 6—9)

His son inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, was the illustrious Harivarmma-mahâdhirâja. His son, devoted to the worship of the Brahmans, Gurus, and Gods, meditating on the feet of Nârâyana was the illustrious Vishnugôpa-mahâdhirâja,

(Lines 9—11)

His son, with his head purified by the pollen from the lotuses, the feet of Tryambaka, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mâdhava-mahâdhirâja

(Lines 11—15)

His son, with his mind purified by his excellent learning and modesty, possessed of valour unopposed was the illustrious Avinîta

His son, endowed with the three constituents of regal power, having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifice of battles at Andarî Âlattûr, Porulare, Pelnagara and other places, author of a commentary on the fifteenth canto of the Kîrâtârjunîva, was the king named Durvinîta

(Lines 15—19)

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara, by name

His son, with his mind rendered pure by his learning of the fourteen branches of knowledge, expert among persons well-versed in the theoretical exposition and practical application of the entire science of polity, a rising sun in dispelling the thick darkness, the hostile kings was the well-known Śrîvikrama

(Lines 19—27)

His son, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds, well-versed in the contents of all the sastras, devoted to the three pursuits of life, endowed with spotless character, with power growing day after day, was Bhûvikrama by name. Also was he known as Śrîvallabha, who with the splendour of victories in a hundred battles conquered the Pallava King in the battle of Vilanda, fierce with the trappings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons

His younger brother, with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him, chosen of her own accord as her spouse by the Goddess of wealth, was Navakâma, by name *śishtapriya* (beloved of the good) and with his fame sung by hosts of enemies

(Lines 27—34)

The grandson of that Navakâma Konguni-mahâdhirâja, known also as Śivamâra, with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control, devoutly contemplating on the feet of Nârâyana, raging with fury in front of war horrid with the assault of horses, heroes, men and elephants, terrific in anger, no less a captivator of the glances of young women and the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained over the hostile kings, a lion among kings, moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, ever fortunate, a protector of the

ways of good men, having obtained a good kingdom, a king of superior qualities among kings, ever victorious, is the king Śrīpurusha, a crest-jewel among princes

(Lines 35—38)

To women, a Kâma (Cupid), in the use of the bow, the son of Daśaratha, in valour, the son of Jamadagni, in great wealth, Indra, in great glory the sun, in sovereign power Kubêra, of a mighty and splendid energy, the benefactor of all living beings, whom the poets daily praise as the protector of the people specially created by Brahma, whose palace echoed with the sounds of holy ceremonies which accompanied his daily rich gifts, was Śrīpurusha the first so named, (also known as) Pūthvīkonguni-mahādhirāja.

(Lines 39—54)

Dindigarai, a descendant of Bâna race and ruler over the Province of Kalbappunâdu Thousand seven-hundred, took permission from Śrīpurusha-mahârâja and made the *brahmadêya* gift during Dakshinâyana-vishuvatkâla, of the village Kovalevetu, dividing it into three parts and giving away one part each to Janârdana of Kâśyapagôtra, Kêśavabhatta of Kauśika-gôtra, Nâgaśarma of Kâśyapagotia. While Dindigenâdiyar and Kondadi were holding the office of *pergade*, Belliyars (silversmiths?) of Nagarûr Vannâkar (washermen) of Maravûr, Mâdadi of Kalladupu, Jiyachâya of Modûr are human witnesses (to this)

The boundaries are—The eastern boundary runs from the Pâdari tree in the inner tank and from therein joins the tank and running from the big water-course terminates at the big tree to the west. The southern boundary includes Tale-morade (a raised ground), Bedikere (tank) and Modalemaduvu (a pool). The western boundary consists of Velgola (white pond) channel, bund and the rivulet. The northern boundary runs through Kadvigere, Manjaltone, Bâlolve, Soralmoradi, and passing through Bânnigârlakuppe and Bâlolve ends at the Pâdari tree. These are the boundaries

Whosoever confiscates land given away by himself or by others is born as a worm in ordure for sixty thousand years. Earth is enjoyed by numerous kings like (Sagara). The fruit (of giving away a land) goes to whosoever rules the land at the time (of the gift). The property of a Brahman is a terrible poison. The (ordinary) poison is no poison really. Poison kills only one but the property of a Brahman (confiscated) kills one's sons and grandsons also.

Note

This is a copper plate inscription of the Ganga King Śrīpurusha. It begins with the usual account of the early Ganga Kings down to Śrīpurusha. It next records the gift of a village named Kovalevetu to three Brahmans by Dindigarar, a Bâna King ruling over Kalbappunâdu district and a subordinate of Śrīpurusha, after obtaining the permission to grant the village from the Ganga king. No date is given. It is merely stated that the gift was made at the time of Dakshinâyana Vishuvatkâla, i.e., the autumnal equinox when the sun is moving from north to south. The names of the witnesses and the boundaries next follow. The usual imprecatory stanzas conclude the grant.

As regards the donor of the grant, Dindigarai, the Bâna King of Kalbappunâdu, it is interesting to note that a king named Dindigarâja is mentioned in an inscription at Śravana Belgola (Śravana Belgola inscriptions, Revised Volume No. II Introduction P. 68) to have been present at the time of a Jama guru's death on Katavapra hill which is called Kalbappu in Kannada language. No date is given in the Śravana Belgola inscription referred to, but from the paleography its date has been provisionally ascribed to the middle of 7th Century A. D. But the present grant refers to the time of Ganga King Śrīpurusha whose reign is believed to have begun in A. D. 726 (see P. 38 of Mysore and Coorg from Inscriptions by Rice). Hence Dindigarar of the present inscription may not be identical with Dindikarâja of Śravana Belgola record.

In the Udayêndiram Plates of Prithvîpati II (South Indian Inscriptions II, 382). Iriga, one of the sons of a king Dindi (Dindikôjênga) is said to have been saved by Prithvîpati I from the Râshtrakûta king Amôghavarsha I. As Amôghavarsha I's rule began in the early part of the 9th century, the period of King Dindi agrees with the date of the present inscription and it may be surmised that Dindigarar, the Bâna King is identical with King Dindi or Dindikôjênga of Udayêndiram Plates.

Kadalagere grant of Timmanna danâyaka, Śaka 1390 in the possession of Chakravartî Srinivasachar, Pandit, Oriental Library, Mysore

Two plates with the symbols of the Sun the Moon, discus conch-shell, the U shaped mark of the Śrî-Vaishnavas

Kannada language and characters

I (a)

1. uttarê Sahyajâ-tîrê saivasthâna-samuchhayê
2. Nârâyana-girau śrîmân âstê Nârâya-
3. nâs svayam || svastîśrî-Vijayâbhyudaya-Śa
4. hvâhanaśrîmân mahârâjâ-
5. dhîrâja-râja-paramêśvara-narapati vipraudha
6. Bôkshapuri-arîrâyaraganda chatu-
7. samudrâdipati pratâpa-Virûpâkshama-
8. hârâyaru sukha-sambava-vinôda-
9. dinda prithvi-sâmrâjyam-gaityutiralu
10. Śaka-varshamgalu 1390 ne-sanda vartamâ-
11. navâdaSarvajitu-nama-samva [t] śarada Pâ-
12. lguna śu 15 llujnânamantapâ parâbhi-
13. dâna-dakshina-Badarikâśrama śrî Yâdâ-
14. vagiri-yâdâ

I (b)

15. śrî Tirunârâyanapuradaśrî-Nârâyanadê-
16. varigeAbhînava-Kulaśêkharan âdaśrîman
17. mahâ pradâna Timmanna-dânayaka-ûde-
18. yaru śrî-Nârâyana-dêvara pâdapa-
19. dmangalige samarpîśida grâma Hogaranâdi-
20. ge sêrida Kadalagere-grâma 1 ke ghatiga 115 va-
21. rahâkke nadadu barû sêve-vivara iâtre-ava-
22. sara-talige avaidake dina 1 ke 11½ llû-varusha
23. 1 ke 54 varahâ Ammanavara-śayanôtsavada
24. sêvege 40 varahâ Nârâyanadêvara nanda-
25. dipake 18 varahâ arthake ga 3 varahâ an-
26. tu 115 varahâvannu samarpaneyam-
27. (reyannû)mâdi yî-grâmada gavuda
28. Kalyânagavuda yî-grâmada Kondi-
29. ge-Nârâyana-dêvarige paśchima dikina 1
30. holake bijavari-kha 10 Boredêvarige
31. pûrvadikina-hola-bijavari 3 Ka-
32. lyânagavudanige Pûrvadikina ho-
33. la-bijavari 4 Śyânabhâga-Râmâ-
34. nujage Dakshina-dikina-hola-bija
35. vari 4-yî-mêre grâmavannû

- 36 Nârâyana-dêvarige samarpane-mâ-
 37 diyide || ślôka || dâna-pâlanayô-
 38 r madhye danâchchhrêyônupalanam dâ-
 39 nâ[t]svargam avâpnôti pâlanâd acha-
 40 tam padam | sva-dattâ-digunam punyam |
 41 para-dattânu-pâlanam | paradattâpahâ-
 42 rêna | sva-dattam nishphalam bhavêt śrî .
- II (b)
- 43 Yâdavagrigge pûrva Lôkapâvanegge-pa
 44 śchima-Nâgamangalake dakshina Kâvêrige-utta
 45 adalli yiruva Kadalagere grânavannu Śrî
 46 Nârâyana dêvara pâdake Timmanna-danâ-
 47 yaka-tharma-Śrî

Note

This records the gift of the village Kadalagere in Hogara-nâdu by mahâpradhâna Timmannadanâyaka for the service of God Nârâyana in Tirunârâyanapura on the fullmoon day of Phâlguna in the year Sarvajitu, Śaka 1390, when Virûpâksha Mahârâja was ruling over the earth. The inscription ends with the usual imprecation. Śaka 1390 corresponds to 1468. The composition of the inscription is not in order. After the first verse, mention is made of Vijayâbhyudaya Śâlivâhana. Then without completing the date, the king's name and titles are mentioned and then the date is completed. The date is not verifiable. The genuineness of the grant is not unquestionable. Tirunârâyanapura is a name for the town Mēlukôte.

120

On a stone set up in a field in Nâchanahalli to the North of Dalavâyî tank, in the hôbli of Mysore

Modern Kannada language and characters.

- 1 śrî
 2 śrîmad râjâdhirâja
 3 Krishnarâja-vadayarava-
 4 ru Avala Bâarakachêrri
 5 Bakshi Gulâmma Maham-
 6 mada Khânarrige putra pa-
 7 vutra pâramparyavâgi na-
 8 dayuva myarege kotta
 9 sarvamânyavâda Nâ-
 10 chanahali grâmada
 11 yalle-kallu

Note.

This is a boundary-stone of the plot of land gifted by H. H. Krishnarâja Vodeyar III to Bakshi Gulâm Mahammad. There are some more boundary stones containing the same inscription in the neighbourhood.

NANJANGUD TALUK

121.

On a stone set up near a water well in a garden, half a mile off from the Narasâmbudhi Railway Station in the taluk of Nanjangud

Kannada language and characters

- 1 śubham astu Śubhakritu-sam-
 2. vâtsarada Vayisâkha śu 1 lu

3. Dêvarasayyanavara nîrû-
- 4 padinda Kônamarasayya-
5. navaru Śrî dêvara kâryakke
6. bittudu gadde hola
- 7 . . . kke mûdalû halla
- 8 . . . tenka naḍe
- 9 . . . idanu
- 10 pâpi

Note

This records the grant of a plot of land partly wet and partly dry, for the service of the god (in Narasâmbudhi) by Kônamarasayya under the orders of Dêvarasayya on the first lunar day of the light half of Vaiśākha in the year Subhakrit.

The date is not verifiable

122.

Badanaguppe grant of Kambhadêva of the Râshtrakûta dynasty dated Śaka 730 in the possession of the Swami of the Devanur Guruswami Matha in the Hobah of Kavalande.

Five Plates.

Seal with the image of a sitting figure of man.

Sanskrit and Kannada languages and Halegannada characters

I (b)

- 1 @ savôvyât Vêdhasâ (m) dhâma yan-nâbhi-kamalam kritam Haraś cha
yasya kântêndu-kalayâ kam alamkri-
- 2 ta [m] bhûpôbhavat brihad-urastala-râjamâna- Śrîkaustubhâyata-karair u-
pagûdhakanthah I satyânvitô
- 3 vipula-bâhu-vinirjitâri-chakrôpya-Krishna-charitô bhuvî Krishnarâjah ||
paksha-chchhêda-bhayâśritâkhila-ma-
- 4 hâ-bhûbhrit-kula-bhrâjitât durlanghyâd apa-rar a-nêka-vipula-bhrâjishnu-
ratnânvitât I yaś Châlukya-kulâ-
5. d anûnavibudha brâtâśrayô vâridhêh Lakshmîm Mandaravat salîlam
achirâd âkrishhta-vân Valla (bha)
6. bhah I tasyâbhût tanayah pratâ [pa] visarair âkrânta-dinmandalaś Chandâ-
mśôs sadrisôpy acha-
- 7 ndakaratô prahlâdita-kshmâdhariô Dhôrô dhairyadhanô vipaksha-vanîtâ-
vaktrâmbuja-śrîharô hâ-
- 8 rikritya yaśô yadiyam anisam dinuâyikâbhir dhrîtam I jyêsthôllanghana-
jâtayâpy-amalayâ La-
9. kshmyâ samêtôpi san yô bhûn nirmala-mandala-st [h] itiyutô dôshâkarô
na kvachit I Karnâdhah-krita-dâ-
10. na-santati-bhrîtô yasyânya-dânâdhikam dânam vikshya sulajjitâ iva disâm
prântê sthitâ digga-

II (a)

- 11 jâh I annyar nna jâtu vijitam guru-śaktisâram âkrânta-bhûtalam ananya-
samâna-mânâ¹ yêne-
- 12 ha baddham atalôkya² chirâya Gangan dûra³ sva-nigraha-bhîyêta⁴ Kah
[h] prayâtah êkatrâtma-ba-
- 13 lêna vârinidhinâ py anyatra rudhvâ ghanân nishkrishâtâsi-bhatôdvâtêna⁵
viharat-tâlâtibhîmêna⁶
14. cha mâtangân mada-vâri-nirjharamuchah prâpyânatât Pallavât tachchhitrâ⁷
mada-lêsam apy anudi-

1 Read-mânam 2 Read avalôkya 3 Read dûrê 4 Read-bhîyêva 5 Read-bhatô-ddhatêna
6 Read-grâhâtibhîmêna 7 Read chitram

BADANAGUPPE PLATES OF KAMBA DEVA AT DEVANUR, NANJANGUD TALUK

IB[illegible]

IIA

[illegible]**IIB**[illegible]

[illegible][illegible][illegible]

- 15 nam yah sprishtavân na kvachit l hêlâ-svîkrita-Gaularâjyakamalañ chântah
pravêśyâchirâ-
16 d unmârgê maru-madhyam apratibalaṛ yô Vatsarâjam balaiḥ Gaudîyam
śarad-indu-pâda-
17 dhavala-chchhatra-dvayam kêvalam tasmâd âhrita-tad-yaśôpi kakubhâm
piântê-sthitam tat kshanât
18 labhdha-pratishtham a-chirâya Kalim sudûram utsârva śuddha-charitair
dharanîtalasya kritvâ punah
19 Kritayugaśrîyam apyaśêsha¹ chitram katham Nnupamah Kali-vallabhôbhût
prâbhûd dha-
20 immaparât tatô Nnupamâd induḥ yathâ vâridhêḥ śuddhâtmâ Paramêśvar-
ônnata-śiras-samsakta-

II (b)

- 21 -pâdas tathâ pat (d) mânandakarah pratâpa- sahitô nityôdayah sônnatêḥ
pûrvâdrêḥ iva bhânnumân a-
22. bhimatô Gôvindarâjah satâ [m] yasmin sarva-gunâśraya-kshitipatau śrî
Râshtrakûṭānvayâ jâtê²
23. Yâdavavamśavan Madhuripâv âsîd alanghyah paraiḥ diishtvâ sâvadhayah
kritâḥ sya sadriśâḥ³
24. dânenâ yênoddhatâḥ muktâhâra-vibhûshitâḥ sphutam iti pratyarthinôp-
y artt [h] mah yasyâkâ-
25. ram amânusham tribhuva navyâpatti-rakshôchitam Krishnasyêva nirîkshya
yachchhati padam yad yâ-
26. dhîpatyam bhuvah âptâm⁴ tâta tavêyam ipratihatâ⁵ dattâ tvayâ kanthikâ
kintv âjnaiva
27. mayâ dhritêti pitaram yuktam sa tatrâ-bhûdhât⁶ tasmîn svarga-vibhûsha-
nâya jananê yâtê ya-
28. śaśśêshatâm êkîbhûya samudyatân vasumatî-samhâram âdhitsayâ vichch-
hâyân sahasâ
29. vyadhatta nripatîn êkôpi vô dvâdaśa kyhâtân apy adhika-pratâpa-sahitân-
samvarttakôlkân 1-
30. va yênatyanta-dayâlunâtha nigala-klêśâd apâsy ânatam svam dêsam
gamitôpi darppa-visa-

III (a)

31. râd yah prâtîkûlyê sthitah lîlâ-bhrûkutilê [la] lâta-palakê yâvach cha nâla-
kshyatê vikshêpêna vij-
32. tya tâvad achirâd âbaddha-Ganga [m] punah sandhâyâśu śilîmukhân sva-
samayât bânâsanasyô-
33. pari prâptam varddhita-bandhu-jîva-vibhavam patmâbhivrid [h] yâ nritam
sarva-kshêtrayu [mu] dikshya yam śaradritum pa-
34. rjjanyavat Gûrjarô nashtah kvâpi bhayât tathâpi samayam svapnêpya-
paśyan vathâ yat-pâdânati-
35. -mâtram êkaśaranân âlôkya Lakshmî-dhîyâ dûrân Mâlavanâyakô nayaparô
vatrâ-
36. na-baddhânjaliḥ yô vidvân balinâ sahâlpa-valavân sparddhâ (spa) na dhattê
parân nîtês sûtir a-
37. sau yad âtmaparayôr âdhikya-samvêdanam l Vind [h] yâdrêḥ katake
nivishita-katakah śrutvâ charair yan
38. nijaiḥ svam dêsam samupâgatâḥ dhruvam iti jnâtvâ dhîyâ prêritah l
Mârâśarva mahîpatir drutam
39. agâd aprâpta-pûrvam parair yasyêchchhâm anukûlayan ka (kha) lu dhanaiḥ
pâda-pranâmaṛ api nî-
40. tvâ Śrîbhavanê ghanâghanaghana-vyâptam param prâviśham tasmâd âgata-
vân saman nija-ba-

1 Read *asêsham*2 Read *Râshtrakûṭānvayê*3 Read *sva-sadriśâḥ*4 Read *âstâm*5 Read *a-pratihatâ*6 Read *tatrâbhyadhât*

III (b)

41. lair â Tungabadrâtaṭam¹ tatrasthah sva-kârâgatam¹ prakṛitibhih niśśêṣham
âkṛiṣhtavâ [n] vikshêpair api chi-
42. tram ânataripurjagrâha tam Pallavât lêkhâhâra-muk[h]ôditârddha-va chasâ
yatra nya Vêngîśva-
43. rô nityam kinkaravat vyadhâd aviratam kammasvam âtniêchchhayâ¹
bâhyâ dîdhrîr asya yêna rachî-
44. tâ vyômâvala (la) ggâ² rucham dhâtrî mauktika-mâlikâm iva dhritâ
mûrdhni sva-târâ-ganaih¹ santrâ-
45. sât para-chakra râjakam agât tat-pûrva-sêvâ-vidhi-vyâbaddhanjali-
śôbhîto naśara-
46. na mûrddhnâ yad-anghri-dvayam yady âdatta parârddhya-bhûshana-ganair
nnâlamkritam tat tathâ mâ-
47. bhaishîr iti satyapâlita-yaśa-sthityâ yathâ tat-guâ têngêdam anula-vidyuch-ch-
anchalam avalôkya,
48. jîvitam asâram kṣhitîdânam param punyam pramattito³ brahmadâyôyam
sa cha parama-bhattâra-
49. ka mahârâjâdhirâja paramêśvara śrîmat Dhârâvarshadêma-pâdânudhyâna
paramabhattâraka
50. mahârâjâdhirâja paramêśvara prithuvîvallabha Prabhûta⁴varsha śrîmat-
Gôvîndarâjadêvah

IV (a)

51. Dhârâvarsha-śrîvallabha-mahârâjadhi-râjasya putrah śauchâchâra- prabhur
guna-gana-prana-
52. mita-samastalôkah parôpakâra-karunâ-parah Paramêśvara-charanâravinda-
vandanâbhinandanah Ra-
53. nâvalôka śrî Kambharâjah Punnâda Edenâduvishayê Va (Ba) danoguppe
nâma grâmah Talava-
54. na-nagaram adhivasati vijaya-skandhâ-vâre¹ trimśad-uttarêshv-atîtêshu
Śaka-varshêshu kârtikâ-
55. mâsa purnamâsyam Rôhinî-nakshatrê Sôma²vâre Konda-kundeyânvaya
Sîrmmalage-
56. gûrugana Kumâranandi-bhattâarakasya śishyah Elavâchâryaguruh tasya
śishyô Varddhamâ-
57. naguruh sarvvaprânihitah sâkshât siddânta-nugamôddhatah sântas sarvajna-
kalpôyam nayônna-
58. ta-gunônnatah tasmai tam grâmam adât sva-putra śrî Sankaraganna-vijnâpa-
nêna śrî Kambhadêvah śrî vijaya-
59. vasatayê Talavananagarê pratisthitâyai @ tasya sîmântarâni badagana
dire Ponarppu-

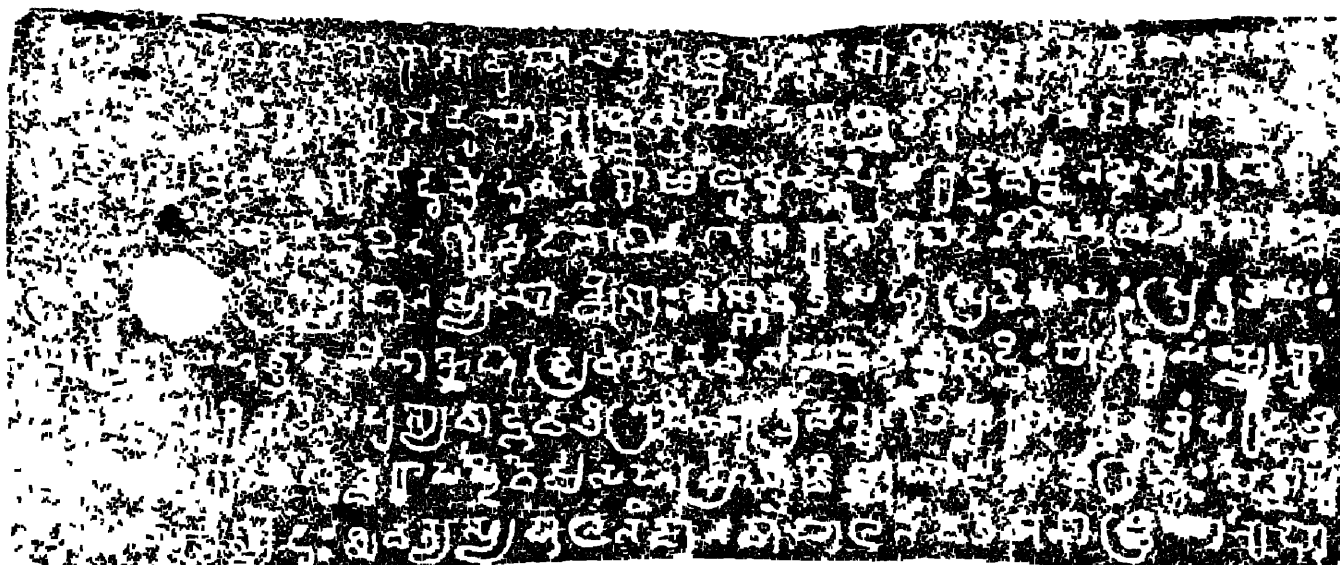
IV (b)

60. li badagana paduvana konedu Posattigallu paduvanasîme Kadambagereya
pervam-
61. ga paduvana tenkana konedu pongulvaltiya tenno¹ve tenkana sîme Belakkâla
tenno
62. lve tenkana mûdana korneddu muduvanni koralu mûdanasîme Kallivettina
mûdana pore-
63. ye mûru bettu olagu mûdana badagana konnedu badanidiya badagana olve
64. âlu asya dânasya sâkshinah shannavati-sahasra-vishayah prakṛitayah
65. yôsyâpahartâ lôbhân môhât pramâdêna cha sa pañchabhîrm mahadbhih pâta-
kai (s) samyuktô
66. bhavati yô rakshati sa punyabhâg bhavati api châttra Manugîtâ ślôkâ
sva-dattâm para-dattâm
67. vâ yô harêta vasundharâ shashtim varsha-sahasrâni vishtâyâm jâyatê-
krunih svam dâtum

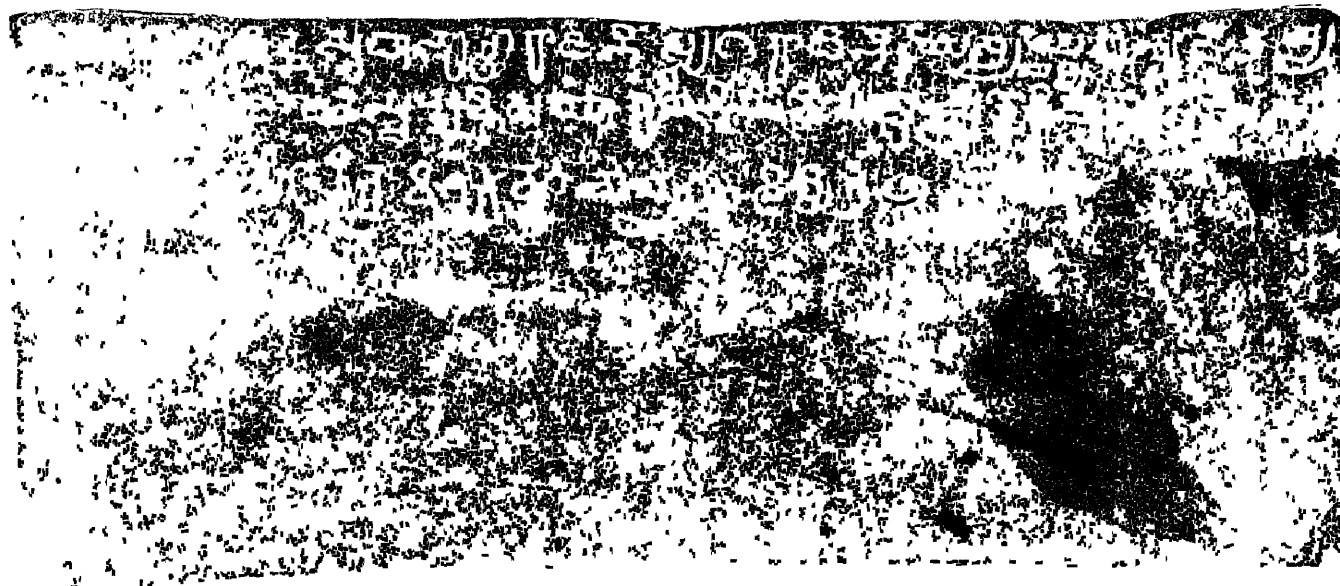
1 Read *karâgatam*2 Read *vyômâvalagnâ*3 Read *pravartito*

BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK

IVB,



VA



- 68 sumahachchhakyam duhkham anyasya pālanam dānam vā pālanamvêt
dânâch chhrêyônupâ-
- V (a)
- 69 lanam bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhih yasya yasya yadâ
bhûmi tasya
- 70 tasya tadâ p [h] alam dêvasvam tu visham ghôram na bhisham visham
uchyate visham êkâkinam hanti
- 71 dêvasvam putra-pautrika [m] Viśvakarmâchâyêna lkhitam

Translation

I (b)

May you be protected by him whose lotus-like navel Brahma made his own abode
May you be protected also by him whose head is adorned by the crescent moon

There was a king, around whose neck the goddess of wealth and sovereignty shining
in his breast stretched her arms together with the rays of the Kaustubha gem adorning
his breast , who was possessed of honesty and long arms , who, though a vanquisher
of the circle of enemies, was not of Krishna (black) character, Krishnarâja was he.

An ocean in which all the great kings took refuge from fear of losing their territories
just as the great mountains took refuge from fear of having their wings cut off by Indra's
discus, difficult to overcome, (or to cross), shining with great and brilliant jewels, the
asylum of *budhas* (the learned and the gods), was the Châlukya family from which he
like the Mandara mountain quickly and with ease drew forth Lakshmî, the goddess of
wealth :—He was Vallabha

He had a son, Dhôra, who filled all the points of the compass with his glory,
like the sun, yet delighted all Bhûdharas (kings and mountains) with the coolness
of his rays , gifted with courage, witherer of the bloom of the lotus faces of the wives
of his enemies, whose fame was worn, as if it were a garland, by the ladies, the points
of the compass , united to Lakshmî who, though married before to his elder brother
(jyêshtha) was yet free from blame, who, though possessed of a mandala (country and
an orb of rays) was not Dôshâkara (an abode of faults and the moon)

Surpassing Karna in giving gifts , the regent elephants, ashamed to see the excel-
lence of his gifts surpassing those of others, retired as it were to the points of the horizon

II (a)

Seeing how he had for a long time bound a Ganga King (Śivamâra) who was
never conquered by others, and who, possessed of great might seized the whole world
and had thus a reputation for valour, unequalled by others, Kali fearing that he too
would be seized, fled afar

Hemming him in between his own force on one side and the sea on the other, he
made the Pallava King bow down to him and obtained from him huge elephants, greater
than the warriors who had drawn their swords and fiercer than the monsters of the
deep, made the water of their pride ooze over, yet himself never displayed any pride.

When Vatsarâja as in sport had seized for his own the Gauda kingdom, entering
into the latter's territory with his invincible army, he (the Râshtrakûta King) swiftly
drove him into the impassable desert and took from him only the pair of the moonlike
white umbrellas of the Gauda King and thereby caused his own fame to spread in a
moment to the farthest points of the compass He drove afar by his pure conduct.
Kali though firmly established and brought back to the earth again the glory of the
Kritayuga , it is still a wonder that this Nirupama became Kali-Vallabha

II (b)

From the righteous Nirupama was born, like the moon from the ocean, of pure
mind, with his lofty head placed at the feet of Paramêśvara, like the sun daily rising
from the high eastern mountain, beloved of the good, Gôvindarâja

While, he, the abode of all good qualities was king, the Râshtrakûta dynasty became invincible by others like the Yâdava race on the birth of Krishna, his equals became his inferiors, his dependants and enemies were equally made *muktâhâra-vibhâshitas*, (decked with pearl garlands,—deprived of their food) and thus equally made courtiers. When seeing his more than human form, and his ability to deliver the three worlds from disorder even as Krishna, his father wished to give him the sovereignty of the world, he truly said to his father —Let alone the inviolable necklet you have given me, I have worn your command far better.

When that father together with his fame had departed to be an ornament to Svarga, he, though only one, by his energy and valour, deprived of their glory the twelve famous kings who like a fire at the end of the world came upon him united as if to destroy the whole world.

III (a)

By him, foremost among the merciful, the Ganga king was released from the burden of his cruel chains and sent to his own submissive country, but, when he in his pride showed a return of hostility, before the brow was wrinkled in a frown he was again subdued and swiftly bound.

Seeing that having mounted the arrows on his bow, having contributed to the prosperity of *bandhujîvas* (the *bandhujîva* flowers, and lives of relations) and having caused the growth of *Padma* (lotuses and wealth), he (Gôvindarâja) arrived like the autumn season, the Gûrjara king like the rainy season disappeared somewhere through fear and even so beheld that season in his dreams.

Discerning from a distance that Lakshmî (goddess of fortune) had taken refuge at his feet alone, the politic Mâlava Chief folded his hands to him in obeisance, being a learned man too feeble in power to withstand the powerful, the home of policy, who discriminated between his own and others.

Hearing from his spies that having established his camp on the Vindhya mountains, he (Gôvinda) had arrived at his country and thinking that the news was quite true, the king Mârasarva won his (Gôvinda's) good graces never before gained by others, by casting himself at his feet with his wealth.

III (b)

Having spent the rainy season overcast with thick clouds at Śrîbhavana, from there he came with his army to the bank of the Tungabhadra. Remaining there he received in full the tribute through his ministers or people and similar tribute from the Pallava King —he whose enemies submitted to him at his threat.

At even half a word by the mouth of a letter-bearer, the Vengi king constantly performed of his own accord his duty like a servant. The outer enclosure made for him by the Vengi king as lofty as the sky bore the splendour with its constellations like a garland of pearls.

Through fear hostile kings took refuge with their heads placed at his two feet and with their hands folded in obeisance, as they did before his ancestors. Their heads did not shine as much with the valuable ornaments as with his words "Do not fear" famous for their truthfulness.

IV (a)

By him, reflecting that this life was as unstable and transient as wind or lightning and that gift of land was of supreme merit, this gift for Brahmans has been made. He, meditating on the feet of the Paramabhattachâraka mahârâjâdhirâja paramêśvara-śrîmat Dhârâvarshadêva, the Paramabhattachâraka-mahârâjâdhirâja-paramêśvara-prithivî-vallabha-Prabhûtavarsha-śrîmat Gôvindarâjadêva, the son of Dhârâvarsha Śrîval-labha-mahârâjâdhirâja, possessed of purity, excellent conduct, and other good qualities, receiving the obeisance of the whole world, bent on doing good to others, merciful, ever

delighted with bowing at the lotus feet of Paramêśvara, the Ranâvalôka-Śrî Kambhârâja (granted) the village Badanaguppe by name in the country called Punnâda Ede-nâdu, in his victorious camp made at Talavananagara, there having elapsed thirty years over and above (700) Śaka years, on Monday the fifteenth lunar day of the light half of Kârtika with the constellation Rôhini Eḷavâchârya was the disciple of Kumâranandibhattâraka of Konda-Kundânvaaya and of Sirmalage Gurugana, his disciple was Vardhamânaguru, kind to all, well-versed in the Siddhânta received direct from teacher to teacher, peaceful, almost omniscient, possessed of modesty and good conduct—To him Śrî Kambhadêva gave the above village at the request of his son Sankaraganna for the service of the Vijaya Vasatî (Bastî or Basadî) constructed in the town of Talavana. Its boundary in Kannada language is as follows —

North — Ponaipuli
 North-East — Posattigallu
 East — The big gate of Kadambagele
 South-East — Polgulvalti-tennolve
 South — Belakâla-tennolve
 South-West — Muduvannikoḷalu
 West — The river called Kallivettina Mûḍana pore and Bettuolagu
 North-West — Olive-âlû north to Badanidi

(In Sanskrit)

The witnesses to this gift are the people of the 96 thousand country.

Whoever takes away this out of greed, ignorance, or carelessness, will be guilty of the five great sins. Whoever maintains this will have merit. There are also the verses sung by Manu —

Whoever takes away the land gifted by himself or by others will be born in ordure for sixty thousand years.

It is easier to give one's own. Hard it is to maintain the gift of others, the latter is far better than the former.

By many kings like Sagara and others was the earth enjoyed. Whoever enjoyed it had the fruit of it at the time. The property of gods is the real poison, but the so-called poison is no poison. The latter kills a single man but the former the whole family consisting of the son, the grandson and others.

Written by Viśvakarmâchârya

Note.

This grant consists of five plates, of which plates Ib to the end of IIIf contain the same version of the inscription as that of Nelamangala No 61 of Bangalore District. From IVa to Va the inscription contains the description of donor, the donee, the date, the boundary of the village gifted, and the imprecation. In furnishing the date, the number denoting the Śaka years is omitted. The orthography of this inscription is wrong as that of No 61 referred to. These two help each other in arriving at a correct version of the inscription. The characters are similar to those of No 61.

123

On a stone lying near a pit close by Dêvanûr in the Hobali of Kavalande.

Kannada language and characters

1. Subham astu	4. î Dêvarakatteyannu
2. Dêvagavuḍara makkalu	5. kattisidaru śrî śrî śrî
3. Râchapannâyakaru	

Note

Râchapannâyaka, son of Dêvagauda, caused the construction of this Dêvarakatte, a tank.

Archl. Rt.

SHIMOGA DISTRICT.

SHIKARPUR TALUK

124

On a stone set up in the field of Chennabasappa under the tank of Kapparahalli in the hôbali of Śikâripur

Size 4'—6"×1'—9"

Kannada language and characters.

- 1 svasti samasta-bhuvanâśraya śrî-prithvî-vallabha-ma-
2. harâjâdhrâja paramêśvara-parama-bhattâraka-Sa-
- 3 tyâśrayakulatilaka-Châlukyâbharana śrî .
- 4 Tribhuvanamalla-dêvara vijaya-râjya
- 5 rôttarâbhivṛddhi-pravarddhamânanam â- .
6. târambaram saluttumire . svasti yama
- 7 ma-svâdhyâya-dhyâna-dhârana-maunânushthâ
8. sampannarappa śrîmad anâdiyagrahâra . Bêḷa-
- 9 rakapada-mahâjanangala śrîmatu . yâ-
- 10 hitâgnigalaMarmma-Bammayyagala maga
- 11 na maga Vijayayyanum mattam avara maga Bî-
- 12 ttimayyanum tamma bhakti-śaktiyim pādapûjeyam
- 13 kottu Châlukya-Vikrama-kâlada 18 neya Śrîmukha-
- 14 samvatsarada Paushya-suddha 13 Sôma-
- 15 varadandin Uttarâyana-Sankrânti-yandu Nam-
- 16 gēṇya bayala naduve tâvu kattisida kere-
- 17 ya kilēṇiyalli padedu bitta gadde Guniga-
- 18 na mattal eradu hudav eradu yî dharmmamam pra-
- 19 tipalisuvargge Vârânasî-Kurukshêtradol
- 20 sâyira-kavileyam kôdum kolagumam
- 21 [ra] tnamgalim .
- 22 dargg â-punya-phalam akku yî dharmma-man âva-
- 23 n alida mahâ
- 24 kâlê kâlê pâlanîyô
25. bhavadbhîh sarvvân êtân bhâvinah pârtthivêndrân bhû-
- 26 vô bhûyô yâchatê Râmachandrah
- 27 i-kalla mâdisidam Biyana-Bittimayya Bî-
- 28 ttamayyanum bareda Sēnabôva-Kêtamalla
- 29 kandarisida Samayakîrtvâchâryya Śrî

Note

Some letters in lines 3, 4, 5, 6, 7, 8, 9, 10, 11, 20, 21, 23 and 24 are lost
The inscription seems to record the grant of a wet field by the mahâjanas of . . .
to Vijayayya and his son Bittimayya on Monday the 13th lunar day of the light
half of Pushya in the year Śrîmukha, Châlukya Vikrama Era 18 when Tribhuvana-
malladêva of the Châlukya dynasty was ruling. The date corresponds to Monday the

2nd of January 1094, 10 days after Uttarâyana Sankrânti The inscription ends with the usual imprecation The stone was prepared and set up by Bittimayya Sênabova Kêtamalla wrote the inscription, and Samaya Kîrtyâchârya engraved the same

125

On a 1st stone lying in the bed of Doddakere Tank in Kapparahalli in the same Hobali of Sikâripur

Size 3' × 1'—3"

Kannada characters and language

- 1 Śaka-varuśakke Sāvira-
- 2 da 1328 neya Nala-
- 3 samvatsara Pâ-
- 4 lguna ba 2 Śukravâ-
5. radalu Kapara-hali-
- 6 ya Mallêgaudara
- 7 maga Mallê-
- 8 gaudanu sva-
- 9 rggastanâda-
- 10 nu.

Note

This records the death of Mallegauda, son of Kaparahalli Mallegauda on Friday the 2nd lunar day of the dark half of Phâlguna in the year Nala, Śaka 1328 Here Śaka 1328 is equal to A D 1406 which was Vyaya and not Nala Nala however coincided with A.D. 1436 or Śaka 1358 Both in Vyaya and Nala the 2nd lunar day of the dark half of Phâlguna agreed with Sunday, but not with Friday as stated in the inscription

126

On a 2nd stone in the bed of Doddakere Tank in the same village Kapparahalli

Size 5' × 2'—9"

Kannada language and characters

- 1 svasti śrî jayâbhyuda-
- 2 yaścha śaka-varuśa 1348-
- 3 neya nadeva Viśvâvasu-
- 4 samvatsarada Pâlguna-
- 5 da su 11 Mangalavâ-
6. radalu Śrî Vîrapratâpa Dê-
- 7 varâyarû râjyam-garvali
- 8 Kaparahaliya huyalali
- 9 Nâchaya palaran 1-
- 10 ridu dêvalôka-
- 11 ma . . . yâtana satî
- 12 Bîrabbe mahâsatî-yâ
13. daļu Jakkôjana besana

Note.

This is a memorial stone set up to commemorate the death in Kapparahalli battle of Nâchaya and the entering of his funeral fire by Bîrabbe, his wife on Tuesday the 11th lunar day of the light half of Phâlguna when Vîrapratâpa Dêvarâya was ruling in the

year Viśvâvasu, Śaka 1348 The date corresponds to Monday the 18th of February A.D. 1426. Somehow the week-day is wrong The stone was set up by Jakkôja.

127.

On a 3rd stone in the same place.

Size 4'—6" × 2'—9".

Kannada language and characters.

1. svasti śrî vijayâ-
2. bhyūdaya Śaka-
3. varuśa 1352 Sa-
4. unya-samvatsara-
5. da Prathama-bhâdra-
6. pada sdhu 3 gilu
7. Virapratâ-
8. pa Yimmadi-Dê
9. varāya-ma-
10. hārāyaru
11. sukharājyama-
12. geyuttanu yi-
13. rda kâladaḥ Â
14. ragada-venteya-
15. ke saluva Neluvah-
16. ge-nāda olagana Ka-
17. ppanahalliya Ma-
18. llaḡaudara maga
19. Bayiragaḡdanu sva-
20. rgastan ādanu mam-
21. ḡala mahâ śrî śrî śrî

Note

This records the death of Bayiragaḡda, son of Kappanahalli Mallagaḡda on the 3rd lunar day of the light half of first (i e, intercalary) Bhâdrapada in the year Saumya, Śaka 1352 corresponding to A D 1430. The date is not verifiable

128

On a Mâstikal in the field of the Gauda of the Village Kottagrâma in the same Hobah of Sikkâripur

Kannada language and characters.

1. Maleda-
2. varu bage-
3. vah Sabibâ-
4. yi sati-
5. yâdaḡu

Note.

This records the entering of funeral fire of her husband by Sabibâyî.

On a stone set up in the back-yard of Kariya of the same village Kottagrâma

Size 5'—6"×3'—6"

Kannada language and characters

- 1 svasti śī jayâbhyudaya Śālvâhana śaka varushake saluva 1002026 ne-
varshake saluva
- 2 Krôdhana-samvatsarada Śrâvana-bahula 8 mi-punya-kâlada lu śīman-
mahânâyakâcharyarâda
- 3 Kâre-Bavirapanâyakara kumârarâda Chikkana-nâyakaru Kôtapurada
Tuvengalanâ-
- 4 thage samarpisida dharmma-śāsana-kramaventendade namage saluva Mâlê-
nahalli-
- 5 ya simeyolagana Kotta-vemba grāmavanu Śrījayantī-punya- kâlada-
- 6 lu Kôta-purada Tirumala-dêvarige sa-hiranyôdaka-dâna-dhârâ-pûrvva-
- 7 kavâgi tamma strî-putra dâydâdyanumataadinda sanarpisida
Kumudvatî-tîrada
- 8 Kotta-vemba grāmada pratinâma Tirumalapurada dharmma-sasana yidak âru
- 9 tappidare tamma tâyi tandeya konda pâpakke hôharu
- 10 sva-dattâm para-dattâm vâ yô harêta vasundharâm shashti-varsha-sahasrâni
- 11 vîshatâyâm jâyatê krinuh sva-dattâd dvigunam punyam paradattânupâlanam
- 12 para-dattâpahârêna sva-dattam nishphalam bhavêt
êkarva bhaginî lôkê sarvvê-
- 13 shâm êva bhûbhujâm na bhôjyâ na karagrâhyâ vipra-dattâ vasundharâ 1-
- 14 para-grâmakke âru tappidare tâyi tande Vâranâsiyalî kom-
- 15 davaru gô-Brâmhanara vadha mâdîdavaru gurutalpa-mâdîdavaru
- 16 vi-dharmakke śarana mangala-mahâ
śrī-śrī-śrī

Note

This stone inscription is said to have been engraved after erasing the characters of an old inscription. This records the grant of the village Kotta in the country of Mâlênahalli, renamed Tirumalapura for the service of God Tirumaladêva by Chikkannanâyaka, son of Kâre Bavirapanâyaka, entitled Mahânâyakâchârya on the 8th lunar day of the dark half of Śrâvana in the year Krôdhana, Śaka 100 20, 26 (-1226), corresponding to A D 1304. It ends with the usual imprecation

130.

On a stone set up close by the temple of Sangamêśvara in the forest of Haraḍihalli in the same Hobali of Śikâmpur

Size 4'—6"×2'—9"

Kannada language and characters.

- 1 svasti śrī-vijayâbhyudaya
- 2 Śālivâhana
- 3 śakha-varusha 1696 kke
- 4 saluva Manmatha-nâ-
- 5 ma samvatsarada Jyêshtha
- 6 śudha 14 Sôma-vârada-
- 7 lu śrī Himmathada Kallêdêvaru

Archl. Rt.

- 8 Têjasîngapa kûdi Sangama-
9. nanjundêśva-
- 10 rana pratîshte
- 11 mâdisîdaru

Note

This records the setting up of God Sangama Nanjundêśvara by Kallêdêva of Hirimatha and Têja Singapa on Monday the 14th lunar day of the light half of Jyêshtha in the year Manmatha, Śaka 1696 This corresponds to Monday the 12th of June 1775 and not 1774 as stated in the inscription. The number of the Śaka year is, however, wrong

131.

On a vîragal at the entrance of the village Hittîla in the same Hobali.

Size 5'—6"×3'—9".

Old Kannada language and characters

1. svastî śrîmatu Châlukya-Chakravartî Sômêśvara-dêvara
2. . . . saluttam ire . . . Hettîlada . .
3.
- 4 Mâdayyana aliya gandara-dâvanî Sûreya-
- 5 nâyakam . . . turuvam magu [lchi]
- 6 palaram kondû taltîridu sura-ganîkeyarol kûdidam
7.
8.

Note

This records the death of Gandara-dâvanî Sûreya Nâyaka, son-in-law of Mâdaya of Hettîla in rescuing cattle in a cattle raid during the reign of Châlukya-chakravartî Sômêśvaradêva Lines 3, 7 and 8 are effaced

132

On a stone set up on the embankment of a wet field to the north of the tank-bund of the same village Hittîla in the same Hobali

Size 3'×2'—3"

Old Kannada language and characters

1. svastî samasta-bhuvanâśraya paramêśvara parama-bhattâ-
raka Satyâśraya-kula-
2. tîlaka Châlukyâbharana śrîmat Trailôkyamalla-dêvara vijaya-râjyam utta-
rôttarâbhivridhî
3. . . . saluttam ire Śaka varsha 983 neya
4. Sâhanî-yenî negalâ Ganjâkabbegam . . . Barmmadêvana-santa-
tiya â Jakkayya
5. . . Hettîlamam Bêdaru palaran nîdu turuvam kondallî śrîma
6. . Chattam pôgi â- Hettîlada turuvam
7. suralôka prâpitan âda
- 8 mritênâpî surânganâ kshana-vidhavamsanê kâyê
- 9 . . svastî Nâgâchârîya-dêva , baredar sva-
10. . . Lôkôjana kandarane mangala-mahâ śrî

Note.

A number of letters in lines 3 to 10 are lost The inscription records the death of Jakkaya of the family of Barmadêva in his attempt to rescue the cattle carried off by Bêdas in Śaka year 983 when Trailôkyamalladêva of the Châlukya dynasty was ruling. Nâgâchârîdêva wrote the inscription and Lôkôja engraved it

On a stone lying in the wet land of God Ranganâtha to the east of the same village
Hittila in the same hôbali of Śikâripur

Size 3'×2'—3"

Old Kannada language and characters

- 1 svasti samasta-bhuvanâśrayam śrī-piṭhivī-vallabha mahâ-
- 2 rājādhirāja paramêśvara paramabhattachâraka Satyâśraya-
- 3 kulatilaka Châlukyâbhairana śrīmat Tribhuvanamalla-
- 4 dēvara vijaya-rājvam uttarôttarâbhivṛddhi pravarddha-
- 5 mânam âchandrârkkatâram-baram saluttumire tat-pâda-padmôpajīvi
- 6 Sakavarsha 1034 neya Nandana-samvatsarada
- 7 Vaiśākha su 11 Brihavâradandu svasti yama-
- 8 niyama-svâdhyâya-dhyâna-dhârana-maunânushthâna-
- 9 japa-samâdhi-śīla-guna-sampannarappa śrīmad a-
- 10 nâdi-yagrahâravaha Hittilada sâyiramum
11. kraya-dânavâgi kondu bitta dharma śrīmatu Sômê-
- 12 śvara-dēvargge naivēdyakke bitta gadde Jâkiyûra-bayalola-
- 13 ge hanneradu mârugaleyai aidu Kadahavûra
- 14 50 âchandrâtâramsaluttam irkke
- 15 î-dharmmaman âvan orvvam prati-pâlisidâtange Vâranâsi
- 16 Kâśi Prayâgeyalli sâyira-kavileyam sâyira
- 17 vêdapâragarappa Brâmhanargge kotta phalam akku
- 18 idan alidâtam Vâranâsi Kurukshêtra Prayâgeyalli
- 19 sâvira kavileyam hattu sâsira vêdapâragarappa
- 20 Brâmhanaran alida mahâpâtakan akku sva-dattâm para-dattâm vâ
- 21 yô harêta vasundharâm 1 shashti-varsha-sahasrânî
- 22 vishtthâyâm jâyatê krimih

Note

This records the grant of the village Hittila as an Agrahâra for Brahmans after purchasing the same village and of a wet field measuring 12 arms for the service of God Sômêśvara by one (name effaced) under the service of King Tribhuvanamalladêva on Thursday the 11th lunar day of the light half of Vaiśākha in the year Nandana, Śaka 1034 when Tribhuvanamalladêva of the Châlukya dynasty was ruling. This date corresponds to Tuesday the 9th of April A D 1112. The week day is wrong. The inscription ends with the usual imprecation.

134

On a stone in the wet field of Śânubhōga Manjappa to the south of the same village
Hittila in the same hôbali of Śikâripur.

Size 2'×1'—6"

Kannada language and characters.

1. svasti śaka -varuśa 1231 ne-
2. ya Saumya-samvatsarada Vaiśâ-
3. kha ba 14 Mam-lu Honnaûrâ
4. Kalnâtha-dēvarahaliya Râma-
5. nâyakaru Kalnâtha-dēvara
6. nitya naivēdyakkendu kottadu

7. kereya keḷage gadde yeradu kham yi-
8. dan ārobbarū
9. . . . kke mangaḷa-mahā-śrī

Note

This records the grant of a plot of wet field of the sowing capacity of 2 khandigas for the offering of food to God Kalinātha by Rāmanāyaka in Kalināthadēvarahallī on the 14th lunar day of the dark half of Vaiśākha in the year Saumya, Śaka 1231, A.D. 1309. The date is not verifiable. The inscription ends with the usual imprecation

135

On a stone lying in the wet field of Vīrappa under the tank of the same village Hittila
in the same hōbaḷi of Śikāripur

Size 2'—6" × 2'—6"

Kannada language and characters.

- 1 svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājā-
- 2 dhirājam paramēśvaram paramabhattacharakam Satyāśraya-ku-
- 3 latilakam Chālukyābharanam śrīmat Tribhuvanamalla-He
- 4 rmmāli-dēvarasara vijaya-rājyam uttarōttarābhivṛddhi-prava-
- 5 rddhamānam āchandrārka-tārambaram saluttum ire Sakavarsha
6. 1045 neya Śōbhakritu-samvatsarada Pushya su 1 dandu svasti śrīmad-
7. anādiyagrahāram Hettilada Mādarsaru Kūdūra-
8. yara Kottayyanu Dēvaya
- 9 lu Hettilada yayinūrvvar dēvargge naivēdyakke bittar-
10. āvanōrvva pratipālīsīdātange Gange-Vāranāsi-
11. Kurukshētradol vēdapāragarappa Brāmhanargge sāyira-kavile-
12. yumam kotta dharmma sva-dattām para-dattām vā yō
13. harēta vasundharām 1 shashthi-varsha-sahasrāni viśthāyām
- 14 jāyatē kṛmih

Note

This records the grant of a plot of land for the service of the local god by the five hundred of Hettila on the 1st lunar day of the light half of Pushya in the year Śōbhakrit, Śaka 1045, or A.D. 1123 when Tribhuvanamalla Hermālidēvarasa of the Chālukya dynasty was ruling. The date is not verifiable. The inscription ends with the usual imprecation

136

On a Viṇagali lying near a ruined temple in the forest close to Guttanahallī in the
same hōbaḷi.

Kannada language and characters

1. svasti sam dhigati-pancha-naha-śabda mahāmandalēśvara
2. Dēvavastipati-varadho svatan Jayantī Madhukēśvara
3. . . . satya-Rādhēya
4. śrīmatu vīra Rāmadēvarasaru
5. 1180 neya Paṇḍala-samvatsarada Śrāvana
6. dannāvaka gavundana mēle
7. ruvam kondu pendirudey uchchalu billankakāra puruṣa-Nāṭyana para
baḷa-sādhaka Ya-

- 8 lughattada Râmagavundam taltırdı turuvam magulchı suralôka-prâptan
âda ad enten-
- 9 dade poleva sılilante Javanan talavadısuva kâlamrıtyu vemban todarda-
- 10 sı poydan âgalu Gırigauda Râmagavudam palaram surıdaru pûvına sarımale
Sura-
- 11 dundubhiyodane śaňkha-kahalâravamum berasu suiânganeyai pırıya-
nendu Râma-
- 12 gavudanan divaguydaru jıtêna labhyatê Lakshmır mritênâpı surânganâ
kshana-vidhvamsanê kâ-
- 13 yê kâ chıntâ maianê ranê
ôm namaś Śivâya

Note

This records the death of Yalughatta Râmagauda in rescuing cattle in a cattle raid on . . . of Śrâvana in the year Pangala, Śaka 1180 when Vîra-râmadêvarasa, Kadamba king, was ruling In lines 3, 4, 5 and 6 many important letters are effaced

137

On a fragment of stone near a well in the forest close by the village Muḍaba in the hôbali of Belandûr

Kannada language and characters

- 1 hôgra-kula-tilakam naya-pratâpa sâ-
- 2 yyuttum ire Oleya Permâdı-yar sânta-
- 3 n uchitâchâran anyâya-varjitan alipilla
4. . . . svastı Sakanripa-kâlâtîtam vatsarangale . [ke]
5. reyumam kattısı dēgulamam mādısı yittampadı
6. kottudu yidam kâdang Asvamêdhada phala

Note.

A great part of the inscription seems to have been lost This seems to be a record of the construction of a temple and a tank during the reign of Permâdı The date is lost.

138

On a stone set up in the field of Yallappa in the forest of Hôtanakattegrâma in the same hôbali

Size 3'×1'—6"

Kannada language and characters

1. svastı śrî Amritanâtha-dêvara Brâmharuga-
2. lu Sandigêri-Râmannange sarbba-bâ-
3. dhâ-parihâravâgi hattı-kamba-gaddeyanu
4. salısuvaru- śrî śrî śrî

Note

This records the grant of a wet field measuring ten Kambas, free of all taxes, to Sandigêri Râmanna by the Brahmans of Amritanâthadêva (i e, worshippers of Amritanâtha ?).

139

On the Nandikôlu Basava pillar close by the village Sanda in the same hôbali of Belandûr

Size 5'—6"×1"

Kannada language and characters

- 1 śrî namas tunga-śiraś-chumbı-
- 2 chandra-châmara-châra-
- 3 vê trailokya-nagarârambha-
- Archl. Rt.

- 4 mûla-stambhâya Sambhavê
- 5 svasti śrî-jayâbhyudaya-
- 6 da Śaka-varusha 1288 neya Pa-
- 7 râbhava-samvatsarada-Kârtika-su
- 8 da 3 Budhânôrâdheyali svasti
- 9 śrîmanu mahâmandalêśvara
- 10 arurâya-vibhâda bhâshege-tappuva-
- 11 râyara-ganda śrî Virabukkanna-vo
- 12 deyara kumâra Virupannavode-
13. yaru Hampeya śrî-Virûpâkshadê-
- 14 varige angabhôga-rangabhôga amritapadi-
- 15 ge saluvalige nâda olagana Sanda vem-
- 16 ba grâmavanu puravâgi â chandrârkkâ-
- 17 sthâiyâgi kottadu î dharmmama
- 18 âru alupidod î-
- 19 Vâranâsiya-
20. li sâvira-kavile
- 21 sâvira-Brâmhanara
- 22 konda pâpada-
- 23 li hôharu śrî
- 24 sva-dattâm para-dattâm
- 25 vâ yô harêta
- 26 vasundharâm sashti-
27. varuśa-sahasrâni
- 28 vishtâyâm jâya-
- 29 tê krimih

Translation and Note

Salutation to Sambhu, on whose head the crescent plays the part of a fly-flap and who is a pillar supporting the city of the three worlds Be it well On Wednesday the 3rd lunar day with Anûrâdha of the light half of Kârtika in the year Parâbhava, Śaka 1288, Mahâmandalêśvara Virupanna vodeyar, son of Virabukkanna vodeyar, (King of Vijayanagar) the smiter of those who break their promise, and the conqueror of hostile kings, granted the village Sanda for the service of God Virûpâksha at Hampe The usual imprecation follows The date corresponds to Wednesday the 7th October A D 1366 There was Anûrâdha on the day

140

On a stone set up on the embankment of the tank of the same village

Size 3'—6" × 2'—9"

Kannada language and characters

- 1 Saka-varisha 1321 neya Paushya-samvatsarada Mârggasira ba 1 lu śrî-matu Ayamarâyadêvara maneya
- 2 alyia Bamayagaudara Kaladêvana maga Chikkabomma svarggasthan âdan âtana vallabhe Bîrabe
- 3 kalu nilsida pratishhte

Note

This records the death of Chikkabomma, son of Bamayagaudara Kaladêva and son-in-law of the illustrious Ayamarâyadêva on the 1st day of the dark half of Mârgasira in the year Pramâthi? Śaka 1321 His wife Bîrabbe set up the memorial stone. The date is not verifiable

On a stone set up in Bûdigadde field Survey No 15, in the village Sanda in the same hôbali

Kannada language and characters

1. Târana-samvachha-
- 2 rada Āsvîja śu-Vi-
- 3 jaya-Daśamiya-
- 4 lu Śivarudradê-
- 5 varige Râya-nâya-
6. karu kotta bhûmi
7. nâdige saluva
- 8 Sandada kereya
- 9 kelage . balla
10. kottaru idu
- 11 â-chandra-târaka
12. baruvudendu ko-
- 13 t̥ṭa śilâ-sâsana i-
14. dake tappidavaru
15. tâyi-tande-konda-
16. varu.

Note

This records the grant of a plot of land to Śivarudradêva by Râyanâyaka on the day of Vijayadaśami in the month Āsvayuja in the year Târana It ends with the usual imprecation

142

On a stone set up at the entrance of the same village Sanda

Kannada language and characters

- 1 Nandana-samvatsarada
- 2 Chayitra su 3 lu San-
- 3 dada Malerakada-
4. gavudara maga Chikka
5. Malegaudaru sva-
- 6 rgastanâdanu.

Note

This records the death of Chikka Malegauda, son of Malerakadagauda on the 3rd lunar-day of the light half of Chaitra in the year Nandana

143

On a stone under a Honge tree on the hill called Bûdi-Basavanagudda close by Bannûr in the same hôbali

Size 4'—6" × 2'

Kannada language and characters

- 1 śubham astu namas tunga-śiras-śrî-vijayâbhyudaya Sâhvâ-
2. châravê trayilôkya-nagarâ-rambha-mûla-stam-
3. bhâya Sambhavê svasti śrî vijayâbhyudaya Sâhvâ-
- 4 hana-śaka-varusha 1493 nê Prajôtpatti-samvatsarada
- 5 Śrâvana śu 5 lu iâja-para-

- 6 mēśvara śrī vīrapratāpa- Sadāśivadēva-mahārāya-
 7 ru sukha-sankathā-vinôdadim ratna-simhâsanârûdharâ-
 8 gi prithivî-râjyam-geyyuttiralu Ararudrakavalada vo-
 9 lagana Bannûra grāmigalu Sankanna-nâyakaru namage samma-
 10 tanâda Dharmâjipanditara Têjavurada Giryappaiya-
 11 navara makkalu Mârappayyage kotta sthalada umbali chun-
 12 gadiya-bhatta kha 2 Sâlûra sthalada-umbali-chungadiyin-
 13 da Madagada-gaddege saluva ashta-bhôga-têja-svâmya-
 14 vanu saha nîvu putra-pavutra-pârampareyâ-
 15 gi â-chandrârkka-sthâyyîyâgi sukhadim anubha-
 16 visikondû baralulavaru yendu kotta sthalada
 17 śilâśāsana Râmâjîpanta (in Nâgara characters)
 18 sva-dattâd dvigunam punyam para-dattânu-
 19 pâlanam para-dattâpahârêna sva-dattam
 20 nishphalam bhavêt śrī śrī śrī

Note

This records the grant of a plot of land yielding a rent of 2 khandigas together with a plot of land called Madagadagadde in Sâlûru, free of all taxes to Mârappaya, son of Giryappa of Têjavura in the charge of Dharmâji² (Râmâji) Pandita, by Sankannanâyaka of Bannûr with the consent of the Pandita on the 5th lunar-day of the light half of Śrâvana in the year Prajôtpatti, Śaka 1493, (A D 1571) when vīrapratāpa Sadāśivārāya of Vijayanagar was ruling over the earth. The name Râmâjîpanta is written in Nâgara characters before the imprecatory verse is written. This shows that his consent was obtained before the grant was made. The date is not verifiable.

144

On a stone standing near the temple of Bhāvībasavanna of the same village Bannûr.

Size 3' × 1'—6"

Old Kannada language and characters

- 1 svasti śrī Ballamara
 2 . . Kumâra Sâlva . .
 3 arasugeyuge Ballanâdaha . .
 4 Banniyûra sâsîrvvarolu
 5 Kundagudi Asaga Go-
 6 sasi surarol kûde
 7 Gosasiya tammam kalla
 8 nîrisidon â-
 9 chandratâarakam
 10. nîlake

Note

Be it well. While the illustrious Ballamara Kumâra Sâlva was reigning, Asaga Gosasi, among the thousands of Banniyûr in Ballanâdu, joined the Gods in heaven. Washerman Gosasi's brother set up this stone to stand as long as the moon and the stars.

On a Vîrâgal set up in front of the temple of Îśvara in the village Sâlûr in the same hôbali

Size 4'—3"×2'—6".

Old Kannada language and characters.

- 1 svasti śîmach Châlukya-Vikrama-kâlâda 13 neya Sukla-samvatsa-
- 2 râda Phâlguna-suddha-Amâvâsyē-yandu Sâliyû-
- 3 ra horigalan iridu turva kondu hendira vude-vuchchuvalli
- 4 Kurumba-Bîrayvamgam Oleyabbe-gam puttida Ôjegavundam
- 5 turuva magulchi palaram kondu bîra-lôka-prâptanâda

Translation

Be it well On the New-moon day of the light (dark) half of Phâlguna in the year Sukla in the 13th year of Châlukya Vikrama Era, while penetrating into the fields² of Sâliyûr and driving off the cattle, (enemies) were ill-treating women (wives of the villagers), Ojegavunda, born of Kurumba Bîraya and Oleyabbe rescued the cattle after slaying many persons and attained the World of the brave

On a stone standing in front of the temple of Îśvara in the same village Sâlûr in the same hôbali

Size 2'—6"×1'—3"

Kannada language and characters

1. śrîmat parama-gambhîra-syâdvâdâ-
- 2 môgha-lâncchhanam l
- 3 śâsanam Jina-śâ-
- 4 sanam śrî Chandranâtha-dêva-
- 5 ra guddi Nâdovveya .
- 6 Nâgayyamgalu nili-
- 7 sida kallu . Sâliyûra
- 8 mahâ-janam
- 9

Note

Many letters in lines 2 and 9 are lost The inscription seems to record the death of Nâdovve, a female disciple of Chandranâtha-dêva and the setting up of this memorial stone by Nâgaya at the instance of the Mahâjanas

On the first stone in front of the temple of Îśvara in the same village Sâlûr in the same hôbali of Belandûr

Size 4'—3"×2'—6"

Kannada language and characters

- 1 . masta-bhuvanâśraya śrî prithvî-vallabha mahârâ .
- 2 paramêśvara paramabhatîâraka Satyâśraya-kulatilaka
- 3 Châlukyâbharanam śrîmat Tribhuvanamalla-dêvara vija-
- 4 ya-râjyam uttarôttarâbhivridhî-pravaraddhamânam âchandrâ-
- 5 rkkatârambam saluttamire śrî Châlukya-vikrama-varsha

6. . . neya Manmatha-samvatsara-pushya-suddha || Sukravâradandu !
 7. . . mad anâdiyagrahâram Sâlavûra-sâsîrvvaru
 8. . . Vakubêśvara-dêvara garbbha-gûhada sâmyamam madhyaka . .
 . .
 9. . vitargge munnam sa-kâranyam geydu kottaru avara ma
 10. Mâarakabbeya makkal Viśvâmitra-gôtrada biya
 11. hitâgnigala mammam Bîyamayyamgam Mâarabbegam putti
 12. Kêśavayyanum avarim kiriya Bittimayya-dêvara pâ-
 13. da-sileyam kattisi garbbhagûhamam mâdisidaru ma-
 14. ttam Bîyana-Bittimayyamgam avana dharma-patni Jannambegam pu-
 15. da makkal Chikkana-Maisâsiyavarim kiriya Sankara
 16. tanavanum kiriya Vâmana avanum kiriya Chikkayyanu
 17. mattam Kasavayyana makkaḷu Sômanna-dêvar avarim kiriya
 18. . . putrah kuḷadîpakan enisi negalda . . . kuvalaya
 19. . . didavâśâmbaraman eyde ditam sabheyol
 20. . tilaka . ja-bhakta Sâlavûra jîya vinayanidhâna
 21. . . . tilakam vipra-vamsa-chûdâratnam jana-vinuta-vibhu Bîmayya-
 nam-
 22. nipa Sâlavûra . . . int enisida Bîdayyanum kiriya Bî-
 23. ttimayyanu mattam Bittimayyamgam avara dharmmapatni Bichchhavve
 gam puttida makka-
 24. . . Kêśavayya Bitta intivaravayadim kulakramadim dharmamambi
 25. . . . ya cha Bîrannamga . . . gâgi
 26. . . . Bittimayyam tâvu kattisida kereya
 27. . . gana kôdiyalḷi vûrolage tamma bhakti
 28. . . Gunigana mattlondu î-dharmmamam sâsîrvvaru tamma tamna
 29. . . pratipâlisidargge Vârânasîya sâsîra-kavileya
 30. . . idan alidâta kavileyan alida pâtakan akku

Note

Some letters in lines 6—30 are effaced

This records the grant of the office of priest God Vakubêśvara to one (name effaced) before the Garbhagriha part of the temple was built by the thousand Mahâjanas of the Village Sâlûr on Friday the 11th lunar day of the light half of Pushya in the year Manmatha in . . . year of the Châlukya Vikrama Era (initial year A D 1076) Then Kêśavaya, born of Bîyamayya and Mâarabbe, together with his younger brother Bittimayya of Viśvâmitra Gôtra caused the construction of the Garbhagriha and the setting up of the God's foot-print Then Sômannadêva and his son (genealogy of Sômanna given) famous for his learning, and conduct, Bhîmaya, Kiriya Bittimaya, and Kêśavaya, son of Bittimaya and Bichchhavve granted a plot of land of one mattar (a measure) under the tank constructed by Bittimaya The inscription ends

l imprecation

148

On a second stone in the same place

Size 3'—6" × 2'—3".

annada language and characters.

ś-chumbi-chandra-châmarâ-châravê trailô-
 a- mûla-stambhâya Sambhavê

hâlukya-vikrama-varsha nerada-

- 4 neya Pingala-samvatsaradamâvâsye Sônavâradan-
 5 du yanâdyaghrâram Sâhyûr asêsha- sâsîrvvaru mahâjanangalu
 6 tamma grâma-svârthavâgi Vâsishtha-gôtrada Yampîliya Bâsimeyyana ma
 7 ga Râyayyana brâhmanî Chavudabbegam puttida Bêdapantala Bhîma-
 8 yyana Mâdimayyana kâyalu kondu kâlam ka-
 9 rechchi dhârâ- pûrvvakam mâdi Bairedêvara naivêdyakke bitta dha-
 10 rmmada bhûmî Bannurada Ayagaundageyeya horeya-
 11 lu Gumgana mattal ondu purânakke Gumgana matta-
 12 l ondu Yallapa-dêvara mattal ondu intu bi-
 13 tta dharmma bhûmiyam sâsîrvvaru pratipâlisuvuru yavargge
 14 Gangâ-tîradalli Prayâgeyalli Vâranâsiyalu sâsira-brâhma-
 15 naruvam sâsira-kavileyuvam rakshisida phalavakku
 16 yint î dharmmaman âvanânu . nadedavan â tîradalli sâsîrva-
 17 brâhmanaruva sâsira-kavileyuma konda mahâ-pâtakan a-
 18 kku sva-dattâm para-dattâm va yô harêta vasundharâm shashti-va-
 19 rsha-sahasrânî vishthâyâm jâyatê krimih
 20 sâmanyôyam dharma-sêtur nripânâm kâlê
 21 kâlê pâlanîyo bhavadbhîh sarvvân êtân bhâvinah
 22 pârthivêndrân bhûyô bhûyô yâcha--
 23 tê Râmachandra .

Note

Salutation to Sambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds

Be it well ! On Monday the New-moon day of the year Pingala in year of the Châlukya Vikrama Era, the thousand Mahâjanas of the old Agrahâra village, Sâlûr, for the peace of their village, granted to Mâdimaya, son of Bêdapantala Bhîmaya, born of Yampîliya Bâsimaya's son Râmaya of Vasishtha gôtra, and his wife, Chaudabbe of Brahman caste, after washing his feet with pourings of water, a plot of land measuring one *Gumgana-mattar* under the tank called Ayagaundagere of Bannûr for the offering of food to god Bairedêva, and another plot of the same measure for reciting the Purânâs, another plot of the same measure for the service of Yellapadêva. The thousand of the village will keep up this gift. Then follows the usual imprecation.

The figures of the date are effaced

149

On a stone pillar lying near the temple of Chaudi in the same village Sâlûr in the same hôbal

Size 4' × 1'

Old Kannada language and characters

1. svasti śrî Sântara-Ajava-
2. rmmarasar ûr sâsîrgge pâladalan 1-
3. ttôdu idu â chandra-târam

Translation.

Be it well. The illustrious Sântara Ajavarmarasa's grant of many divisions (of land) to the thousand of the village. This is to stand as long as the moon and the stars

On a stone set up in the field of the village Śānabhôg under the tank in the same village Sālûr

Size 4' × 2'

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-chāmara-chāravê l trailôkya-na-
- 2 garārambha--mûla-stambhāya Śambhavê svasti samasta-bhu-
- 3 vanâśraya śrî prithuvî-vallabha mahâ-râjâdhirâja-pa
- 4 ramêśvara parama-bhaṭṭâraka Satyâśraya-kulatilaka Chālu-
5. kyābharana śrîmat Tribhuvana-malla-dēvara vijaya-
- 6 rājyam uttarôttarâbhivṛddhi-pravarddhamānam āchan-
7. drārka-tārambaram saluttum ire svasti yama-niyama-svā-
8. dhyāya-dhyāna-dhāra-na-maunānushthāna-
- 9 japa-samādhi-śīla-guna-sampannarum
- 10 suprasannarum kavî-gamakî-vâdî-vāgmîgal
- 11 [Lā] kulāgama-vêdîgalum nijakîrti-madâ
- 12 . . dhavalāta-digantarâlarum śaranāgata-va-
- 13 jra -prākārarum enisi śrîmad anādî-yagra-
- 14 hāram Sālavûra-sasirvârge kāranyam-geydu
15. Kêśavâhitāgnîgal tammadondû bhakti
- 16 dharmmamam mālpanukûlādîm sâsi-
- 17 rvvargge pādapûjeyam kottu svasti
- 18 śrîmach Chālukya-Vikrama-kālada 39
- 19 neya Jaya-samvatsarada Vaiśākha-Amā-
- 20 vāsyē-Brihaspativâradandû bhatta-mahâ-
- 21 jana-mûvattirchchâsîrakke châturmmâsyada kalpa-
- 22 dakke sarbba-namasyavâgî Kikkereya kelage gadde
23. bitta Gunigana mattalerad int î dharmmamam pratipâ-
24. lsuvud int î dharmmamam pratipâlisidan âtange Kuru-
- 25 kshêtra Prayâgey Argghya-tîrtthadol sahasra-kavî-
26. leyam kôdum kolagumam pancha-ratnadîm kattisi saha-
27. sra Vêda-pâragarappa Brâmhanargge gotta phalam a
- 28 dharmmaman alidan â punya-kshêtradolag intû
- 29 kavileyuman anibar vêda-pâragaruman alida
- 30 pātakan akkum sva-dattām para-dattām vâ yô harêta va-
31. sundharām shashti-varsha-sahaśrāni vishtâyām
- 32 jâyatê krîmîh

Translation.

Salutation to Śambhu on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three worlds Be it well ! While the refuge of the whole world, prithivîvallabha, mahârâjâdhirâja rājaparamêśvara, parama-bhaṭṭâraka, an ornament of the Satyâśraya family, a gem of the Chālukya dynasty, the illustrious Tribhuvanamalladeva was ruling with ever-increasing prosperity to stand as long as the moon, the stars and the sky —Be it well ! to the thousand of the village Sālûr, devoted to the observance of the yôga practice, yama, etc , possessed of pleasing countenance, having poetical, critical and oratorical powers, learned in the Lākulāgama, with fame spread over the four quarters, Kêśavâhitāgni, being pleased with them and having worshipped their feet, granted a plot of land under Kikkere on Thursday the New-moon day of Vaiśākha in the year Jaya in the 39th year of Chālukya

Vikrama era for the observance of the Châturnâsya rite, and as a respectful gift to the 3,200 mahajanas, the plot of land measuring two *Gunigana-mattar*

Then follows the usual imprecation

The date corresponds to Wednesday the 6th of May A D 1114. The week-day is wrong.

151

On a stone lying in the field of Nâdigas (shanubhogs) of the same village Sâlûr in the same hôbali.

Size 5' x 1'—6"

Kannada language and characters

- 1 svasty Amôghavarsha-dêvara vi
- 2 yutire Sakavarsha 792 neya
- 3 rada Mâgha ba 8 Âdityavâradandu
- 4 yama-svâdhâya-dhyâna-dhârana-maunâ
- 5 rana-japa-samâdhi-śîla- sampannarappa
- 6 d anêka-tarkka-śâstra-kula-vêda-pâragarappa
- 7 hâra Sâlvûna svasti śrîmad agrahâra
- 8 kheyâ Ângîrasa-gôtrada vûrodeya Mâda
- 9 syavâda-pûjeyam kottu pulisaya
- 10 bhôjana-atithi-abhayagatar-vverasi dharmakke bitta
- 11 dagereya bayalolage Gunigana mattalu
- 12 â-bhôjanada parikâram entendade âru mâna akki
- 13 mâna tuppâ ondu mâna vandaru intî parikâradinda mâ- [gha]
- 14 bahula-Ashtamiyandu sâsuvvar-adhyakshadim yama-
- 15 Gautama-gôtrada tat-putra sva-dâra-rati-
- 16 nîratan appa Mâdimayyana vamâdavaru nâlkadake () matta . . .
- 17 . . byâla-sahita kudisi alli puttida . .
- 18 . . yind upajîvisuvaru mattam alli . . paḍiya
- 19 ponnâ nerapi tamma maneyim panchâkêśvaramam poramadi-
- 20 si ôdisi ây artthamam pûjisuvaru l int î dharmmamam pra-
- 21 tîpâlisidavaru Vâranâsi-Kurukshêtra-Prayâgey Arghyatî-
- 22 rttha modalâda kshêtrangalol sâsira-kavileyumam
- 23 kôdum kolagumam pancha-ratnadim kattisi Vêda-pârâga-
- 24 r agnihôtrigalge ubhaya-mukhiyam kotta punya
- 25 -26 . . .
- 27 sâmanîyôyam dharmma-sêtur nripânâm kâlê kâlê
- 28 pâlanîyô bhavadbhîh sarvvân êtân bhâvinah pârtthi-
- 29 vêndrân bhûyô bhûyô yâchatê Râmachandrah
- 30 . . harêta vasundharâm shashthi-varsha-
- 31 . . . jâyatê krimih

Note

A portion of the stone is cut off on the right side This inscription records the grant of a plot of land measuring a *Gunigana-mattar* to the thousand [mahâjanas] of Sâlûr, learned in the Vêdas, and Tarkasâstra, and devoted to Yama, Niyama and other Yôga practices by Mâda the head of the village, and born of Ângrasa-gôtra for the purpose of feeding guests and visitors arriving at the village, on Sunday the 8th lunar day of the dark half of Mâgha in the cyclic year (name effaced), Saka 792, (A.D 870) when Amôghavarshadêva was ruling Then comes the daily ration The descendants of Mâdimaya's family of the same village are also said to have added one-eighth of one

Mattar land (?) to the above They are also said to have collected one Padu (a measure = $\frac{1}{2}$ of seer) of gold and to have been worshipping the same gold after taking in procession out of their house, Panchakêśvara, and reciting certain texts (mantras) Panchakêśvara seems to have been some religious ceremony connected with temple worship It is referred to in several inscriptions E C V Belur 3, 66, 101, 102, 103, 105 and 106.

Then follows the usual imprecation.

The date corresponds to Saturday the 28th of January A D 870. The week-day is therefore wrong

152

On a stone pillar lying on the slope of the tank of the village Kallumane in the same hōbali

Kannada language and characters

- 1 svasti śrīmatu Vīraballāla-dēva-varshada 11 neya-Paṅgala
- 2 . . . Sōmavāradandu śrīmatu
3.
- 4 . . . Manneya sunkaveggade Mārayya
- 5 dēvara nandādīvige tīngalīnge-
- 6 . . . tamma Herjunkada sēnabōva
- 7 . . . Manneyadalli hā
- 8 . . . antu tīngalīnge īrvana
- 9 . . . chārya-Madhukêśvara-panditargge dhārā-pūrvvakam mādi bittaru

Note

Some letters in lines 2 to 9 are lost and line 3 is entirely effaced

This inscription records the grant of some revenue by Sunka Veggade Mārayya of Manne for keeping a light before God and of some land to Madhukêśvarapandita with the pouring of water on Monday in the year Paṅgala, the 11th year of the reign of Vīraballāladēva of the Hoysala dynasty.

153

On a stone lying in the wet field of Malak Sahib to the east of the village Udugani in the same hōbali of Udugani

Size 4' × 1'—9".

Kannada language and characters

- 1 śubham astu Yuva-samvatsarada Āśāda ba-14 lu śrī-
- 2 mat Keladi Chennabasavappa-nāyakaru Vīrannage baresi
- 3 kaḷupida kārya Udugani-kōte Ūligada Kai-
- 4 sōdi Basavanu hujūru bandu Udugani-pēthe-
- 5 ukkadada-bahiyalli tānu Channappa-nāyakaravaru
- 6 kodisida svāstiya krama-ventendaie Mallāpurada-grā-
- 7 mada nivêśanava uttārava kottu yī bhūmuma-
8. thada chavumūlege śilā-stāpitava mādisi-kottu nama-
- 9 ge nīrūpake appaneyāgabēkendu hēlikonda-sambandha
- 10 yidara kraya ga 15 || ≡ hadinayidu varaha-en-
11. tu-honnu mūruvīsavannu aramanega tegeḍu-
12. koṇḍu Uduganiśime Mallāpu-
13. rada grāmadinda nīlisida nashtadinda
14. ga 3 yī-bagge kūḍi dāsōhada sistu
15. ≡ ubhayam-ga 3 ≡ mūru

- 16 varahânu-mûru-vîsada bhûmyanu
- 17 Udugani-kôte-Ūlgada Kaisôdi
- 18 Basavanu Uduganipêthe- ukkada-
- 19 da baliyalu kattadavanu kattida âyakattina
- 20 Viraktamatake Śivârpitavâgi u-
- 21 ttârava kottu yî-bhûmige Lingamu-
- 22 drâ-śilâ-stâpitava mâdisuvarege (?) Hujû-
- 23 rinda Ūlgada-Bhadrana kaluhisi-
- 24 dhêve Chavugrâmadavara karasi-kondu
- 25 gadi tâtsâra-bârada rîti yivana mundittu
- 26 rêkhe-pramânu nilisida nashtada bhûmi mathada
- 27 Chavumûlege nîvu śilâ-stâpitava mâdi-
- 28 si kottu yî kâgada Sênabôvara kaditakke
- 29 barisi tirigi yivana vaśakke koduvarâ-
- 30 gi yendu nija-nirûpa prati śrî śrî śrî

Note

Be it well On the 4th lunar-day of the dark half of Āshâdha in the year Yuva, the illustrious Channabasappa-nâyaka of Keladi issued an order to Vîranna —

On the representation made by Ūlga Kaisôdi Basava of Udugani that in lieu of the plot of land in Mallâpura granted by Channappa Nâyaka, the plot of land in question in Udugani may be granted to the Matt, an inscription stone being set up declaring the grant, the order was issued —

The price of the land in question is 15 Varahas, 8 Honnus, and 3 Vîsas Taking this amount into the Palace treasury, the plot of land in question together with a portion of land worth three Varahas and three Vîsas, being the compensation for the loss sustained on account of taking away the plot of land in Mallâpura, has been granted to the Virakta Matha constructed by Ūlgada Kaisôdi Basava near the Ukkada of the bazaar of Udugani Boundary stones should accordingly be set up by Ūlgada Bhadra who was deputed for the purpose after exact measurement in the presence of the villagers, and the Nirûpa (order) should be entered into the account book kept by the village accountant Then the Nirûpa should be made over to him

The date is not verifiable

A paper copy of Mâvinahâlûgrâma grant of Vîrabhadranâyaka of Keladi, Śaka 1565 in the possession of Râghavêndrâchârya in the same village Udugani in the same hôbaḷi (Udugani)

- 1 namas | tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarâ-
- 2 rambha-mûlastambhâya Sambhavê svasti śrî jayâbhyudaya
- 3 Śâlvâhanaśaka varusha 1565 neya Chitrabhânu-samvatsarada
- 4 Śrâvana śuddha 3 lû śrîmatu sajana-śuddha-Śivâchâra-sampanna dyâ-
- 5 vâ-prithvî-mahâmahattigolagâda Chenna-basappa-dêvara mathake
6. Yadava-murâri Kôtekolâhala viśuddha-vaidikâdvaita-siddhânta-
- 7 pratishthâpaka Śiva-gurubhakti-parâyanarâda Keladi Venkata-
- 8 ppa-nâyakara putrarâda Bhadrappa-nâyakara putrarâda Vîrabha-
- 9 dra-nâyakarû Śivârpitavâgi kotta dâna-tâmbra-śâsana-kra-
- 10 maventendare Purânada Mârayyagala makkalu Mahadê-
11. vagala kayya Aramanegge tatkalôchita-dravyadim kondu
- 12 Śivârpitavâgi bitta svâste vivara Udugani-sîmevolagana
13. Mâvinahâlûgrâma | ke rêkhe ga 60 aruvattu varahâna

- 14 bhûmiyanû Śivârpitavâgi bittēvâgi â grâmakke hâkida
- 15 gadikallininda volagâda bhûmige saluva ashta-bhôga-
- 16 tējasvâmyavanû prâku maryâdeyalli âgumâ-
- 17 dikondû mathada dharmavanû sângavâgi nadasikondû ba-
- 18 ruvudendû barasikotta tâmrasâsana | sva-dattâm para-dattâm
- 19 vâ yô harêta vasundharâm | shashti-varsha-sahasrânî vishtâ-
- 20 yâm jâyate krimih dâna-pâlanayôr madhyê dânat śrê-
- 21 yônupâlanam | dânat svargam avâpnôti pâlanâd a-
- 22 chyutam padam śrî Venkatâ śrî śrî

Note.

This records the grant of Mâvinahâlûgrâma valued at varahas 60 in Udugani-sîme, free of all imposts, at the usual price of the times, by Vîrabhadrappanâyaka, son of Bhadrappanâyaka, and grandson of Venkatappanâyaka, devoted to the worship of Śivagurus, of Śuddha vaidikâdvaita siddhânta, with his usual titles, to Mahadêva, son of Mâdaya for the use of Chennabasavadêvara-matha on the third lunar day of the light half of Śrâvana in the year Chitrabhânû, Śaka 1565, A.D. 1643 which is however Subhânû. The date is not verifiable. The usual imprecation comes at the end.

155

A palm leaf copy of Nandigrâma grant of Virupanna Vodeyar, Śaka 1298 in the possession of Hâvêri Râmâchârya in the village Udugani

- 1 śrî Ganâdhipatayê namah namas tunga-śiraś-chumbi-chandra-châ-
2. mara-chârave | trailôkya-nagarârambha-mûla-stambhâya Sambhavê
- 3 svasti śrî vijayâbhyudaya Śâlvâhanaśaka varusha 1298
- 4 neya Nalasamvatsarada Mâgha su | Âdityavârâdalû śrîman ma-
- 5 hâ-mandalêśvara ari-râya-vibhâda bhâshege-tappuva-râya-
- 6 ra ganda śrî vîra Bukkarâyara kumâra Virupannodeya-
- 7 ru sukha-saṅkathâvinôdadim pritivî-râjyavan âluvalli
- 8 śrîmatu Udugani nâdu sîme volagâda samasta nâda
- 9 prabhugalu Āśvalâyana sûtrada Rukśâkheya Kauśika-
- 10 gôtrada Mahadêva bhattara makkalu Gôvindabhattaru a-
- 11 vara tamma Rêvanabhattarugalige kotta dâna-śâsana krama-
- 12 ventendare namma nâdavoḷagana Nandihalli grâmake
- 13 saluva chatussîmevolagana gadde beddalu tôta tudike
- 14 nidhi nikshêpa jala taru pâshâna akshîni âgâmi siddha sâdhya-
- 15 ashtabhôga tējassvâmya muntâgi yêṇ ulladanu tamma
16. pitrigalige punyalôkavâgabêkendu Sûryôparâga-pum-
- 17 nyakâlâdalû Śivârpanavâgi mâdi tammolu sarvaika-
- 18 matyavâgi vodambattu dhârâpûrvakavâgi kotta dâna-tâmra-
- 19 śâsana yi dharmmakke âru alupidavarû Viśveśvara sannidhi-
- 20 yalu sâvira kavileya konda pâpa tamma pitrigala narakakke
- 21 yikkidavarû êkaiva bhaginî lôke sarvēśhâm êva bhû-
22. bhujâm na bhôjyâ na karagrâhyâ vipradattâ vasundharâ
- 23 sva-dattâm para-dattâm vâ yô harêta vasundharâm shashti varu-
- 24 sha-sahasrânî vishtâyâm jâyatê krimih | Âditya-
- 25 chandrâv anilônalaś cha dyaur bhûmir âpô hridayam Yama-
- 26 ś cha ahaś cha râtriś cha ubhê cha sandhyê dharmâś cha jânâti narasya
- 27 vrittam || mangalamahâ śrî śrî śrî

Note

This records the grant of Nandigrâma, free of all imposts, to Gôvindabhatta and his brother Rêvanabhatta, sons of Mahadêvabhatta of Kauśika gotra, Rikśâkha, and Āśvalâyana-sûtra by the Prabhus of Udugam-nâdu on Sunday the 1st lunar day of the light half of Mâgha in the year Nala, Śaka 1298 when Virupannavodeyar, son of Vîra Bukkarâya, Mahâmandalêśvara, of Vijayanagar was ruling over the earth.

The usual imprecation comes at the end.

The date corresponds to Sunday the 11th January of A D 1377 there being a solar eclipse on the preceding New-moon day

156.

On a vîragal in front of the temple of Murada Basavanna in Mallâpura near the same village Udaganî in the same hôbah of Udugamî

Size 3'—6" × 1'—9"

Kannada language and characters

- 1 svasti śrî Yâdava-chakravartî vîraBallâla-
- 2 dêvara râjyadalu
- 3 śrîmatu Mahadêva- damnâyakaru Singadêvana mêle
- 4 dhâli-nadedâga gandara-ganda Bîrayyam pôgi palara-
- 5 n iridu suraganikeyarol kûdîdan âtana tamma Kâla-
- 6 gavudam kalla nilisidam
- 7 jîtêna labhyatê Lakshmîr mritê
- 8 kshana-vidhvamsanê kâyê kâ chintâ maranê rane

Note

This records the death of Gandara-ganda Bîrayya in an expedition led by Mahadêva Dannâyaka against Singadêva (Yâdava King) during the reign of Yâdavachakravartî Vîra-Ballâladêva, the memorial stone being set up by his younger brother Kâlagauda

It ends with the usual Sanskrit verse in praise of death of a person in battle.

157

On a Nâga stone in front of the same temple in the same place

- 1 Ângirasa-samvatsarada Śrâvana-sa'ddha
2. chautiyalu Yalapanâyakanu
3. nilisida Nâgarakallu śrî

Note

This records that Yalapanâyaka set up the Nâga stone on the 4th lunar-day of the light half of Śrâvana in the year Ângirasa

157 a

On a Nâga stone in front of Mârigudî in the same place.

- 1 śrî Nâgêśvaranâ Channaya-
2. nâyaka mādida kelasa

Translation.

This is Nâgêśvara —This is carved by Chennaya-nâyaka.
Archl. Rt.

On a stone set up by the side of the temple of Basavêśvara of the village Bisalahalli in the same hôba¹ of Udugam

Size 3'—6" × 1'—9".

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-chāmara-châravê l trai-lôkya-
- 2 nagarârambha-mûla-stambhâya Sambhavê
- 3 svasti śrîmat Tribhuvanamalladêva-vija-
- 4 ya-râjyam uttarôttarâbhivṛddhi-pravarddha-
- 5 mânam âchandrâika-târambaram saluttum ire
6. tat-pâda-padmârâdhakam nâmâdi-samasta-praśasti-sahitam
7. śrîman mahâ-pradhânam Bânasuvergade-Dandanâyaka Anan-
- 8 tapâlarasara besadim samasta-praśasti-sahitam śrî-
- 9 manu vadda-râvulada dandanâyakam Gôvindarasaru Bana-
- 10 vâse-Pannirchhâsiramumam sukha-sankathâ-vinôdadim râ-
- 11 jvam-geyyuttumire vara-vidyânidhi-Kêśirâja-vibhugam
- 12 Nilabbegam puttî bhâsura-kîrti-priyanâgi sanda gu-
- 13 naratnam Dâsîrâjam Paraśara-gôtrâmbara-tigmarôchi jaṇa-
- 14 kam tây chârû-nânâ-gunâkare Sômâmbike endoḍ i-bhuvanado-
- 15 l Gôvindan êm dhanyanô tat-pâda-padmôpa-jîvyi Antarvêdiya
- 16 śrîRâma-dattiya ashta-sahasra sankhyâga-Vêḥa-grâmam
- 17 puttîdûru Mâdhavabhattacharu tande tây Jâhnaki Vatsa-gôtra Gaurabbe
18. ant â Soddalan-anujam Dandanâyaka Gôvindarasara mayduna Pri-
- 19 thvîdhara Trivâjibhattacharu śrîman mahâ-vadda-grâmam tâne-
- 20 msida Kundûralu perggadetanam-geyyuttumirddu dharma-prasanga-
- 21 dim kereyan agalisalu bhûmiyam kudivendu Mûva-
- 22 ttrichhâsîrakkam binnapam-geyye prasanna-chittarâgi ûrim baḍagaṇa
- 23 hadiya batṭeyalu bhûmiyam kude Châlukya-
- 24 Vikrama-kâlada 32 da-neya Sarvajitu-samvatsarada Cha-
- 25 yitra-suddha-taḍige Brihaspativârâḍalu kereyan aga-
- 26 lisî dēgulavam mādîsî allî vandageya ambaligam dēvaranî-
- 27 vêdyakam pûjagam ôjaramakkeyalu kereya- kela-
- 28 ge kachchaviya-galeyalu mârugondu-bitta kamma- 50
- 29 Mahâdêvara kayyalu âravege mârugondu kamma
- 30 13 antu kamma 63 kkaM Mûvattirchhâsîrakam pâda-
- 31 pûjeyam kottu Rudrêśvarada panditarge dhârâ-pû-
- 32 rrvakam mādikottar i dharmmamam Mûvattirchhâsî-
- 33 ra nadepa perggadegalu pratipâlisuvaru
- 34 i-dharmmamam pratipâlisidavaru Vârânâsî-Kurukshêtrâḍalu
- 35 sâsîrvva-Brâmhanaruma sâsîra-kavileya dânam-geyda phala

Translation

Salutation to Sambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds

Be it well While the victorious reign of the illustrious Tribhuvanamalladêva has had an ever-increasing prosperous career to last as long as the moon, the stars, and the sky:—The worshipper of his lotus feet, possessed of an excellent name and titles, the illustrious mahâpradhâna and dandanâyaka was Anantapâlarasa. Under his orders, possessed of a good name and titles, the illustrious Gôvindarasa, Daṇḍanâ-

yaka of *vaddarāvula* was ruling with ease and with delight derived from conversation and story-telling, over Banavāsī, 12000 —born of Kêśirâjavibhu and Nîlabbe, and possessed of shining reputation and good qualities was Dâsîrâja, a sun of the sky, Parâsara-gôtra Gôvinda alone is a meritorious man when it is said that Dâsîrâja is his father and Sômâmbike his mother Worshipper of Gôvinda's lotus feet, having for his father Mâdhavabhatta of the village Vêha 80000,—a village gifted to Râma in Antarvêdi—and mother Jânakî of Vatsa-gôtra, aunt (?) Gaurabbe, brother Soddala, cousin of Dandanâyaka Gôvindarasa, Prithvîdhara Trivâjibhatta. was the Chief of Kundûr, known as *Vaddagrâma* (Chief village)

When he said to the 32,000 that he would give land for constructing a tank, and also granted some land to the north of the town, on Thursday the 2nd lunar day of the light half of Chaitra in the year Sarvajitu, the 32nd year of Châlukya Vikrama (A D 1108) and when the tank was constructed and a temple was built, he granted fifty Kambas of land under the tank for food-offering to the god and for the worship and also as measured by Mahadêva, thirteen Kambas of land Thus having worshipped the feet of the 32,000 he granted 63 Kambas to the Pandita of Rudrêśvara with the pouring of water The 32,000 will maintain the gift

Then follows the usual imprecation (The date corresponds to Tuesday the 17th of March A D 1108 coinciding with Sarvajitu Apparently the week-day is wrong)

159

On a stone lying in the field of Sangaiya in Bîsalahallî in the hôbalî of Uduganî.

Size 4'—6" × 2'—6"

Old Kannada language and characters

- 1 svasti Kannara-vallaba prithuvî-râjyam-
- 2 geyye Aygûra Bîra âne gu
3. kûdî , kôṭeya anî
- 4 si
- 5 kotta
-

Note

The inscription is almost lost owing to the stone being split into pieces on account of forest fire

This seems to record the death of one Aygûra Bîra in his attempt to drive out wild elephants, during the reign of Kannara Vallabha (Kṛṣṇa of the Râshṭrakûta dynasty, 7th century A D)

160

On a stone on the slope of a tank in the forest of Basavanandîhallî in the same hôbalî of Uduganî

Size 3'—6" × 1'—6"

Kannada language and characters

- 1 namaṣ tûnga-śîraś-chumbî-chandra-châmara-châravê l trai-
2. lôkya-nagarârambha-mûla-stambhâya Saṁbhavê
- 3 śrîmatu Bhûlôkamottaleva v. i. shada 15 peya-Raudri-samvatsarâda-Phâlgu-
4. na-śuddha-pournimâ-Bri dandu śrî svasti yama-nyama-
5. svâdhâyya-dhyâna-dhârana-maunânushtâna-ja-

- 6 pa-samâdhi-śīla-guna-sampannarappa śrīmad anâdī-
 7 yagrahâram-Tânagundûra râjaguru Śivaśaktidêvara
 8 kâlam-toledu dhârâ-pûrvakam-mâdī Tâvarekereya
 9 . . . gana-hastadalu tevara mēle Âlada
 10 . . . marana . . . ottu-appugeya-gaddegale
 11 pûjeyam mâdī-kottaru âmê . . .
 12 yint î-dharmmaman âvanânnum pratipâlisidar sâyira-
 13 brâmhanara sâyira kavileyam kotta phalaman eydu-
 14 var î dharmmamam kîdisidar sâsira kavileyumam
 15 sâsîrvvar vêdâpâlakara konda mahâpâtakan akku
 16 sva-dattam para-dattam vâ yô harêta vasundharâm shashtîr
 17. varisa -sahasrânî vishtâyâm jâyate
 18 kîmih l Bâle bareda Dharmmôjana kelasa

Note

Some letters in lines 9-11 are lost This records the grant of a plot of land under Tâvare tank by the Mahâjanas of Tânagundûr, devoted to the observance of Yôga practices and possessed of good conduct and excellent attributes to râjaguru Śivaśaktidêva, with the pouring of water, after worshipping the guru's feet, on the full moon-day of Phâlguna of Raudrî, the 15th year of Bhûlôka-malladeva (of the Châlukya dynasty) Then follows the usual imprecation The engraver's name is stated to be Dharmôja The date is not verifiable

161

On a stone lying under a tamarind tree on the hill to the north of the same village Basavanandihallî in the same hōbali

Size 3' × 1'—6"

Kannada language and characters

- 1 svastî jayâbhyudaya Śali-
 2 vâhana-śaka-varuśa 1594
 3 neya Paridhâvi-samvatsarada
 4 Âśâdha śu 10 lu śrīmatu
 5 Keladi-Śivappanâyakara
 6. putrarâda Sômaśêkhara-
 7 nâyakara dharmapatni-
 8 yarâda Channammâjî-
 9 yavaru katîsîda mantapa-dharma

Translation.

Be it well On the 10th lunar day of the light half of Âshâdha in the year Paridhâvi, Śaka 1594 (A D 1672), Channammâjî, the wife of Sômaśêkharanâyaka, son of Keladi Śivappa nâyaka, caused the construction of the Mantapa

The date is not verifiable.

On a stone lying in the forest of Mulakoppa in the same hôbali of Udugani

Size 2'—6" × 1'—6"

Kannada language and characters

- 1 Śivâya namah svasti
2. śrîmatu Kâma-dêva varî-
3. śada 13 neya Pra-
- 4 mādî-samvatsara Chai-
- 5 tra ba Amâvâse
- 6 Sô mavâra-Vyatî
- 7 pâtadandu Kallagau-
- 8 dana maga Jakkagauda-
- 9 nu Mallêdêvara ni-
- 10 vêdya biṭṭa bhûmi
- 11 kereya kelage kam 10
- 12 idanu salisadavanu
- 13 pancha-mahâ-pâtakan akku
- 14 sênabôva-Mâdayyana baraha

Translation.

Salutation to Śiva Be it well On Monday the new-moon day with Vyatîpâta of Chaitra in the year Pramâdî, the 13th year of Kâmadêva, Jakkagauda, son of Kallagauda made a grant of a plot of land measuring ten Kambas under the tank for food offering to God Malledêva Whoever misappropriates this will be guilty of the five great sins Sênabôva Mâdaya wrote this.

The date is not verifiable Who this Kâmadêva was, is not known

On a stone in front of the temple of Gangâdhara in the village Tâlagunda in the hôbali of Tâlagunda

Size 3'—6" × 2'—3"

Old Kannada language and characters

- 1 svasti śrîmach-Châlukya-chakravartti Sômêśvaradêva-varîsha 8
2. neya Plavanga-samvatsarada Kârtika ba 13 Sukravâradalu
- 3 śrîmatu Tâlagundada Mûvattirchhâsîrada
4.
- 5 magam Gôvaragûlajana maga Sômayanû a-
- 6 vâsura bavaradalu kâdî surigiridu Su-
- 7 ralôka-prâptan âda

Note

Line 4 is entirely worn out

This records the death of Sômayya, son of Gôvaragûlaja of Tâlagunda 32,000 in the thick of battle on Friday the 13th lunar day of the dark half of Kârtika in the year Plavanga, in the 8th year of Châlukya-Chakravartti Sômêśvaradêva

Archl Rt.

On a stone set up in front of the temple of Hanumanta in the village Sivali in the same hôbali of Tâlagunda.

Size 4'—3"×2'—9".

Kannada language and characters

1. svasti samasta-bhuvanâśraya prithivîvallabha-mahâ
- 2 . . kulatilaka-Châlukya-Chakravartti Sômêśvara
3. . . Maleyanâyaka .
- 4 . . . turuva-huyalalu . . sura-
5. lôka . . Navilayanâyaka . .

Note.

This records the death of Maleya-nâyaka in a cattle raid during the reign of Châlukya-chakravartti Sômêśvaradêva, the stone being set up by Navileya-nâyaka.

On a stone set up in the field of sânabhôga Madhvarâya in the Village Maîûr in the same hôbali

Size 3'×1'—6".

Kannada language and characters

- 1 Yuva-samvatsarada-.
- 2 śudha-Pâdiva Âdivâra .
- 3 lu Medeyajîya .
- 4 ma jîyagalige Boma-
- 5 gaunda Jakkagaundagga-
- 6 lu Âneyakereya ke-
- 7 lage tamma umbaliyola-
- 8 ge tôtake saluvâgi kamba-
- 9 vêlam kottu â tammadiyara
- 10 kayalu Sambhavattada (?) kela
11. ge modalênîyalu kamba vê-
- 12 lukondu mahâjananga-
- 13 la sâkshi Sâyanna Sôvanna
- 14 Vîranna Jakkanna
- 15 mangala mahâ śrî śrî śrî

Note.

Some letters in Lines 1, 2 & 3 are lost

This records the grant of a plot of garden land measuring seven Kambas under the tank Âneyakere to Medeyajîya by Bommagauda and Jakkagauda in the presence of Sâyanna, Sôvanna and Vîranna on Sunday the first lunar day of the light half . . . in the year Yuva

On a stone in the field of Patel Mallappagauda in the forest of Dêvikoppa in the same hôbali

Size 3'—6" × 2'—6"

Old Kannada language and characters

- 1 svasti śrī prithivī-vallabha mahārājādhirāja . . paramêśvara
- 2
- 2 Satyâśraya-kula-tilaka Châlukyâbharana śrīmat Tribhuvanamalla-
- 3 rājyam uttarôttarâbhivridhī-pravaraddhamānam â-chandrârka-tāram
- 4 svasti samasta-vastu-guna-sampannarau nudidante
- 5 todare ballum gandara tala
- 6 śrīmat Tribhuvanamalladêva- pādârâdhakam
- 7 maneya nâyakar parikâra
- 8 sarvanyatammam Kīrtti-nârāyanam
- 9 śrīmach-Châlukya Vikrama-kâlada 11 neya śrī
- 10 sukha-sankathâ
- 11 vâradandu śrī
- 12 śīśya Vâmaśakti
- 13 hêśvara sannidhânadalu
- 14 int î-dharmmamam pratipâlisidam Vâranâsi-
- 15 kshêtra sâsīrvvar brâhmanargge
- 16 kotta phala sâsira kavileya
- 17 sâsīrvvar-brâhmanaruman alida pâtakan akku sva-dattâm para-dattâm vâ
- 18 yôharêta vasundharâm śashti-varsha-sahasrâni vishtâyâm jâyatê krimih

Note

Many letters in lines 3-16 are lost

This records the grant of some lands to Vâmaśakti, disciple of
 by the Kīrttinârāyana an officer under Tribhuvanamalladêva in the
 11th year of the Châlukya Vikrama Era. The inscription ends with the usual
 imprecation.

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On a stone set up near the temple of Ānjanêya near the deserted village Kâdatana-
 halli in the same Hobali

Size 4'—3" × 2'—3"

Old Kannada language and characters

- 1 svasti śrī prithivī-vallabha mahārājādhirāja paramêśvara para-
- 2 ma-bhattâraka Satyâśraya-kula-tilaka Châlukyâbharana śrīma-
- 3 t Tribhuvanamalladêvara vijaya-rājyam uttarôttarâbhivridhī-pravar-
- 4 ddhamâ-
- 4 nam âchandrârka-tāram-baram saluttumire svasti samasta-śīla-guna-
- 5 sampanna nudidu-mattenna Hara-charana-sarôruha-bhringa sâhasôttun-
- 6 ga todare-balganda gandaraganda varî-bhêrunda mada-gaja-sâdha-
- 7 kanappa
- 7 śrīman mahâ Mâdala-gaundinâyakītigam
- 8 puttida Bīramanâyakaru avara tamma Malla
- 9 âlutt irddu svasti śrīmach Châlukya-Vikrama-kâlada
- 10 Pusya su 11 Mâlavû-

- 11 ralu sukha-sankathâ-vinôdadim râjyam-geyyuttumirddandina uttarâyana-
sankrânti
12 vyatîpâtav Âdityavâradandu śrîmatu Chandrêsvâradêvara nitya-pûje nan-
dâdivigegam-
13 du Kachchhaviya galeyalu mattalu tammadigala maneya
nivêšana-
14 kke galeyalu 7 lam kottu
15
16 int î-dharmmamam pratîpâlîsîdavan âvanu
17 Vâranâsi Kurukshêtra . kavileyam koṭṭa pha-
18 lam akku -î dharmmaman alidâtan â punya- tîrtthadalu sâyira-kavileyu-
19 man â sâyira-brâhmanaruman alida pâtakanakku sva-dattam para-dattam
20 vâ yô harêta vasundharâm śashti -varîsha-sahaśrânî viṣhtâyâm
21 jâyatê krîmîh kallukutîga Rûvôja besa-geydam

Note.

Some letters in lines 8, 9, 12, 13, 14 and 15 are lost

This records the grant of a plot of land measuring a *mattar* for keeping light before god Chandrêsvâradêva and of a house-site to Tammadi, the worshipper, by Bîramanâyaka, born of Ânevattinâyaka and Mâdalagaurî and by his brother Malla . . . the former entitled, a man of his word, a smiter of his enemies, a worshipper of Siva, a tamer of wild elephants in rut, on Sunday the 11th lunar day of the light half of Pushya during Uttarâyana Sankrânti, with Vyatîpâta in the year Śrîmukha, the 11th year of Châlukya Vikrama era, when Tribhuvana-malladêva of the Châlukya Dynasty was ruling. The inscription ends with the usual imprecation. The eleventh year of Châlukyavikrama era is 1087, the Pushya Suddha Ekâdasi of which coincided with Wednesday the 8th of December, the cyclic year being Prabhava. If we, however take Śrîmukha then the Christian year corresponding to it would be 1093, the Pushya Suddha Ekâdasi of which was Saturday the 31st of December. In both ways the date is wrong.

168

On a stone lying near a ruined temple in the forest at the foot of a hill close by Hosahalli in the same hôbali of Tâlagunda

- 1 Ânanda-samvatsarada Âśâda-bahula 8 lu
2 Dêvagavundana maga Bîrana Malapa-gaundana mêge
3 bandu huyala turuva magulchi Sura-
4 lôka-prâptanâda || mangala mahâ śrî śrî śrî

Translation

On the 8th lunar day of the dark half of Âshâdha in the year Ânanda, Bîranna, son of Dêvagaunda attacked Malapagaunda and having rescued the cattle died. (The date is incomplete)

169

On a stone at the foot of the hill in the forest of Guddara Hosahalli in the same hôbali of Tâlagunda

Kannada language and characters

- 1 svasti śrîmatu Vîriballâlâdêva-varîsha-
2 da Krôḷḷana-samvatsarada Chaitra-su 10 Bîrhavâra-
3 dandu śrîmatu Bîrarasana maga Mâdarasanu

4. Maradiya-huyalali kâdi palaran ırıdu
- 5 Suralôka-prâpitanâda || jîtêna labhyatê
- 6 Lakshumî mritênâpi surânganâ kshana-vidhvam-
- 7 sanê kâye kâ chintâ maranê ranê mangala mahâśrî

Translation

Be it well On Thursday the 10th lunar day of the light half of Chaitra in the year Krôdhana of the illustrious Vîraballâladêva, Mâdarasa, son of the illustrious Bîra-rasa fought in the battle of Maradî and died With victory there comes wealth, and with death there come the heavenly nymphs Is there any one who will seriously think of death or battle, when the body is assured to be of a momentary existence ?

170

SORAB TALUK

On a stone under a Fig tree at the entrance of the village Chettûr in the hôbali of Kyâsanûr.

Size 3'—3" × 2'—9"

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-châmara-châravê! trailôkya-na-
- 2 garârambha-mûla-stambhâya Sambhavê! svasti śrî vijayâbhyu-
- 3 daya Sâlvâhana-śaka-varusha 1583 neya Plava-
- 4 samvatsarada Mârgasîra śu 5 lu śrîmatu sajjana-śuddha Śivâchâra-sam-
- 5 pannarâda Huruliya Chennamallêdêvarige Edava-Murâ-
- 6 ri Kôte- kôlahala visuddha-vaidikâdvaita-pratishtâ-
- 7 paka Śiva-guru-bhakti-parâyanarâda Keladî Sadâśivanâ-
- 8 yakara vamsôdbhavarâda Siddhapanâyakara putraru Śivappa-
- 9 nâyakara putrar âda Sômasêkharanâyakara dharma-pa-
- 10 tniyar âda Chennammâjyavaru barasi kotta dâna-
- 11 śâsana-kramaventendare . . . Vudaganî-sîmeyolagana
- 12 grâmavanu Śivârpi-
- 13 tavâgi bittêvâgi î grâmakke netta linga-mudre-kallina vaḷa-
- 14 gulla nîdhi modalâda ashta-bhōga tēja-svâmyavanu
- 15 pûrva-mariyâdeyalli âgumâdikondu
- 16 kotta śâsana
17. sva-dattât dîgūnam punyam para-dattânupâlanam para-da-
- 18 ttâpahârêna sva-dattam nîsh-phalam bhavêt

Note.

Some letters inclusive of the name of the village granted in lines 11, 12, 15 and 16 are lost.

This records the grant of a village (Chettûr ?) free of taxes by Channammâjî, wife of Sômasêkharanâyaka, son of Śivappa-nâyaka and grand-son of Siddappa-nâyaka, born of the family of Sadâśiva Nâyaka of Keladî (with titles) to the Lingâyat priest Chennamallêdêva of Huruli, devoted to the observance of the customs of the Saivites, on the 5th lunar day of the light half of Mârgasîra in the year Plava, Śaka 1583, A D. 1661 The date is not verifiable The inscription ends with the usual imprecation.

Archl. Rt.

On a stone set up under a Fig tree by the side of the temple of Ānjanêya in front of the same village Chettûr in the same hôbali of Kyâsanûr.

Size 3' × 2'—2"

Kannada language and characters

- 1 śrī Ganādhipatayê namah namas-tunga-śiraś-chumbi chandra-châma-
- 2 ra-châravê l trailôkya-nagarârambha-mûla-stambhâya Sambhavê
- 3 svasti śaka-varisha 1102 neya Vikârī-samvatsarada Bhâdrapada
4. . . . Malleyana mêle dhâli Sâgaddeya-Hullagauvnda-
- 5 n iridu suraganikeyarol kûdīdam¹ jītēna
6. labhyatê Lakshumi mritēnâpi Surânganâ kshana-vidhvamsa-
7. nê kâyê kâ chintâ maranê ranê mangala-mahâ śrī

Note.

Some letters in Line 4 are lost

This records the death of Hullagavunda in his fight with Malleya whom he killed on of Bhâdrapada in the year Vikârī Śaka 1102, A.D. 1180 (which is Śârvari).

The oft-quoted verse in praise of death in battle is appended at the end. The date is not verifiable.

172.

BOMBAY PRESIDENCY

A photo of a stone inscription sent to Mysore Archæological office for deciphering by the Chief of Oundh in Sâtâra

Old Kannada language and characters

- | | |
|---|-----------------|
| 1. svasti samasta-bhuvnâśrayam śrī prithvī-vallabha mahâ- | |
| 2. rājādhirāja paramêśvaram parama- | |
| 3. bhattâarakam | 11 t Tribhu- |
| 4. Satyâ- | 12 vana-malla- |
| 5. śraya- | 13 dēva-vijaya- |
| 6. kula-ti- | 14 rājam u- |
| 7. lakam Châ- | 15 ttarôtta- |
| 8. lukyâbha- | 16 rābhivri- |
| 9. ranam | 17 ddhi-prava- |
| 10. śrīma- | 18. rddhamâ- |
| | 19 nam â- |
20. chandrârka-târam-baram saluttam ire Manne-kereya nelevûdinalu su-
 21 ka-sankatâ-vinôdadim rājam-geyyuttam ire tat-pâda-padmôpa-
 22. jîvigal appa samasta-guna-ganâlamkṛita- satyaśauchâchâra-châ-
 23. ru-charitram naya-vinaya-śīla-sampannam nudidu mattennam gôtra-
 24. pavitram nirmmala-charitaram nyâya-nishturam dharmma-Yudhishtiram
 25 mâvana gandha-vâranam ripu-nivâranam anka-
 26 kâram vibudha-vidagdha-kâminî-jana-śringârahâram mṛigaya-Rê-
 27 vantam vairi-kritântam Kollâpura-samuddharanam guna-ganâbharanam
 28 kastûrikâmôdam śrīman Mahâlakshmî-labdha-vara-prasâdam nâmâ-
 29 di-samasta-prasasti-sahitam śrīmat Prabhu Sonna-
 30 neyya-nâyakarum avara manô-nayana-vallabheyarappa
 31. Lakhumâdēviyarum magalu Chchôlabbayveyum kumâram
 32 Byedayyanum int ivarumîdu Kollâpuradalu prabhutvama-
 33. n âluttam ire śrī Châlukya-vîra-Vikrama-varshada mûva-
 34. ttondaneya Vyaya-samvatsarada Mâgha punnam sukra-
 35. vâradandu Sôma-grahana-parvva-nimittavâgi Kalge-pa-
 36 nneradara baḷiya Bâḍagrâveyam Mahâlakshmî-dēviyarggam Gan-
 37 gûra Kâlakenjebbeya bhûmiyole aravattige ya battyaya
 38. mûḍalu Goravagâlali bbâdagala nâlku mattar kkeyyumam
 39 ondu maneya nivêsanamumam kalammadada uttaramalige ya-
 40. nu Bairanâyakara kâlam karchchi dhârâ-pûrvvakam mâdi sarvva-bâ-
 41 dhâ-parihâram âgi sakala-sthânigarum ganda- mādâda-
 42 vara hadana variyalu? bitta dharmma i dharmmamam pratipâlis-
 43 dang ananta-dharmma sva-dattam para-dattam vâ yô harêta vasu-
 44. ndharâm sashthi-varsha-sahasrâni vishtâyâm jâyatê
 45. krimih i sâsanamam baredam Bâchanayyam
 46. khaṇḍarisidam Chandamayyam

*Translation. **

Be it well While the refuge of the whole world, prithivî-vallabha, mahârâjâdhirâja rajaparamêśvara, paramabhattachâraka the ornament of the Satyâśraya family, the gem of the Châlukyas, the illustrious Tribhuvanamalla, was ruling over the kingdom with ease and happiness in his capital at Mannekere, in continuation of the ever prosperous hereditary reign, to last as long as the moon, the sun and the stars.—His dependant at his lotus feet, possessed of all good qualities as an ornament, truthfulness, purity admirable conduct modesty, a man of his word, a pure soul of his family, a man of pure conduct, just though harsh, a Yudhishtira in virtue, an elephant in rut to enemies destroyer of the hostile, a necklace to the learned, the gay and the woman folk a Rêvanta in hunting, lord of death to enemies, protector of Kollâpur, having good qualities as an ornament, sweet as musk, obtainer of a boon from Mahâlakshmî, possessed of the best name and other titles,—the illustrious Prabhu Sonnaneyanâyaka, Lakhumadêvi his beloved wife, Chôlabbe, his daughter, and Bêdaya, his son—while all these ruled over Kolhapûr, on Friday the full moon day of the month, Mâgha in the year Vyaya in the 31st year of the Châlukya Vîra Vikrama êra, for the acquisition of merit on this auspicious day of lunar eclipse, granted a village close by Kalige twelve for the service of Mahâlakshmi, also granted in the land of Gangûr Kâla Kenjabbe, to the east of the place where water is distributed to travellers, in Goravagâla, a plot of land measuring four mattars and also a house-building site together with a store-house to Bairanâyaka after washing his feet, with the pouring of water and free of all taxes, all the Sthânikas being witnesses so as to guard the gift against obstructors The maintenance of this gift will be conducive to merit Whoever takes away the gift of land made by himself or by others will be born in ordure for sixty thousand years.

Bachanaya wrote the inscription and Chandamaya engraved it on the stone.

Note.

This inscription belongs to the reign of the Châlukya king Tribhuvanamalla Vikramâditya (IV) The particulars given in the date of the grant correspond with those of Friday 11th January, A D 1107, a day of lunar eclipse according to Svami-kannu Pillay's Tables

111. ARCHAEOLOGICAL MUSEUM

Three copper plate grants and a metallic processional image of Siva were added to the Museum. A plaster model of the famous Mathura Lion Capital has been purchased through the agency of the Archæological Department of the Government of India, for Rs 72-10-0 for the Archæological Museum

112 OFFICE WORK

1. The Monograph on Halebid temples is still under preparation by Rao Bahadur R Narasimhachar. The Monograph on the Panchalingesvara temple at Govindanahalli has been made ready for the Press and half-tone blocks are being prepared in the Office to illustrate the work. The scheme for the preparation of a comprehensive monograph on Hoysala architecture is still under consideration of Government.

2. Very little progress has been made in the printing of the Supplement and index volumes owing to delay in Government Press.

3. Thirty-two publications of the Department and 250 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs 658-5-0 has been realised by the sale and remitted to the Treasury.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B).

5. The Office Staff have discharged their duties with diligence and zeal.

113. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE —

(1) The form of Calendar in use during the Epic period

(2) The form of secret writing referred to in Arthasastra

(3) The Arthasastra is comparatively earlier than the Tantrakhyayika version of the Panchatantra.

(4) Determination of the age of Kanada, Bhamaha and others

(5) Verification of the occurrence of solar eclipse on the Vaisakha New moon day of the Gupta Sam. Two hundred and fifty seven corresponding to Monday the 18th of May A D 459 as stated in the Bhattakaputra grant of Dharasena II presumably issued in that part of the Empire where the eclipse was visible and confirmation thereby of the initial year of the Gupta era in A D 200-201.

BANGALORE, }
December 1927. }

R SHAMA SASTRY,
Director of Archæological Researches in Mysore.

APPENDIX A

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1926-27 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
			MYSORE DISTRICT,		Rs a p	Rs a p.
1	Mysore	Fort	Sri Swetavarahaswami temple	1 White and colour wash	Nil	71 10 0
2	Seringapatam	Seringapatam	Sri Ranganathaswami temple	2 Car repairs	Nil	5 9 0
3	Do	Do	Masjid	1 Repairs to the leaks in the roof of the temple	528 0 0	Nil
4	Do	Do	Masjid	2 Repairs to the temple	160 0 0	Nil
5	Do	Near Railway Station	Ahamadi Masjid	Repairs and white and colour washing to the mosque in connection with the Vice-regal visit, 1927	2,547 0 0	Nil
6	Do	Seringapatam	Col Baily's Dungeon	Repairs in connection with Viceregal visit	845 0 0	Nil
7	Do	Do	De Havilland Arch	Repairs	40 0 0	38 0 0
8	Do	Do	Obehsk Monument near the breach	Do	20 0 0	20 0 0
9	Do	Do	Spot where Tippu's body was found	Do	10 0 0	9 0 0
10	Do	Ganjam	T Innman's dungeon	Do	30 0 0	31 0 0
11	Do	Do	Gumbaz	Shifting two lanterns in front of Gumbaz and fixing them in another place	30 0 0	29 0 0
12	Do	Do	Do	Special repairs	4 8 2	4 8 2
13	Do	Do	Do	Repairs in connection with Viceregal visit, 1927	90 0 0	Nil
14	Do	Do	Do	Opening a road from Gumbaz to Sangam	2,408 0 0	Nil
15	Do	Do	Do	Repairs to Nagarkhana and Zanana Rooms	2,300 0 0	Nil
16	Do	Melkote	Sri Narayanaswami temple	Establishment, tools and plant charges on estimates sanctioned in 1923 24 in connection with Viceregal visit then	90 0 0	88 0
17	Do	Do	Do	Repairing the Varahaswami temple	119 14 11	Nil
18	Do	Do	Do	Repairs to the temple	1,138 0 0	Nil
19	Nanjangud	Nanjangud	Srikantesvaraswami temple	Inserting two eye stones on the north eastern corner	405 0 0	Nil
20	T. Narsipur	Somnathpur	Kesava temple	Establishment, tools and plants charges on the estimates for Rs. 940 for a gate way	100 0 0	Nil
21	Do	Do	Do	Pay of watchman	99 0 0	Nil
22	Do	Talkad	Sri Kirthmarayana swami temple	Renovating the temple	120 0 0	120 0 0
23	Nagamangala	Nagamangala	Sri Kesvaswami temple	Repairs to the door of the temple	10,217 0 0	7,896 8 6
24	Bangalore	Fort	Sri Venkataramana-swami temple	Urgent repairs to the temple	7 1 0	7 1 0
25	Closepet	Closepet	Close Memorial pillar		2,364 0 0	Nil
26	Maddur	Midigesi	Sri Mallesvaraswami temple			
27	Chintamani	Alamgiri	Sri Venkataramana swami temple	Construction of a car shed	873 0 0	Nil
28	Kolar	Town	Mokhbara	For repairing and putting iron railings	100 0 0	88 0 0
29	Mulbagal	Avani	Sri Ramalingesvaraswami temple			
30	Bowringpet	Budikote	Monument of Hyder's birth place.			
31	Chikballapur	Nandi Hill	Tippu's palace			

APPENDIX A—concl'd.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
					Rs a p	Rs a p
			HASSAN DISTRICT			
32	Hassan	Kottavangali	Buhasvara temple	Jungle clearing, repairing gate, white washing, etc	163 0 0	62 0 0
33	Do	Doddagaddavalli	Virupaksha and Mahalakshmi temple.	Re building the compound wall and other sundry repairs	1,437 0 0	441 0 0
34	Arsikere	Arsikere	Iswara temple	Pay of watchman	114 0 0	112 0 0
35	Belur	Belur	Chennakesavaswami temple	Cement pointing to the floor etc	3,900 0 0	465 0 0
36	Do	Halebid	Hoysaleswara temple	Pay of watchman	192 0 0	192 0 0
37	Do	Do	Kedareswara temple	Do	96 0 0	96 0 0
38	Chennarayana	Nuggahalli	Sadasivaswami temple	Urgent repairs	1,389 0 0	Nil
39	Do	Do	Sri Lakshminarasimhaswami temple	Repairs to the door and other sundry repairs	807 0 0	136 0 0
40	Hole Narasapur	Hole Narasapur	Sri Lakshminarasimha temple.	Repairs to the Car	230 0 0	120 0 0
			KADUR DISTRICT			
41	Tarikere	Amritapura	Amriteswara temple	Renovation	2,110 0 0	1,408 11 0
42	Mudgere	Kalasa	Sri Kalasewaraswami temple	Repairs in and around the temple.	7,749 0 0	3,053 15 0
43	Sringeri	Sringeri	Sri Vidyasankara temple	Cleaning of weeds etc	30 0 0	25 0 0
			SHIMOGA DISTRICT.			
44	Shimoga	Bhadrayati	Sri Lakshminarasimha temple.	Urgent repairs	2,445 0 0	Nil
45	Shikarapur	Belagavi	Sri Tripurantakeswara-swami temple.	Do	1,663 0 0	Nil.
			CHITALDRUG DISTRICT.			
46	Molakalmuru	Jattangi	Asoka Inscription on Ramaswara Hill.	Pay of watchman	72 0 0	60 0 0
47	Do	Do	Do	Pointing with mortar to the roof and masonry repairs.	11 0 0	11 0 0
48	Do	Siddapura	Inscription of Asoka	Jungle clearing, etc,	10 0 0	10 0 0
49	Do	Brahmagiri	Do	Painting, pointing and clearing prickly pears, etc	53 0 0	52 0 0

APPENDIX B

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1926-27.

No	Size	Name of temple	Views	Taluk	District
1	8½ x 6½	Lakshminarayana temple	South West view	Sagatavalli	Hassan
2	Do	Do	North view	Do	Do
3	Do	Do	Image of Lakshminarayana	Anati	Do
4	6½ x 4½	Do	Ceiling in Sukhanasi	Do	Do
5	Do	Do	Dipastambha in front	Do	Do
6	Do	Chennakesava temple	North west view	Chennarayapatna	Do
7	Do	Do	Bull in the tank	Do	Do
8	Do	Do	North west view	Grama	Do
9	Do	Do	Kesava Image	Do	Do
10	Do	Lakshminarasimha temple	South tower	Do	Do
11	Do	Do	Narasimha Image	Do	Do
12	Do	Do	Ceiling in the front Porch	Do	Do
13	12 x 10	Kesava temple, Plan	Hirakadalur	Do	Do
14	Do	Chennakesava temple	Honnavaia	Do	Do
15	8½ x 6½	Kesava temple	Figure to the right of South doorway	Horemane Kaval	Tumkur
16	Do	Do	Figure to the left of south doorway	Do	Do
17	6½ x 4½	Do	South-west view	Do	Do
18	Do	Do	South east view	Do	Do
19	Do	Do	Image	Do	Do
20	Do	Narasimha temple	South east view	Guddadahalli	Do
21	Do	Kesava temple	View of Mahadvara	Kaidala	Do
22	Do	Do	Pillar in Mahadvara	Do	Do
23	Do	Do	Inner view of Gopura	Do	Do
24	Do	Do	Kesava Image	Do	Do
25	Do	Gangadharesvara temple	North west view	Do	Do
26	Do	Tirumalesvara temple	North view	Do	Do
27	Do	Do	Mahadvara	Hniyur	Chitaldrug
28	Do	Do	Tower with Uyyale Kamba	Do	Do
29	8½ x 6½	Parsvanatha Basti	Front view	Do	Do
30	6½ x 4½	Do	Side view	Heggere	Do
31	Do	The Three Hoysala Temples	East view	Do	Do
32	Do	Tabbalesvara temple	View of Prakara and Mahadvara	Gangavara	Bangalore
33	Do	Do	North West view of the temple	Do	Do
34	Do	Do	Lion Pillar	Do	Do
35	10 x 8	Somesvara temple		Kabali	Kadur
36	Do	Stone inscription of Ranavaloka Kambavva		Melaganu	Kolai

LIST OF DRAWINGS PREPARED DURING THE YEAR 1926-27.

- 1 The Ground plan of Chennakesava Temple at Honnavara, Hassan Taluk
- 2 The Ceiling of Twin temples at Mosale, Hassan Taluk
- 3 The Ground plan of Chennakesava temple at Chennarayapatna
- 4 The Ground plan of Veeranarayanasmamy temple at Brahmasamudra, Kadur Taluk
- 5 Completed the unfinished drawing of the Parsvanatha Basti at Heggere, Hosdurga Taluk
- 6 Completed the unfinished drawing of the map showing the situation of Govindanahalli, Krishnarajapete Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE
SUB-DIVISION OFFICERS

Serial No	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT								
1	Bangalore	Fort	Tippu Sultan's Palace	1926-27	Rev Sub Dn Officer			Report not received
2	Do	Do	Venkataramanaswami temple	Do	Do			Do
3	Do	Do	Old Dungeon	Do	Do			Do
4-7	Do	Bangalore Town	Kempegowda's watch towers	Do	Do			Do
8	Do	Do	Canotaph	Do	Do			Do
9	Do	Gavipuri	Gangadhareswara temple	Do	Do			Do
10	Dodballapur	Doddaballapur	Asharkhana built by Abbas Khuli Khan	Do	Do	4-8-26	3-9-26	
11	Nelamangala	Sivaganga	Cave temples of Gangadhareswara and Honnadevi	Do	Do	19-6-27	29-6-27	
12	Channarayana	Channarayana	Syed Ibrahim's tomb	Do	Do		15-12-27	
13	Do	Do	Akkalshah Khadi Darga Makkan Tomb of Hyder's priest	Do	Do		Do	
14	Do	Do	Tippuapparaj Urs Mansion	Do	Do	25-6-26	5-8-26	Report not received
15	Do	Kotebagilu or Fort	Fort	Do	Do		15-12-27	Do
16	Do	Malur	Aprameyaswami temple	Do	Do		15-12-27	
17	Do	Do	Kailasaswara temple	Do	Do		15-12-27	
18	Do	Malurpatna	Narayanaswami temple	Do	Do		Do	
19	Do	Abbur	Adavana	Do	Do		Do	
20	Channarayana	Channarayana	Tippu Sultan's Birth place	Do	Do	30-6-26	5-8-26	
21	Devanahalli	Devanahalli	Fort	Do	Do	29-8-26	3-9-26	
22	Do	Do	Do	Do	Do	Do	Do	
23	Do	Do	Gopalakrishna temple	Do	Do	Do	Do	
24	Do	Gangavara	Someswara temple and inscriptions	Do	Do	25-12-27	2-1-28	
25	Do	Ardeshalli	Inscriptions	Do	Do	31-8-26	3-9-26	
26	Do	Kundana	Hoysala Ballala's Palace	Do	Do	29-8-26	3-9-26	
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	Nil	Nil	Report not received
KOLAR DISTRICT								
27	Kolar	Kolar	Kolaramma temple	Do	Do	30-6-27	23-8-27	
28	Do	Do	Someswara temple	Do	Do	30-6-27	Do	
29	Do	Do	Mokhbara	Do	Do	29-6-27	Do	
30	Do	Siti	Sripatiswara temple	Do	Do	Nil	Nil	Report not received
31	Chikballapur	Nandi	Nandiswara temple	Do	Do	23-11-26	23-8-27	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	29-4-27	Do	
33	Do	Do	Yoga Nandiswara temple	Do	Do	30-7-26	Do	
34	Do	Rangasthala	Ranganatha temple	Do	Do	10-2-27	Do	
35	Bowringpet	Budikote	Haider's birth place	Do	Do	Nil	Nil	Report not received
36	Mulbagal	Avani	Ramalingeswara temple and inscriptions	Do	Do	Nil	Nil	Do
37	Do	Kurudumale	Someswara temple and inscriptions	Do	Do	Nil	Nil	Do
38	Do	Mulbagal	Hydervali Darga	Do	Do	Do	Do	Do
39	Do	Do	Sripadaraya Brindavana	Do	Do	Do	Do	
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	24-5-27	23-8-27	
41	Chintamani	Alamgiri	Venkataramana temple	Do	Do	12-7-27	Do	
42	Do	Kaivara	Amaranarayana temple	Do	Do	8-6-27	Do	
TUMKUR DISTRICT								
43	Tumkur	Kandala	Chinnarayana temple	Do	Do	22-4-26	16-7-27	
44	Do	Devarayadurga	Lakshminarayana temple	Do	Do	30-12-26	Do	
45	Do	Hirigundugal	Viragals	Do	Amildar	23-6-27	Do	
46	Chiknayakanhalli	Settikere	Yogamadhava temple	Do	Rev Sub-Dn Officer	17-6-27	7-7-27	
47	Do	Huliyar	Malleswara temple	Do	Do	Nil	Nil	Report not received
48	Sira	Sira	Mallik Rahman Darga	Do	Do	22-6-27	20-7-27	
49	Do	Do	Jumma Masjid	Do	Do	22-6-27	20-7-27	
50	Maddur	Maddur	Fort	Do	Do	30-6-27	17-9-27	
51	Do	Do	Malleswara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Malleswara temple	Do	Do	27-5-27	17-7-27	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channarayana temple	Do	Do	Nil	Nil	Report not received

APPENDIX C—contd.

Serial No	Taluk	Place	Name or Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1926-27	Rev Sub-Dn Officer	18-12-26	26-1-27	
57	Do	Do	Balalingesvara temple	Do	Do	Do	Do	
58	Turnvekere	Turuvekere	Nandi in front of Gangadharesvara temple	Do	Do	23-12-26	24-1-27	
59	Do	Do	Channigaraya temple and inscriptions	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions	Do	Do	Do	Do	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	7-6-27	7-7-27	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	Do	Do	
64	Do	Hulikal	Kallesvara temple	Do	Do	Do	Do	
65	Mysore	Mysore	MYSORE DISTRICT Varahasvami temple	1926-27	Rev Sub-Dn Officer	20-6-27	25-8-27	
66	Do	Do	Lakshmiramana temple	Do	Do	Do	Do	
67	Do	Varanasi	Mahalingesvara temple	Do	Do	27-6-27	Do	
68	Nanjangud	Suttur	Somesvara temple	Do	Do			Report not received
69	Do	Do	Narayana temple	Do	Do			Do
70	Do	Hedatole	Lakshmikanta temple	Do	Do			Do
71	Do	Do	Nagesvara temple	Do	Do			Do
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	29-5-27	7-9-27	
73	Do	Do	Sir P N Krishnamurthi's Bungalow	Do	Do	6-6-27	Do	
74	Do	Do	Obelisk Monument	Do	Do	1-6-27	Do	
75	Do	Do	Gumbaz	Do	Do	29-5-27	Do	
76	Do	Do	Jumma Masjid	Do	Do	1-6-27	Do	
77	Do	Do	Webb's Monument	Do	Do	Do	Do	
78	Do	Do	Baili's Dungeon	Do	Do	Do	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	Do	Do	
81	Do	Do	Spot where Tippu's Body was found	Do	Do	Do	Do	
82	Do	Do	Ranganatha temple	Do	Do	26-6-27	Do	
83	Do	Do	Portrait Statue of Kanthirava Narasaraaja Vadeyar	Do	Do	Nil	Nil	Report not received
84	Maldya	Budanur	Anantapadmanabha temple	Do	Do	15-5-27	7-9-17	
85	Do	Do	Visvesvara temple	Do	Do	Nil	Nil	
86	Do	Basral	Malikarjuna temple	Do	Do	25-11-26	7-9-27	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	15-2-27	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	Do	Do	
89	Do	Kikkari	Brahmesvara temple	Do	Do	14-2-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	Nil	Nil	Report not received
91	Do	Santebachahalli	Mahalingesvara temple	Do	Do	Nil	Nil	Do
92	Do	Agale	Mallesvara temple	Do	Do	Nil	Nil	Do
93	Do	Tonachi	Basavesvara temple	Do	Do	Nil	Nil	Do
94	Do	Tengmagatta	Siva temple	Do	Do	Nil	Nil	Do
95	Do	Kannambadi	Tippu's inscription	Do	Do	Nil	Nil	Do
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	1-6-27	7-9-27	
97	Do	Bellur	Madhavaraya temple	Do	Do	25-5-27	Do	
98	Do	Do	Mulesingesvara temple	Do	Do			Report not received
99	Do	Do	Panchakuta basti	Do	Do			Do
100	Channarayana	Kambadahalli	Arkesvara temple	Do	Do			Do
101	Hunsur	Hale Alur	Kesava temple	Do	Do			Do
102	Yedatore	Dharmapura	Ramanujacharya temple	Do	Do			Do
103	Do	Sahgrama	Adinatha Basti	Do	Do	19-6-27	25-8-27	
104	T-Narsipur	Chik-Hanasoge	Vaidyesvara temple	Do	Do	2-1-27	Do	
105	Do	Do	Kirtinarayana temple	Do	Do			Report not received
106	Do	Somanathapur	Kesava temple	Do	Do			Do
106a	Do	Do	Panchalingesvara temple	Do	Do			Do
107	French-Rocks	Meikote	Narayanavaram temple	Do	Do			Do
108	Do	Tonnur	Temples and Darga	Do	Do			Do
109	Do	Do	Place where Ramanujacharya held a dispute with Jains	Do	Do			Do
110	Yelandur	Yelandur	Gaurisvara temple	Do	Do			Do
111	Hassan	Heragu	HASSAN DISTRICT Kirtinarayana temple	1926-27	Rev Sub-Dn Officer	1-12-25	9-12-25	
112	Do	Koravangala	Buchesvara temple	Do	Do	26-5-27	22-6-27	
113	Do	Ambuga	Prasanna Kesava temple	Do	Do	7-6-27	27-6-27	
114	Do	Doddagaddavalli	Lakshmi Devi temple	Do	Do	12-6-27	30-6-27	
115	Do	Kondajji	Vishnu Statue	Do	Do			
115a	Do	Gramma	Yoga Narasimha temple	Do	Do			Report not received

APPENDIX C—contd.

Serial No	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1926-27	Rev Sub-Dn Officer	27-12-26	22-6-27	
117	Do	Halebid	Hoysalesvara temple	Do	Do	Do	15-6-27	
118	Do	Do	Kedaresvara temple	Do	Do	Do	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santesvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do			Report not received Do
124	Do	Chatchathalli	Chattasvara temple	Do	Do			
125	Arsikere	Arsikere	Isvara temple	Do	Do	7-2-27	9-9-27	
126	Do	Do	Grose's Tomb	Do	Do			Report not received Do
127	Do	Harnahalli	Kesava temple	Do	Do			
128	Do	Do	Somesvara temple	Do	Do			
129	Do	Javagal	Narasimha temple	Do	Do			
130	Do	Hullekere	Channakesava temple	Do	Do			
131	Do	Mavuttanahalli	Mahalingesvara temple	Do	Do			
132	Do	Honnava	Kesava temple	Do	Do			
133	Channarayana-patna	Sravan Belgola	Gomatesvara statue	Do	Do			
134	Do	Do	Akkana Basti	Do	Do	19-2-27	8-3-27	
135	Do	Do	Inscriptions	Do	Do			Report not received Do
136	Do	Do	Chavundaraya Basti	Do	Do			
137	Do	Do	Chandragupta Basti	Do	Do			
138	Do	Do	Parsvanatha basti	Do	Do			
139	Do	Jinanathapura	Santinatha Basti	Do	Do	8-3-27	12-9-27	
140	Do	Nuggihalli	Lakshminarasimha temple	Do	Do			Report not received Do
141	Do	Do	Sadasiva temple	Do	Do			
142	Do	Anati	Lakshminarayana temple	Do	Do			
143	Do	Hebbalalu	Sungesvara temple	Do	no			
144	Hole Narsipur	Hole-Narsipur	Narsimha temple	Do	Do			
145	Manjarabad	Manjarabad	Fort	Do	Do			
SHIMOGA DISTRICT								
146	Shimoga	Kudh	Ramesvara temple	1926-27	Rev Sub-Dn Officer			Report not received Do
147	Do	Benkipur (Bhadravati)	Lakshminarasimha temple	Do	Do			
148	Channagiri	Channagiri	Fort	Do	Do	21-2-27	3-3-27	
149	Do	Santebennur	Mosque and honda	Do	Do			Date of inspection not stated
150	Honnali	Honnali	Fort	Do	Do	31-3-27	12-4-27	
151	Shikarpur	Belgavi	Kadavesvara temple	Do	Do		7-11-27	Date of inspection not stated. Do
152	Do	Do	Triputantakesvara temple	Do	Do		Do	Do
153	Do	Do	Berundesvara temple	Do	Do		Do	Do
154	Do	Bandanike	Trimurti Narayana temple	Do	Do		Do	Do
155	Do	Do	Annekallu temple	Do	Do		Do	Do
156	Do	Narasapur	Bastis	Do	Do		Do	Do
157	Do	Talagunda	Pranavesvara temple	Do	Do		Do	Do
158	Do	Do	Inscribed pillar in front of temple	Do	Do			Report not received Do
159	Do	Malvalh	Inscribed pillar	Do	Do			
160	Scrab	Kubbattur	Kartabhesvara temple and inscriptions	Do	Do			Do
161	Do	Udari	Temples and inscription	Do	Do		7-11-27	Date of inspection not stated. Do
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do			
163	Do	Keladi	Ramesvara temple	Do	Do		Do	Do
164	Do	Kelsi	Temples	Do	Do		Do	Do
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do		Do	Do
166	Do	Do	Palace site outside fort	Do	Do		Do	Do
167	Do	Basavana Byana	Devaganga ponds	Do	Do		Do	Do
168	Do	Humcha	Bastis and Inscriptions	Do	Do		Do	Do
169	Tirthahalli	Kavaleedurga	Fort	Do	Do	31-3-27	12-4-27	
170	Do	Mehge	Jaina Basti with Brahmadeva Pillar	Do	Do			Do

APPENDIX C—concl'd.

Serial No	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remark
KADUR DISTRICT								
171	Kadur	Devanur	Lakshmikanta temple and Monument	1926-27	Rev Sub-Dn Officer	24-5-27	27-6-27	
172	Do	Hirenallur	Siva temple	Do	Do	21-10-26	27-6-27	
173	Chikmagalur	Hirimagalur	Yupastambha	Do	Amildar	28-6-27	27-6-27	
174	Do	Marle	Siddesvara temple	Do	Do	Do	Do	
175	Do	Do	Chennakesava temple	Do	Do	Do	Do	
176	Do	Do		Do	Do	Do	Do	
177	Do	Belavadi	Viranarayana temple	Do	Do	Do	Do	
178	Do	Khandya	Markandesvara temple	Do	Do	Do	Do	
179	Tankere	Amritapura	Amritesvara temple	Do	Rev Sub-Dn Officer	27-5-27	Do	
180	Do	Sompur	Somesvara temple	Do	Do	Do	Do	
181	Mudgere	Angadi	Jain Basti	Do	Amildar	22-6-27	28-6-27	
182	Do	Do	Kesava statue	Do	Do	Do	Do	
183	Do	Kalasa	Kalasesvara temple	Do	Do	20-6-27	Do	
184	Sringeri	Sringeri	Vidyasankara temple	Do	Do			Report not received
CHITALDRUG DISTRICT								
185	Challakere	Ramadurga	Rock cut temples	Do	Rev Sub-Dn Officer			Report not received
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do			Do
187	Do	Brahmagiri	Do	Do	Do			Do
188	Do	Jatangi Ramesvara Hill	Do	Do	Do			Do
189	Hosdurga	Heggere	Jain Basti	Do	Do	14-1-17	2-7-27	
190	Davangere	Anekonda	Isvara temple	Do	Do	16-6-27	Do	
191	Harihar	Harihar	Hariharsvara temple	Do	Do	17-6-27	Do	
192	Do	Nandigudi	Isvara temple	Do	Do	19-6-27	Do	
193	Do	Nanditavare	Do	Do	Do	18-6-27	Do	

APPENDIX D

INSCRIPTION IN KANNADA CHARACTERS

ಬೆಂಗಳೂರು ದಿಷ್ಟಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು

1

ಬೆಂಗಳೂರು ಸಿಟಿ ಬಸವನಗುಡಿಯಲ್ಲಿ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ
ರಾಮಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ಶಾಸನದ ಪ್ರತಿ

- 1 ಶ್ರೀ ದಕ್ಷಿಣಾಮೂರ್ತಿಯೇನಮಃ | ಹರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾ, ದಂಡೇನ
- 2 ಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ ಧಾತ್ರೀಧತ್ತ ಶ್ರಿಯಂದಧಾ | ದಕ್ಷಿಣದೇಶ
- 3 ಮುಂದು ದೇವರಾಜ ರಾಜಧಾನಿವಾರು ಸಕಲ ಧರ್ಮಾಲೂ ಚೇಸ್ತುಪುಂಡಗಾ
- 4 ಮುರಿಕೆನಾಡು ಅನೇದೇಶಮಂದು ವೆಲ್ಲಾಲಾ ಅನೆ ಅಗ್ರಹಾರಂ ಅಶ್ಯಪತಿ
- 5 ರಾಯದತ್ತಮ್ಮನ ಅಪಟ್ಟಣಮಂದು ಶ್ರೀ ಗುರುಮೂರ್ತಿ ಅಷ್ಟಸಿದ್ಧಾಂತಾಲು
- 6 ಗುಣಾಕಾರಂ ಛಾಗಾಕಾರಂ ಮೇರುಪ್ರಸ್ತಾರಂ ಚೇಸೆಂದ್ಕು ಅಶ್ಯಲಾಯನಸೂತ್ರ
- 7 ಭಾರದ್ವಾಜಸಗೋತ್ರ ತ್ರಿಯಾರ್ಷೇಯ ವೆಲ್ಲಾಲವಾರು ಅನೆಯುಂಟಿಪೇರು
- 8 ಯಲ್ಲಾಜ್ಯೋಸ್ಕಲು ಅನಿ ಅವತಾರಂಚೇನಿ ಪಂಚಾಂಗಂ ಗುಣಿಯಂಚಿ ಸಕಲ
- 9 ದೇಶಾಲಕೂ ಪಂಪಿಸ್ತುಪುಂಡಿರಿ ಆ ವಂಶಂಲೋಗಾ ಅಪ್ಪಾಜ್ಯೋಸ್ಕುಲನೇವಾರು
- 10 ಅಶ್ಯಪತಿ ಗಜಪತಿವಾರಿ ವಿರೋಧಂ ಪೆಲ್ಲದೇಶಕ್ಷೋಭಮಯ್ಯ ಕೋಳಾಲಕು
- 11 ವಚ್ಚಿರಿ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೭೪
- 12 ಅಗುನನೇಟಿ ರಾಧ್ರಿನಾಮಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸೋಮವಾರಂ ನಾಡು
- 13 ಪೊಟ್ಟಿ ಈಸ್ತಳಂಲೋ ನಿಲ್ಲರಿ | ಆದಾ ಶಂಭುಂ ನಮಸ್ಕೃತ್ಯಾ ಯಲ್ಲಯಾರ್ಯಾ
- 14 ಭದಂ ಗುರುಂ | ಶ್ರೀಮದ್ವೆಲ್ಲಾಳ ವಂಶಸ್ಯ ಚರಿತಂ ವಚ್ಚಿ ಸಾಂಪ್ರತಂ | ವೆಲ್ಲಾಲ
- 15 ವ್ರತವಿಸ್ತಾರಂ ವಿಶೇಷೇಣ ನಿವೇದಿತುಂ | ಬ್ರಹ್ಮೈವೇಕೋ ನಮರ್ಥಃ ಸ್ಯಾತ್
- 16 ನಾನೋಸ್ತಿ ಧುವಿ ಕಷ್ಟನ | ವೆಲ್ಲಾಲನಗರಕ್ಷೇತ್ರೇ ವೇದಶಾಸ್ತ್ರವಿಶಾರದಾಃ |
- 17 ಸರ್ವೇ ಗುಣೈಃ ಸರ್ವಜ್ಞಃ ಸರ್ವೇ ಯಜ್ಞೇಷು ದೀಕ್ಷಿತಾಃ | ತೇಷಾಂ ಸಂತಾನ
- 18 ವಿಸ್ತಾರಂ ಕೋವಾ ವರ್ಣಯಿತುಂ ಕ್ಷಮಃ | ವೆಲ್ಲಾಲನಗರಾತ್ಪೂರ್ವ ಮಪ್ಪಾಜೋಸ್ತಾ
- 19 ಭದೋ ಮಹಾನ್ | ವೇದವೇದಾಂತ ತತ್ತ್ವಜ್ಞೋ ಜ್ಯೋತಿಶ್ಯಾಸ್ತ್ರಸೃಸಾರವಿತ್ |
- 20 ಕೋಲಾಹಲಪುರಂ ಪಾಪ್ತಃ ಸಕುಟುಂಬೋ ಮಹಾಯಶಾಃ | ತಂವೇ
- 21 ಗೌಡಾಬ್ಬಾಭೂಪಾಲೋ ಸುಗುಟೂರು ಕುಲೋದ್ಭವ | ಸ್ವಾಶ್ರಯಂ
- 22 ಗ್ರಾಮನಂಪತ್ತಿಂ ಪಾಲೋಕ್ತಿಯಂ ಪುರಸ್ಕಚ | ಪ್ರದಾಯ ಬಹುಮಾನೇನ ಪಾ
- 23 ಲಯಾಮಾನ ತಂ ಪ್ರಭು | ತಸ್ಯ ಪುತ್ರಃ ಪೆದ್ವತಿರುಮಲದೈವಜ್ಞಃ ಪಿನ್ನತಿರು
- 24 ಮಲಕೋವಿದ್ | ಪಾಪತಿರುಮಲದೈವಜ್ಞಃ ಸರ್ವಸಿದ್ಧಾಂತಪಾರಗಾಃ ಅಪ್ಪಾ
- 25 ಜ್ಯೋಸ್ಕುಲವಾರಿ ಪೆದಕೊಮಾರು ಪೆದತಿರುಮಲಜ್ಯೋಸ್ಕುಲು ಪಿನ್ನತಿರುಮಲ
- 26 ಜ್ಯೋಸ್ಕುಲು ಪಾಪತಿರುಮಲಜ್ಯೋಸ್ಕುಲು ಈ ಮುಗ್ಗರು ಕೊಮಾರುತೋ
- 27 ಕೂಡಾ ಕೋಳಾಲಲೋ ಕೊನಿ ದಿನಾಲು ಪುಂಡಿರಿ ಅಪ್ಪಾಜ್ಯೋಸ್ಕುಲವಾರು
- 28 ಪೆದಕುರುಮಲಜ್ಯೋಸ್ಕುಲನು ಪೆಂಬಡಿನ ಪಿಲ್ಲುಕೊನಿ ಪುನಃ ವೆಲ್ಲಾಲ ಅ
- 29 ಗ್ರಹಾರಾನಿಕಿ ಪೋಯಿರಿ ಪಿನ್ನತಿರುಮಲ ಜ್ಯೋಸ್ಕುಲವಾರು ಪಾಪತಿರುಮಲ
- 30 ಜ್ಯೋಸ್ಕುಲವಾರು ಪುಧಯತ್ರೂ ಕೋಳಾಲಸ್ತಳಂಲೋ ಸಂಪಾದಿಂಚಿನ
- 31 ಮಿರಾಶಿಲನು ಅನುಭವಿಸ್ತು ಸುಖಂಗಪುಂಡಿರಿ-

(ಮಿರಾಶಿ ವಿವರ ಮುಂದೆ ವಿಸ್ತಾರವಾಗಿ ಬರೆದಿದೆ)

ಆದೇ ಬೆಂಗಳೂರು ಬಸವನಗುಡಿಯ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ ರಾಮಶಾಸ್ತ್ರಿಗಳ
ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಲಾಸನ 1 ಹಲಗೆ

ಪ್ರಮಾಣ—9"×7"

(ಮಂಟಾಗ)

ಶ್ರೀ ಶ್ರೀ ವಿಷ್ಣುಭೃದಯ ಶಾಲಿವಾಹನ ಶ
1 ಕ ಪರಮೇಶ್ವರ ಒಲನೆಯ ವ್ಯಯನಾಮ ಸಂವತ್ಸ
2 ರವ ಪದ ಸು ಗಣಲು ಸ್ವಸ್ತಿ ನಮಸ್ತ ನಿಜನಾಮಾಂಕಿತ
3 ಮಂಟಾಗಪ್ರಶಸ್ತಿ ಸಹಿತದಾದ ಶ್ರೀಮದ್ಗಣೇಶ್ವರ ಗೌರೇ
4 ಶರ ವೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರಾದ ಅಭಿ
5 ನವ ವಿಂಛಾದೀಪ ಪಾಪನಿರೋಹರಣ ಘಟೋ
6 ಸೇರ ಕುವರ್ ಇಂದಿರಾಮಂದಿರವಾದ ಪೃಥಿವಿಗೆ
7 ಪೂಜ್ಯಕ್ಷೇತ್ರವಾದ ಪರಮ ಪವಿತ್ರಸ್ಥಾನವಾದ ಅ
8 ಮ್ಲಾಪಳಿ ಮುಖ್ಯರಾದ ಸಾಲಮೂಲೆ ನಮಸ್ತರಾದ
9 ಪೂಜ್ಯ ಶಿಷ್ಯರಾಯನ ಮಂತ್ರಿ ಭಾಸ್ಕರಂಜನ ಮೊದ
10 ರಾದ ಕೋಳಾಲಪೇಟ ಪರ್ವತ ಮಲ್ಲಶೆಟ್ಟರ ಮುಂದಂ
11 ಸಕುಲ ದೇಶಮುದ್ರೆ ಪುಟವೀರಯ ಮೊದಲಾದ ಸ್ಥಳ
12 ಪದಸಳ ಆಯವತ್ತಾರುದೇಶದ ಮಹಾನಾಡಿನವರು
13 ಸಂಪನ್ಮಾ ಪೋಷಕರಾದಂತಾ ಆಶ್ರಯನ
14 ಸ್ವಾತರಾದ ರುಪಾಪಾಧ್ಯಾಯರಾದ ಭಾರದ್ವಾ
15 ಜಿ ಸಗೋತ್ರರಾದ ಅಪ್ಪಾಜೋಶ್ವರ ನಪ್ಪರಾದ ಬು
16 ತ್ತರ ಪಟರ ಪಾತ್ರರಾದ ರಾಮೇಶ್ವರ ಸೋಮಯಾ
17 ಮಗಳ ಪತ್ರರಾದ ವೆಲ್ಲಾಳ ಸೂರ್ಯನಾರಾಯ
18 ನ ಛಟ್ಟರಿಗೆ ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
19 ಕ್ರಮವೆಂತ್ರೆಂದರೆ ನೀವು ನಂಮ ದೇಶಕ್ಕೆ ಪೋಷಕಿತ
20 ರಾದ ಕಾರಣ ನೀವು ದೇಶಕ್ಕೆ ತಿಳಹಿ ಕೊಳರಾಗಿ
21 ನಿಮಗೆ ಮಾಡಿಕೊಟ್ಟಂತಾ ಅಂನನ್ನಾಸ್ತ್ಯ ನಿರ್ವ
22 ದ ಮಾಡಿಕೊಟ್ಟುದು ನಂಮ ಕೋಳಾಲದಪೇಟೆ

24 ಗೆ ಬಾಹಂತಾ ಮಾಮೂಲೆ ಹೇರುಗಳು ನವ
25 ಧಾನ್ಯ ಮೊದಲಾದ ದಿನಸುವರಿ ಧಾನ್ಯದ ನ
26 ಡೆ ೧ ವಂದಕೆ ಪಡಿ || ಅರೆಪಡಿ ಹೊಳು ಮೊಣಸು
27 ಕಬಾಡ ಮೊದಲಾದ ದಿನಸು ನಡೆ ೧ ವಂದಕೆ
28 ಸೆ ೨ ನವುಟಾಕು ಬೆಲ್ಲ ಸಕ್ಕರೆ ಹುಣಿಸಹಂ
29 ಣು ನಡೆ ೧ ವಂದಕೆ ಸೇ|| ಅರ್ಧಸೇರು ಯಂಣಿ ತು
30 ಪ ಹೊಗೆಸೊಪು ದಿನಸುವರಿ ನಡೆ ೧ಕ್ಕೆ ಸೆ ಪಾವು ಸ
31 ರಾಫರ ಅಂಗಡಿ ೮ ಯೆಂಟು ದಿವಸಕ್ಕೆ ದು|| ೧ ವಂ
32 ದು ರೂಪಾಯೀ ಪ್ರಕಾರ ಸಹಿರಂಜಿಯೋದಕ ದಾನ
33 ಧಾರಾಗ್ರಹಿತವಾಗಿ ತ್ರಿಕರಣಶುದ್ಧಿಯಾಗಿ
34 ತ್ರಿವಾಚಕವಾಗಿ ಕೊಟು ಯಿಥೇವೆ ನಿಂಮು ಪು
35 ತ್ರ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
36 ಸ್ಥಾಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ನಂಮ ದೇಶ
37 ಕೆ ಧರ್ಮ ಸೇರಿಸಿಕೊಂಡು ಸುಖದಲ್ಲು ಯಿಹ
38 ದು ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಧರ್ಮಶಾಸನ
39 ಯಿದಕೆ ಸಾಕ್ಷಿ ಸೂರ್ಯಚಂದ್ರಾದಿಗಳು ಯಿವರ ಸಂನ್ಮ
40 ತದಿಂದಾ ಬರದಾತ ದೇಶಶಾನಭಾಗ ಬಯಿಚರಸ
41 ಯನ ಕೊಮಾರ ನಾಗಪನು || ನ್ವದತ್ತಾದ್ರು ಗುಣಂ ಪು
42 ಣ್ಣಂ ಪರದತ್ತಾನುಪಾಲನಂ| ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
43 ದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
44 ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ| ದಾನಾತ್ಸ್ವರ್ಗಮವಾ
45 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ||
46 ಕೋಳಾಲದ ಪೇಟೆ ಪರ್ವತಮಲ್ಲಿ ಸೆಟ್ಟರವರ ಮೊಪ್ಪಿತ.

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು.

3

ಪತ್ತೂರ ಕೋ | ಪತ್ತೂರಿಗೆ ಪೂರ್ವ 2 ಮೈಲಿ ದೂರದಲ್ಲಿ ಹಾಳುಭಾವಿ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—2"×4'—6"

1 ರವರಾಜ ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ
2 ಪಾಪ ಪ್ರವಾರ ದಂದು ಶ್ರೀ ಗಂಗಾ
3 ಪರವೇವರ ದೀಪಾರಾಧನೆಗೆಂದು
4 ರಾಮಶೆಟ್ಟಿಯರ ಲಿಖಿಸೆಟ್ಟಿ ಈಶ್ವ
5 ರಾರ್ಪಣವಾಗಿ ದಾನಮಾಡಿಕೊಟ್ಟು

6 ದುಂ || ೧ ಹತ್ತು ಕೊಳಗ ಹೂಲ ಇದ
7 ನಾರೊಬ್ಬರೂ ಕಡಿಸಲಾಗದು ಶ್ರೀ ಗಂ
8 ಗಾಧರದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದವೇ ಶರ
9 ಣು ಶ್ರೀ

ನೆಲಮಂಗಲ ತಾಲ್ಲೂಕು.

4

ದೇಗೂರು ಕೋಟೆ ಅರಳಸಂದ್ರಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ತುಂಡುಕಲ್ಲು.

1 ಶ್ರೀ ಶ್ರೀ ಪರಮ ಮಹಾರಾ
2 ಜಾಧಿರಾಜ ಸರಮೇಶ್ವರ ಭಟಾ
3 ರಾ ಪೃಥಿವೀರಾಜ್ಯಂಗೇಯ ಮುತ್ತೂರ
4 ಕೊವಳಾಲನಾಡು ಮೂನೂರುಂಗಡು
5 ನಾಡಲುಪತ್ತು ಮನಾಳುತ್ತಿರೆ.....

6 ಅವರಾಬಿನ್ನಪಂ ಗೇಯ್ತಿ ಈಶ್ವರಭಟಾ
7 ರರಿಗೆ ಕೊಟ್ಟುದು ಮೊದಲ್ಕುಟಿನೊಳಿಕ್ಕರ್
8 ಣ್ಣುಗಳೆನಿ
9 ಟಿಬೊನ್

5

ಆದೇ ದೇಗೂರು ಕೋಟೆ ಜೋಡಿ ಅರಳಸಂದ್ರದ ಒಳ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿರುವ ತುಂಡುಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಶಿವಮಾರ
2 ಪಾರಾಜಂ ಪೃಥಿವೀರಾಜ್ಯಂಗೇಯಮುತ್ತೂರು.....
3 ಪಾದಮ್ಮಂ ಗಣ್ಣರೊಳಗಣ್ಣರಂ

ಹಾಸನ ದಿಸ್ತ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ಕಸಬೆಯಲ್ಲಿರುವ ವಿದ್ವಾನ್ ಕೊಂಡಿ ನಾರಾಯಣಾಚಾರ್ಯರ ಮಕ್ಕಳು
ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ನಕಲು

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

ಶ್ರೀಮುಖ ಸಂಠರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ಒಲ್ಲು ಶ್ರೀಮತ್ತು ಕೃಷ್ಣರಾಜಕಟ್ಟಿ ಅಮಾಲ ಲಕ್ಷ್ಮೀನಾರಣ್ಣಿಯನಿಗೆ ಬರಿಸಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ-ತಾಲ್ಲೂ ಮಜಕೂರು ಪೈಕಿ ಚಂದಮಗೆರೆ ಹೋಬಳಿ ಮತ್ತಿಗೋಡು ಗ್ರಾಮದ ಅಗ್ರಹಾರದ ತಂಗಲೆ ನರಸಿಂಭಟ್ಟ ವಾಸುದೇವಭಟ್ಟರ ನರಸುಹೃದ್ಭಟ್ಟ ರಾಮಚಂದ್ರಭಟ್ಟ ಮುಂತಾದ ಹದಿಮೂರು ಜನ ವೃತ್ತಿವಂತ ಬ್ರಾಹ್ಮರು ಹುಜೂರಿಗೆ ಬಂದು ಅರಿಕೆಮಾಡಿಕೊಂಡದ್ದು || ಸದರಿ ಅಗ್ರಹಾರದ ಗ್ರಾಮವು ಪೂರ್ವಾರಭ್ಯ ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಜೋಡಿಗ ನಡೆದುಬರುತ್ತಾ ಇದೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂಠರದಲ್ಲಿ ಕೃಷ್ಣರಾಜಕಟ್ಟಿ ಕಾರ್ಯ ಅಗ್ರಹಾರದ ಯಲ್ಲೆ ಭೂಮಿಯಲ್ಲಿ ಬಂದ ಕಾರಣ ಕೆಲವು ಬೆದ್ದಲುಭೂಮಿಯಿದ್ದದ್ದು ಭತ್ತದ ಗದ್ದೆಗೆ ಸಾಗುವಳಿ ಆದ್ದರಿಂದ ಇದರಲ್ಲಿ ಹುಟ್ಟುವಳಿಯಾದ ಭತ್ತದ ಪೈಕಿ ರೈತರ ಹಿನ್ನೆಕ್ಕೆ ಅರ್ಧ ಹೋಗಲಾಗಿ ಬಾಕಿ ನಿಂತ ಅರ್ಧ ಹಿನ್ನೆ ಭತ್ತವನ್ನು ಸರಕಾರಕ್ಕೆ ದುಖಲೆ ಮಾಡಿಕೊಂಡದ್ದರಿಂದ ತಾವು ಕೊಡತಕ್ಕ ಜೋಡಿ ಐವಜಿಗೆ ಲುಕ್ಕಾನು ಆಗಿ ತಮ್ಮ ಜೀವನಕ್ಕೂ ಮಾರ್ಗಯಿಲ್ಲದಹಾಗೆ ಆಗುತ್ತಾ ಇದ್ದಿತೆಂದು ಶ್ರುತಪಡಿದ್ದರಿಂದ ಯಾ ಬಗ್ಗೆ ಅಗ್ರಹಾರದ ಗ್ರಾಮದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂಠರದ ಹುಟ್ಟುವಳಿ ಲೆಖ ತನ್ನ ಪರಾಂಬರಿಸಿ ಅಪ್ಪಣೆ ಕೊಡಿಸಿ ಯಿರುವ ವಿವರ

೧೩೬೩||—ಐನು ಸುವರ್ಣಾದಾಯ ಸಾಯರೀಬಾಜೇ ಬಾಬು ವಗೈರೆ, ೨೨||೩||| = ವಾರದಪೈಕಿ ಹುಟ್ಟುವಳಿ ಅದ್ದು

೨||೪ = ಬೆದ್ದಲುಭೂಮಿ ಹುಟ್ಟುವಳಿ

೩೬||೪||| ಯಾ ಕಾಲುವೆ ಕೆಳಗಿನ ಗದ್ದೆಯಿಂದ ಹುಟ್ಟುವಳಿ ಅದ ಭತ್ತ ಕೃಷ್ಣರಾಜ ಖಂ ೨೪||೪|||ಕ್ಕೆ ದರ ಖಂಡುಗ ಗು ||೩ ಲುಮವರೂರು

೨೨||೩||| =

೨೨೨|| = ಖಂರೀರಾಯಿ ೨೨ ವರಹವೂ, ಯರಡು ಹಣ ಮೂರು ವೀಸದ ಪೈಕಿ ಈ ಬ್ರಾಹ್ಮರಿಗೆ ಜೀವನದ ಬಗ್ಗೆ ಹುಜೂರಿಂದ ಮಾಪುಮಾಡಿ ಬಿಟ್ಟದ್ದು ಗು ೩೧||೨|| = ಮೂವತ್ತೊಂದು ವರಹವೂ ಯರಡು ಹಣ ಮೂರು ವೀಸ ಹೋಗಲಾಗಿ ಬಾಕಿ ಸರಕಾರಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಳ್ಳತಕ್ಕದ್ದು ನಾಬಕು ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಕೊಡುತ್ತ ಯಿದ್ದದ್ದು ಗು ೨೬|| ಹಾಲಿ ಕಾಲುವೆಯಲ್ಲಿ ನೀರು ಬಂದು ಬೆದ್ದಲುಭೂಮಿಯು ಗದ್ದೆಗೆ ಹಾಲಿ ಸಾಗುವಳಿಯಾಗಿ ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿ ಅದ ಬಗ್ಗೆ ಜೋಡಿ ಮಕರೂರು ಗು ೧೫|| ಉಭಯಂಜೋಡಿ ಕಂ ಗು ೪೫|| ನಲವತ್ತೈದು ವರಹಾವೂ ಮಕರೂರುಮಾಡಿ ಯಿರುವದರಿಂದ ಅಂಗೀಕರಿಸ ಸಂವತ್ಸರದಾರಭ್ಯ ಈ ಅಗ್ರಹಾರದ ಭೂಮಿಯಲ್ಲಿ ಅದ ಫಲವನ್ನು ಬ್ರಾಹ್ಮರ ವಶಮಾಡಿ ಸದರಿ ಕಟ್ಟುಮಾಡಿಸಿ ಯಿರೋ ಪ್ರಕಾರ ವರ್ಷಪ್ರತಿಯಲ್ಲೂ ಜೋಡಿ ಹಣವನ್ನು ಯಾವ ಬಗ್ಗೂ ಸರಕಾರಕ್ಕೆ ತೆಗದುಕೊಳ್ಳುತ್ತಾ ಈ ಗ್ರಾಮಕ್ಕೆ ಬಿಟ್ಟ ಬೇಗಾರಿ ಮುಂತಾಗಿ ಯಾವ ಬಗ್ಗೂ ಉಪದ್ರವಮಾಡದೆ ಸರಾಗವಾಗಿ ನಡೆಸುತ್ತ ಬರುವದು ಈ ಭೂಮಿಯನ್ನು ಬ್ರಾಹ್ಮರು ರೈತರಿಂದ ಸಾಗುವಳಿ ಮಾಡಿ ಬೇಕಾದ ಫಲವನ್ನು ಮಾಡಿಕೊಂಡು ಸರಕಾರಕ್ಕೆ ಸಲ್ಲತಕ್ಕ ಜೋಡಿ ಹಣವನ್ನು ಕೊಡುತ್ತಾ ಬಾಕಿ ನಿಂತದ್ದರಲ್ಲಿ ತಮ್ಮ ಜೀವನಮಾಡಿಕೊಂಡು ಸರಕಾರದ ಶ್ರೇಯಸ್ಸು ಪ್ರಾರ್ಥನೆಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಯಿರುವುದು ವರ್ಷ ಪ್ರತಿಯಲ್ಲೂ ಸಾದಾ ಸನದಿನ ಉಜೂರು ಮಾಡದೆ ಈ ಸನದಿನ ನಕಲನ್ನು ಶಿರಸ್ತೆದಾರ ಲೆಖಕ್ಕೆ ಬರಿಸಿ ಅಸ್ಸಲನ್ನು ತಂಗಲೆ ನರ ಸಿಂಭಟ್ಟ ರಾಮಚಂದ ಭಟ್ಟನ ವಶಕ್ಕೆ ಹಿಂದಕ್ಕೆ ಕೊಡುವುದು ತಾರೀಕು ೧೯ ಮಾಹೆ ಜೂನ್ ೨೯ ೧೮೧೩ನೆ ಯಿಸಿ ಖತ್ತು ಸುಬ್ಬ ರಾವು ಮುನಷಿ ಹುಜೂರು ಕಂರೀರಾಯಿ ನಲವತ್ತೈದು ವರಹಾ ವರ್ಷ ಒಂದಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಂಡು ಗ್ರಾಮ ನಡ್ತಿ ಕೊಂಡು ಬರುವದು

‘ಶ್ರೀ ಕೃಷ್ಣ’ ಯೆಂದು ಕನ್ನಡ ಅಕ್ಷರದಲ್ಲಿ ಮಹಾರಾಜರವರ ಬರಹ ಇದೆ

ಪೈವಸ್ತಿಗೆ ಅಪಾಡ ಶುಭ ೧೪ ಸೋಮವಾರದಲ್ಲಿ

7

ಅದೇ ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ಶಾಸನದ ನಕಲು

ಶ್ರೀಕಂಠಾಚ್ಯುತಪದ್ಮಜಾದಿ ದಿವಿಷದ್ಯಕ್ಮೋದೈತೇಜ ಶೃಂಗಾ ಸಂಭೂತಾಮತಿ ಭೀಷಣಪ್ರಹರಣ ಪ್ರೋದ್ಧಾಸಿಬಾಹಾಪ್ಪ ಕಾಮ್ || ಗರ್ಜತ್ಸ್ವರಿಭದ್ರೈತೃಪಾತಿತ ಮಹಾಶೂಲಾಂ ತ್ರಿಲೋಕೀಭಯಪ್ರೋನಾಧವ್ರತದಕ್ಷತಾಂ ಭಗವತೀಂ ಚಾಮುಣ್ಡಿ ಕಾಂ ಭಾವಯೇ || ನಿಧಾನಂನಿದ್ಧೀನಾಂ ನಿಖಿಲಜಗತಾಂ ಮೂಲಮನಃಂ ಪ್ರವಾಣಂ ಲೋಕಾನಾಂ ಪ್ರಣಯಪದ ಮಪ್ರಾಕೃತ ಗಿರಾಂ | ಪರಂವಸ್ತು ಶ್ರೀಮತ್ಪರಮಕರುಣಾಸಾರಭರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂ ದಿಶತುಭವತಾಮಪ್ಯವಿಕಲಂ || ಹರೇಲೀರ್

ರಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂಧಸ್ವಪಾತುನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತಶ್ರಿಯಂದಘೌ || ನಮಸ್ತೇಸ್ತುಪರಾಹಾಯ
ಲೋದೋದ್ಧರತೇಮಹೀಂ | ಖುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರುಃಕಣಕಣಾಯತೇ || ಪಾತು ತ್ರೀಣಿ ಜಗಂತಿ ಸಂತತಮಕೂಪಾರಾಧ್ಯ
ರಾ ಮುಪ್ಪರ ಕ್ರೀಡಾಕ್ರೋಡ ಕಳೇಬರ ಸ್ವಭಗವಾ ಯಸ್ಯೈಕದಂಷ್ಟ್ರಾಂಕುರೇ | ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳತಿ ದ್ವಿರನನ
ಪತ್ತಂ ದಿಗ್ಗಂತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿನೀ ಜಲಜತಿ ವೈಮಾಪಿ ರೋಲಂಬತಿ ||

ಸ್ತುತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಾಂಗಗಳು ಸಂದ ವರ್ತಮಾನ ವಿಕೃತಿ ಸಂವತ್ಸರದ ಅಷಾಢ ಶುದ್ಧ
೧೫ ಮಂಗಳವಾರದಲ್ಲು ಆತ್ರೇಯಸಗೋತ್ರ, ಅಶ್ವಲಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯ
ರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಲದೇಶಾ
ತಂತ್ರ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಪಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾಸಿ
ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾ
ಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುರಾರ ಮಕರಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರ
ಣೀಪರಾಪ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು ವಾಘೂಲ
ಗೋತ್ರ ಆಪಸ್ತಂಭಸೂತ್ರದ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಕೃಷ್ಣ ಮಾಚಾರ್ಯರ ಪುತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರು
ಸ್ಥಳದ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತವಾದ
ಲೋಕೈಕವಾಸನಿಧಿಧರವಾಗಿ ಬೇಲೂರು ತಾಲ್ಲೂಕು ಪೊನ್ನಾತಪುರದ ಹೋಬಳಿ ಚಿಕ್ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಪೈಕಿ ಪದಿನೆಂಟು
ವರಹವ ಗದ್ದೆ ಭೂಮಿ, ಹದಿನೆಂಟು ವರಹದ ಬೆದ್ದಲು ಭೂಮಿ ಉಭಯಂಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ವಾಘೂ
ಲಗೋತ್ರದ ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಕೃಷ್ಣ ಮಾಚಾರ್ಯರವರ ಪುತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ
ಬೇಲೂರು ಸ್ಥಳದ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಆತ್ರೇಯಸಗೋತ್ರ, ಅಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ
ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ
ನಿಖಲದೇಶಾವತಂತ್ರ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಪಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾ
ಸಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನ ಸಿಂ
ಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುರಾರ ಮಕರಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರ
ಣೀಪರಾಪ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು ಧಾರೆಯನೆ ಈದು
ಕೂಟವಾದಕಾರಣ ಈ ಬಗ್ಗೆ ಸದರಿ ಗ್ರಾಮದಲ್ಲಿ ನೀವು ವಪ್ಪಿದಬಳಿ ಸದರಿಮೇರೆ ಗದ್ದೆ ಬೆದ್ದಲು ಸಹ ಕಂಠೀರಾಯಿ ಮೂವ
ತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ವಿಂಗಡಿಸಿ ಚತುರ್ಧಿಕ್ಕಿಗೂ ವಾಮನಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿಕೊಟ್ಟು ಈ ಭೂಮಿಯನ್ನೆ
ನಮ್ಮ ಸಾಧಿನಮಾಡಿ ಈ ವಿಕೃತಿಸಂವತ್ಸರದಾರಭ್ಯೆ ನಿಮ್ಮಗೆ ಈ ಭೂಮಿಯನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪುತ್ರಪುತ್ರ
ಪಾರಂಪರ್ಯವಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲೂಕು ಮಜಕೂರು ಆಮಿಲರಿಗೆ ಸನ್ನದು ಅಪ್ಪಣೆಕೊಡಿಸಿರುವದ್ದರಿಂದ ಯಾ
ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿ
ಕೊಂಡು ಬರುತ್ತಾ ನಮ್ಮ ಕ್ರೇಯಃಪ್ರಾರ್ಥನೆಯನ್ನು ನಿರಂತರದಲ್ಲೂ ಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಯಿರುವುದು ಈ ಭೂಮಿಯಲ್ಲಿ
ಸತುಸ್ತೀವಾವಳಗಣನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾಣ ಅಕ್ಷೀಣಾಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜಸ್ವ್ಯಾ ವ್ಯುಗಳು ನಿಮಗೆ
ಶ್ಲೋಕದು ಬುಲಿಂವ ಮುಂದೆ ಯಾ ಭೂಮಿಯು ನೀವು ಮಾಡುವ ಅಧಿಕೃತದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ಟಯಗಳ
ಳಿಗೂ ಯೋಗ್ಯವಾಗಿ ಸಲ್ಲುವುದೆಂದು ಆತ್ರೇಯಸಗೋತ್ರ ಅಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ
ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನ ನಿಖಲದೇ
ಶಾಪತಂತ್ರ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಪಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾ
ಸಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾ
ಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುರಾರ ಮಕರಮತ್ಸ್ಯ ಶರಭಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀ
ಪರಾಪ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು ವಾಘೂಲಗೋತ್ರ
ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಕೃಷ್ಣ ಮಾಚಾರ್ಯರ ಪುತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರು ಸ್ಥಳದ
ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನವಹಿ ||

ಅಧಿಕೃತದ್ರಾವಣೀನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹ್ಯದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಲುಭೇಚಸಂಧ್ಯೇ ಧರ್ಮ
ಶುಭಾನಾಂನರಸವೃತ್ತಂ || ೧ || ಸ್ತದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ತದತ್ತಂನಿಷ್ಕ
ಲಂ ಭವೇತ್ || ೨ || ಸ್ತದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ | ಅನ್ಯದತ್ತಾ ತು ಮಾತಾ ಸ್ಯಾ ದತ್ತಾಂ
ದಾಮಿಂ ಪರಿತ್ಯಜೇತ್ || ೩ || ಸ್ತದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಪೃಥಿವ್ಯರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
ಜಾಹುತೇ ಕ್ರಿಮಿಃ || ೪ || ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿ ವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾನ್ಯತತಮುಜ್ಜಲಧರ್ಮಚಿತ್ತಾಃ | ಮದ
ರ್ವಮೇವ ಉತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ || ೫ || ಬ ತಾರೀಖು ೬ನೇ ಮಾಹೆ ಜುಲೈ
೧೯೧೨ನೇ ಇಸವಿ ಏತ್ತ ಅರಮನೆ ಸುಬ್ಬರಾಯ ಮನೆಪಿ ಹುಜೂರು ಪುರನೂರು ಸದರಿ ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವ ಮೇರೆಗೆ
ಗದ್ದೆ ಬೆದ್ದಲು ಸಹ ಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸದ್ಯ
ಮಾನ್ಯವಾಗಿ ನಿರುಪಾಧಿಕವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡಿರುವುದು ರುಜು ಶ್ರೀಕೃಷ್ಣ.

ಅದೇ ಬೇಲೂರು ಕಸಬಾ ವಿಷ್ಣು ಸಮುದ್ರದ ಕೆರೆಯ ತೊಬಿನಬಳಿ ನೀರಿನಲ್ಲಿ ಮುಳುಗಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ— $4\frac{1}{2}' \times 2\frac{1}{2}'$

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತೀ (ಮ)ಹಾಮಣ್ಣಲೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳ
- ² ಕಾಡು ಕೊಂಗುನಂಗಲಿ ಬನವಾಸೆ ಹಾನುಂಗ ಲು ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ
- ³ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀನಾರಸಿಂಘದೇವರು ದೋರಸಮುದ್ರದನೆಲೆ
- ⁴ ವೀಡಿನೊಳು ಸುಕಸಂಕತಾವಿನೋದದಿ ಪ್ರಿತ್ವಿರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಕಾಲ್ಪಿಟ್ಟ
- ⁵ ದಣ್ಣಾಧಿಪತಿ ಆತನ ಮನೋನುವಲ್ಲಭೆ ಬೊಪ್ಪವೆ ದಣ್ಣಾಯಕಿತಿಯಮ
- ⁶ ಗೆ ಅಂಕೆಯ ತಳೆಗೆನಾಡವಸುಧಾರೆಯ ಕಾಳೆಗದೊಳು ಕಾದಿ ಪೆರ
- ⁷ ನಿಣಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ|| ಸೊ(ವಸೆ)ಟ್ಟಯರುಬಮೆಯನಾ
- ⁸ ಹಣಿಹಡವ ಯನವಲ್ಲಭತಿದೆಯೆ
- ⁹ ರು ವಿಕಾರಿ ಸಂವತ್ಸರದಲು ನಿ
- ¹⁰ ಲಸಿ
- ¹¹ ದರು

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಚಿನ್ನೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹದ ಕಳಗ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ $1' - 6'' \times 0' - 8''$

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| ¹ ಶ್ರೀರಾಮ ಚಿತ್ರಭಾನ ಸಂವತ್ಸರಮಾಗ | | ³ ಕ ತಿಂಮಣಗಉಡನು ಮಡಿದ |
| ² ಶು ೧೦ ಉ ಉಧರೆನಾಡನಯ | | ⁴ ಧರ್ಮ ಶ್ರೀರಾಮ |

ಅದೇಹೋಬಳಿ ಶಂಬುಗನ ಹಳ್ಳಿಯ ಹಳೇ ಊರಬಾಗಿಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3×5

- ¹ ಶುಭಮಸ್ತು
- ² ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
- ³ ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
- ⁴ ಹನಶಕ ವರುಷ ೧೫೮೧ನೆಯ ವಿಕಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫
- ⁵ ಶ್ರೀಮತ್ತರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕ ಗುಣಗಣ ಸಂಪನ್ನರಾ
- ⁶ ದ ವ್ಯಾಸರಾಯರ ಸಿಂಹಾಸನಾಧಿಪತಿಗಳಾದ ಲಕ್ಷ್ಮೀನಾರಾಯಣತೀರ್ಥ ಶ್ರೀಪಾದಂ
- ⁷ ಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ರಘುನಾಥತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳಿಗೆ ಶ್ರೀಮದ್ರಾಜಾ
- ⁸ ಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯನ
- ⁹ ವರು ನವಲಿನಾಡ ರಾಜ್ಯದಲಿ ಪೃಥುವೀಸಾಮ್ರಾಜ್ಯಮನಾಳುತ್ತಮಿರೆ ಅತ್ರಿಗೋತ್ರ ದ ಆಪಸ್ತಂಬ
- ¹⁰ ಸೂತ್ರದ ಯಜುಶ್ಚಾಪಾಧ್ಯಾಯಿಗಳಾದ ಆರವೀಟರಾಮರಾಜರಂಗಪ್ಪರಾಜರವರ ಪಾತ್ರರಾದ
- ¹¹ ಗೋಪಾಲರಾಜರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
- ¹² ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರೈಯ (ನ) ವರು ತಗರೆನಾಡನಾಳಿಗೆಯಹಳ್ಳಿಸೀಮೆಯ ಸಂಬು
- ¹³ ಗನಹಳ್ಳಿ ಗ್ರಾಮವನು ಶ್ರೀರಾಮಚಂದ್ರದೇವರಿಗೆ ಯಾತಧಾತಿಧಿಪುಣ್ಯಕಾಲದಲಿ ಸಹಿರಣ್ಣೊದಕ ದಾನಧಾರಾಪೂ
- ¹⁴ ವರ್ಕವಾಗಿ ಪ್ರೀತ್ಯರ್ಥವಾಗಿ . .
- ¹⁵ .
- ¹⁶ .
- ¹⁷ .
- ¹⁸ ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು

(ಕೆಳಭಾಗ ಬಹಳ ಸವೆದುಹೋಗಿದೆ)

ಅದೇ ಬೇಲೂರು ಕಸಬಾಹೋಬಳಿ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣಗುಡಿ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

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| ¹ ಶ್ರೀಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುಪ್ಪ | | ⁴ ರಸಿಹ್ವದೇವರಸರು ದೊ |
| ² ಪಚಕ್ರವರ್ತಿಪ್ರಿತ್ವಿಸ್ವ | | ⁵ ರಸಮುದ್ರದಲಿ ಪ್ರಿಧುವಿರಾ |
| ³ ನು ಹೊಯಿಸಳವಿರನ | | ⁶ ಜ್ಯಂಗೆಯೈಸಕವಷ ೧೨೦ |

- 7 ಉನೆಯ ವಿಷುನಂವತ್ಸರದ
- 8 ಅಪಾಡಸುಧ ೧೦ ವ || ಮಾಲ್ಯ
- 9 ನಾಡುಮುವತಹಮೂಲಸ್ತಾನ
- 10 ಹಳೆಯಬೀಡಿನ ಕಲೇದೇವರ
- 11 ಸ್ತಾನಿಕ ವೀರರಾಮಯ್ಯನಮಗ
- 12 ಕಲಯ್ಯನು ಅಕಲೇದೇವರಹ
- 13 ಲಿಸಿಗಲೂರಸಿಧಾಯವ
- 14 ಅರಕಾರಕ್ಕೆ ಧರ್ಮವಕಿಡಿ
- 15 ಕಾರು ಸೂಜಿಗೊಂಬಲ್ಲಿ ಆ

(ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ)

- 16 ಕಲ್ಲಯನು ಕೆಲಸಮಾಡಿಕೊಂ
- 17 ಡು ದೇವಲೋಕಪ್ರಾಪಿತನಾಗಿ ಧರ್ಮ
- 18 ವನು ಧರಿಸಿದನು ಅದಕೆ ನಟಕಂ
- 19 ಬ ಯಿ ಧರ್ಮಕೆ ಆ ರಳಹಿದ
- 20 ರು ಗಂಗೆಯತಡಿಯ
- 21 ಲಕವಿಲೆಯಕೊಂದರು
- 22 ಮಂಗಳಮಹಾಶ್ರೀ

12

ಅದೇ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಅರಳೀಮರದ ಬುಡದಲ್ಲಿ ವೀರರ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ನಾರಸಿಂಹ
- 2 ದೇವರು..... ಅವರ ಕಾರ್ಯ
- 3 ಕೆ ಕರ್ತರಾದ..... ನವರು
- 4 ಮಾಲ್ಯನಾಡ ಸುಗ್ಗಲೂರ ತಮ್ಮಗೆ
- 5 ಉಡ
- 6 ರ ಕಟ ನಮ್ಮ
- 7 ಎರಡು ವಾ .
- 8 ಳ ದೊಳು ನಾಲು ನಿನಗೆ

- 9 . . . ಬಂಟುಗವಳಿ.....
- 10 ಗಿ ಕೊಟ್ಟವಾಗಿ ಆ.....
- 11 ಧರ್ಮವನು ಕೊಟ್ಟ ಮಾನ್ಯ
- 12 ನಿನಗೆ ಯಾ ರಾದರು
- 13 ರಾಮನ ಮಗ ತಂಪುಗಲುಡ
- 14 ಗೆ ನೆತ್ತರಕೊಡಗಿಯಾಗಿ ಕೂ
- 15 ಟ್ಲ ಮಾನ್ಯದ ಹೊಲ

13

ಅದೇ ಹೋಬಳಿ ಐರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5½'×2½'

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾವಿಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ
- 2 ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಬನವಾಸೆ ಹಾ
- 3 ನುಂಗಲ್ಲುಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯ ಸೂ
- 4 ರ ಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ
- 5 ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ವಳ ವೀರಬಲ್ಲಾಳದೇವರು
- 6 ಸಕವರುಷ ೧೦೮ನೆಯ ಕೀಲಕನಂವತ್ಸರದ
- 7 ಮೈಶಾಸ ಸುಧ ೧೦ ಮಂಗಳವಾರದಂದು ಅಗ್ಗಡಲ ಆಯಿ
- 8 ರವಳಿಯ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ ಬಮಗವುಂಡನುಂ
- 9 ಬಿಡಿನುಂ ಅಮ್ಮನುಂ ಅಗ್ಗಡಲವರೊಡನೆ ಕಾದಿ
- 10 ಯೋಧರ ಕಾಳಯ ಗುಡಗವುಂಡನೊಳಗಾದವರು
- 11 ಕಾದಿಸತ್ತು ಸುರಲೋಕಪ್ರಾಪ್ತರಾದವರು ಮ
- 12 ದರುವಳಿಯ

ಮುಂದೆ ಚಕ್ಕೆ ಎದ್ದು ಹೋಗಿದೆ

14

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ತೊಳಲುಗ್ರಾಮದ ಊರ ಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ—5×4

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಉತ್ತಮ
- 2 ಬಸಗೆಯ ಆರನೆಯ ಆಂಗಿರನಂವ
- 3 ತ್ವರ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಬಿಟ್ಟಿಯಗವುಂಡ ಸಿ
- 4 ರೆಯಸಸಿಯರ ಆಳುತ್ತಮಿದ್ದಲ್ಲ ಇ
- 5 ಬಿಜಗವುಂಡ
- 6 ತುರುಗಾಳಗದಿಕಾದಿಸತ್ತಂ
- 7-8 ಅಕ್ಷರ (ನಮದುಹೋಗಿದೆ)
- 9 ನಾಚಿಯಬೂತಯನುಜಿತರಯನು ಪರೋಕ್ಷವಿನಯಮುಂ
- 10 ಗೆದುಕಲ್ಲನಿರಿಸಿದ || ನಿನ್ನಗವುಂಡಗಾವುಂಡಿ ಅಚಂಣ ಆಚರಿಯ
- 11 ಚಿನ್ನುಬೊಮ್ಮೆಯಗೈದ

15

ಅದೇ ತೊಳಲು ಗ್ರಾಮದಲ್ಲಿ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4½×3

ಮೇಲುಭಾಗ ಸಮುದುಹೋಗಿದೆ

- 9 . . ಕಂಬುಕಂಧರೆ ಕೆಳೆಯಬ್ಬರಿಸಿವೀರಗಂಗಳೊಯಿಸಳಗಂ
- 10 ಪೆಂಪನವದ್ಧುವಿನಯಾರ್ಕಪೊ
- 11 ಯಿಸಳಜನಪಂಮಾಡಿ ಶ್ರೀವದ್ಧಮಾನಸ್ವಾಮಿ
- 12 ಗಳಧರ್ಮತೀರ್ಥಂ ಪ್ರವರ್ತಿಸುವಲಿ ಗೌತಮಸ್ವಾಮಿಗಳಿಂ ಭದ್ರಬಾಹುಸ್ವಾಮಿಗಳಿ ಬಳಿ
- 13 ಪುಟ್ಟದಂತಭಟ್ಟಾರಕರಿಮೇಘಚಂದ್ರ
- 14 ಶ್ರೀಮೂಲಸಂಘ
- 15 ದ ಬೆಳವೆಯ ಅಭಯಚಂದ್ರಪಂಡಿತರ್ಗ್ಗಿ ವಿನಯಾದಿತ್ಯ ಹೊಯಿಸಳದೇವರು ಶಕ ವರ್ಷ ೯೮೩ ಶುಭ ಕೃತ್ ಸಂವತ್ಸರದ
- 16 ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣದ ದಾನಾರ್ಥದೇವಣ್ಣ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟ ಅದಕ್ಕೆತೆಱುಪೆ
- 17 ಣವಯ್ಯ ಹಣವಾರ ಭತ್ತದಿದೇವರಚರೂಪಿಗೆ ಇಪ್ಪತ್ತಯರಡುಸಲಗೆಯ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿ
- 18 ಬಿಟ್ಟದತ್ತಿ ತೊಳ್ಳಲಹಳ್ಳಿಯ ಮುದ್ದಗೌಡನು ತಿಪ್ಪಗೌಡನು ಉರತೆಂಕಲುಯಿರ ಭುಗಾನ್ವಹೊರ
- 19 ಗೆರಿಯ ಮೂಡಣಭೂಮಿ ಬಿಗ್ಗಡ್ಡೆಯಭೂಮಿಯ ಅಭಯಚಂದ್ರಪಂಡಿತರಿಗೆ ಧಾರಾಪೂ
- 20 ರ್ವಕಮಾಡಿಬಿಟ್ಟರು ಈ ಧರ್ಮವನಾವನೊಬ್ಬನ

16

ಅದೇ ತೊಳಲುಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ 2ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—0"×2—9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾ
.
- (ಚಕ್ಕೆ ಯೆದ್ದುಹೋಗಿದೆ)
- 2 ಕಮಾಡಿ ಬಿಟ್ಟಿಂದು
- 3 ನಡಸುವಿರಿ
- 4-7
- 8 ಸ್ವಸ್ತಿಶ್ರೀಮತು ತೊಳಲಬಸದಿಗೆನಾಡು
- 9
- 10 . ಹಿರಿಯ ಮುದ್ದಗವುಂಡ ಗವುಂಡಬಿಳಗ
- 11 ಪುಂಡವುಳುವನಡ ಪುಂಡಲೂರಯ್ಯರೊಕ್ಕಲ
- 12 ಉತ್ತರಾಣಸಂಕ್ರಾಂತಿಯಂದು ನವಿಲೂ
- 13 ರಂನೇಮಿಚಂದ್ರಪಂಡಿತರ್ಗ್ಗಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಆ
- 14 ನವಿಲೂರೊಳಗೆ ಅವನಾಗಿ ಬದುಕುವವನುಹಣ
- 15 ವೆಂದು ಹಿಡಿಸಿದವ ಹೆಂನೊಂದು
- 16 ತರೆಯೆನರಕದಲಿವರು | ಗಂಗೆಯತಡಿಯಲಿ ಕವಿರ
- 17 ಯಂ ಬ್ರಾಹ್ಮಣರಂ ನೊಯ್ದದಫಳಮನೆಯ್ದವರು
- 18 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತಿ ವಸುಂಧರಾಶ
- 19 ಪೃರ್ವರ್ಷಸಹಶ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ

17

ನಾರಣಾಪುರದ ಹೋಬಳಿ ಹಲ್ಲುಮಿಡಿಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4½'×2'

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕ ವರ್ಷ ೧೧೪೦ನೆಯ ಈ
- 2 ಶ್ವರಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೧೩ ಅದಂದು
- 3 ಬಲ್ಲಯನಮಗ ಹೊರೆಯನಬೀರಗಲ್ಲ ಬೊಮೆಯನ
- 4 ಹಣೆಯಮರವೂರ ದ್ವಿದ ಪ್ರತಿಷ್ಠೆಮಂಗಳಮ
- 5 ಹಾ ಶ್ರೀ ಶ್ರೀ

ಚನ್ನರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೂಕು

18

ಶ್ರವಣಬೆಳ್ಳೂಳದ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿ ಯಣಪ್ಪಗೌಡನ ಮಗ ಹುಳಿಯಣ್ಣನ ಹುಲ್ಲುವಾಮೆಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು

- ¹ ಶ್ರೀ ಶಕವರ್ಷ ೧೫೯೬ ಪ್ರಮಾದೀಚ ಸಂ
- ² ವತ್ಸರದ ವೈಶಾಖ ಬಹುಳ ೧೧ ಯಲ್ಲಿ ನ
- ³ ಮುದ್ರಾಧೀಶ್ವರ ಸ್ವಾಮಿಯವರ ನಿತ್ಯನ
- ⁴ ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಸವ ಕೊಳತೋ

- ⁵ ಟಮಂಟಪದ ಸೇವೆಗೆ ಪುಟಸಾಮಿ
- ⁶ ಶಬ್ದಿಯರ ಮಗ ಚನ್ನಣ್ಣನು ಬಿಟ್ಟು
- ⁷ ನೆಯನಹಳ್ಳಿಯ ಗ್ರಾಮಮಂಗಳ
- ⁸ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

19

ಅದೇ ಹೋಬಳಿ ಕಾಂತರಾಜಪುರದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾಪೋಪರಾಂಧನಂ |
- ² ಜೀಯಾತ್ಮೈಳೋಕ್ಯನಾಧನ್ಯಶಾ
- ³ ಸನಂಜಿನಶಾಸನಂ ||
- ⁴ ಸ್ತುತಿಶ್ರೀಮನ್ಮಹಾಪ್ರತಾಪ ಚಕ್ರ ವರ್ತಿ ಗಂಡಭೇರುಂಡ ಮಲಪರೋಳ
- ⁵ ಗಂಡ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕರಾಮ ಹೊಯ್ಸಳವೀ
- ⁶ ರ ಬಲ್ಲಾಳದೇವರು ಸುಖಸಂಕಥಾವಿನೋದದಿ ಪ್ರ [ಧ್ವಿ] ರಾಜ್ಯಗೆಯ್ದು
- ⁷ ತಮಿರೆ || ತತಃ ಶ್ರೀಪಾದಸೇವಕರು ಕಬ್ಬಹಿನ ಪ್ರಿತ್ತಿಯಅಧಿಪ್ತಾ
- ⁸ ಯಕರು ಮಹಾಪಸಾಯತರು ಪರಮವಿಶ್ವಾಸಿಗಳಸಾಮಿಸಂ
- ⁹ ತೋಷಕರುಂ ಸೇವುಣಕಟಕಸುಹಿಕಾರರುಂ ಸರಣಾಗತವಜ್ರಪಂಜರ
- ¹⁰ ರುಮಪ್ಪ ಬೇಹೂರ ಮೊತದ ಸುಗ್ಗಿಯನಹಳ್ಳಿಯ ಅರಕೆಹಿಯಬೋ .
- ¹¹ ಕೆಯನಾಯಕ ಹೊನಹಲ್ಲ ಮಾದೆಯನಾಯಕ ಕಾಳಿಯನಾಯಕ
- ¹² ಬಾಚಿಹಳ್ಳಿಯ ಬೊಕೆಯನಾಯಕ ಬೆಳ್ಳೂರ ಮಾಚೆಯನಾಯಕ ಮೊಂ
- ¹³ ಗಳಾಚಾರ್ಯ ಕಸವೆಯನಾಯಕ ಚೆಲುವನ ಮಾಚೆಯನಾಯ
- ¹⁴ ಕ ಅರಸೆಯನಾಯಕ ಬರಜಿಯನ ಮಾಚೆಯನಾಯಕ ಮನಣಿಯ
- ¹⁵ ನಾಯಕ ಕೊಲೆಯಾದಿನಾಯಕ ಬಚನ ಮಾರೆಯನಾಯಕ ಕೊಲೆಯತ
- ¹⁶ ನ ಮಾಚೆಯನಾಯಕ ಬಲೆಯನಮಾರನಾಯಕ ಹಳಹಳನಾಯ
- ¹⁷ ಕನ ಬಚೆಯನಾಯಕ ಬೊಂಪೆರಕಯಿದಾಳದ ಬಂಯಕಕಸವಿಯ
- ¹⁸ ನಾಯಕ ಹೆಗ್ಗಡನಾಯಕ ಮೈಲೆಯನಾಯಕ ಮಾರದೇವಬಾಲನಾ
- ¹⁹ ಯಕ ಕಾಚೆಯನಾಯಕ ಪಂಮಣನಾಯಕ ಮಾವಿಯನಾಯ [ಕ]
- ²⁰ ಸಾಪುಕನಾಯಕ ಚಿಕೆಯನಾಯಕ ಮಾದಿಯನಾಯಕ ಬಡಚರಬಿಜ್ಜ
- ²¹ ಯನಾಯಕ ವಡುಗೆಯನಾಯಕ ಸನಿಯಮನಾಯಕ ಹೆ
- ²² ಮಾದಿನಾಯಕ ಹರಿಯಣನಾಯಕ ಪೂಮೆಯನಾಯ
- ²³ ಕ ಜವನೆಯನಾಯಕ ಮೈಲೆಯನಾಯ ಕ ಮೈಜಯಣನಾಯಕ ಮಾ
- ²⁴ ಕೆಯನಾಯ (ಕ) ಬಪೆಯನಾಯವೆಯನಾಯಕ ಗುಡೆಯನಾಯಕ
- ²⁵ ಮಾರತಮನಾಯಕ ಮಲ್ಲೆಯನಾಯಕ ಹರಿಯಪೂರಮಾಚಗೌಡ ಸಿಂ
- ²⁶ ಗಗೌಡ ಸೋಮಗೌಡ ಬದಿಯಗೌಡನಮಾದಿಗೌಡ ಉತ್ತಗೌಡ ಬಯಚಿಗೌಡ
- ²⁷ ಮಾರಗೌಡ ಮಾದಿಗೌಡ ಅಬಿಗೌಡ ಹಲುವಾಡಿಗಟ್ಟದ ಕುದರೆಯಕೆಂ
- ²⁸ ಚಗೌಡ ಸಕರಂನಾಯಕರನಾಯಕ ಮಲ್ಲಗೌಡ ಕೇಸಿಯಹಳ್ಳಿಯಬಾ
- ²⁹ ಹಬಲಸೆಟ್ಟಿ ಪಾರಿಸಸೆಟ್ಟಿ ಬಿಜೆಸೆಟ್ಟಿ ಅವರ ಪುತ್ರರು ಬಲ್ಲಗೌಡ ಬ
- ³⁰ ಸವಗೌಡ ಮಾಚಯ ಭರತಯ ಮಾದಯ ಅಳಿಯ ಮಾಚಯ ಉತ್ತ
- ³¹ ಗೌಡನ ಮಾರಯಪಾಪಯ ಚಿಕ್ಕತಮ್ಮ ಬಿರಿಸೆಟ್ಟಿಯಮಗಲಗೌ
- ³² ಡ ಚಿಕ್ಕಗೌಡ ಸೋಮಗೌಡ ಚಿಣ್ಣಯಗೌಡ ಮಾರಗೌಡ ಕಸವಗೌಡ ಶ್ರೀಮನ್ಮಹಾ (ಮಂ)
- ³³ ಡಳಾಚಾರ್ಯರು ರಾಜಗುರುಗಳು ನಯಕೀರ್ತಿಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರು ನೇಮಿ
- ³⁴ ಚಂದ್ರಪಂಡಿತದೇವರು ಬಾಳಚಂದ್ರದೇವರು ನಯಕೀರ್ತಿರ್ದೇವರ ಗುಡು
- ³⁵ ಗಳು ಬಾಹುಬಲಶೆಟ್ಟಿ ಪಾರಿಸಸೆಟ್ಟಿ ಮಾಡಿಸಿದ ಎಕ್ಕೊಟಜಿನಾಲಯ
- ³⁶ ದ ಪದ್ಮಪ್ರಭದೇವರ ಅಪ್ಯವಿಧಾರ್ಚನೆಗೆ ಪೂರಮುಂದೆ ಆರಿಯಮಾರೆ
- ³⁷ ಯನಾಯಕ ಕಟ್ಟಿಸಿದ ಕೆಹಿ ಅ ಕೀಳೇರಿಯ ಗದ್ದೆ ಅಮೂಡಲು ಸುತ್ತಲು ನಟ್ಟ

- 38 ಬೆದ್ದ ಲೆಯಾ ಹಿರಿಯ ಕೆಱೆಯ ಮೊದಲೇರಿ
- 39 . . . ಗದೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ವಯಿ .
- 40 ಬೊಮ್ಮಯನಾತವೆಯನಾ . . . ಸೇನಬೋವ ಸಾಮಂತ . . .
- 41 ಪೂರ್ವಕಂಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯಿ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ
- 42 . . .

ಕಡೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

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ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೀಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಚಂದ್ರಶೇಖರ ದೇವಸ್ಥಾನದಮುಂದೆ
ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4'x4'

- 1 ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರಯವೇ | ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭ ಮೂಲಸ್ಥಂಬ [ಭಾಯ] ಪಂ [ಶಂ]ಭವೇ | ಶ್ರೀಮನುಮಹಾಮಂ
- 3 ಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬರದ್ವಿಮಣಿ ಸಮ್ಯ
- 4 ಕುತ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡಮನಾ
- 5 ಯಸುಲಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸಂಕಮಲ್ಲ
- 6 ಶ್ರೀಮತು ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೂಯಿನಣ ವೀರನಾರಸಿಂಗದೇವನ ರಾಜ್ಯ
- 7 ತಿರುವಂಣಾಮಲೆ ಲಿರಾಜ್ಯಂಗಿಯುತ್ತ
- 8 ವೂ
- 9 ಯ ಮೂಗ ಡೆಯ ಗಡೆಯಲಿ ಬಿಕನಹಳಿಯ ಬಸವನಮಗ ತೊ
- 10 ಳುವನಾಗಯಕದಿಕಲಿಗೆದ ಯಿ ಕಲ್ಲಮಡಿಬ ಬಸವನಳಿಯ
- 11 ನಾಗೊಜನಮಗ ವೀರೋಜ

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ಅದೇ ದೇವಾಲಯದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿರುವ
ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4'x3'

- | | | |
|--------------------------------|---------------|----------------------------------|
| 1 . . ಗೊಂಡ ಶ್ರೀವೀರನಾರಸಿಂಗದೇವನು | ರಾಜ್ಯಂತ್ಯಸ್ತಿ | ಹಳೆಯಲೂರಲಿ |
| 2 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಆಶಾಢಸುಧ | | 4 ಗೆ ಗೊಂಡು
(ಬಾಕಿ ಸಮೆದುಹೋಗಿದೆ) |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ರಾಮನಹಳ್ಳಿ ದಾಖಲೆ ಬಾರೆಹಳ್ಳಿಯ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ
ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-3" x 2'-6"

- | | |
|--------------------------|---------------------------|
| 1 . . ವೀರಭಯಿರ | 6 . . ತಪ್ಪಿದಲ್ಲಿ ತಿಕದೊಳಗೆ |
| 2 . . ತೆಂಗಡೆಯ ಸ | 7 ಅಳಿಹಿದಾತನ ಅಮ್ಮ |
| 3 ವರ್ಮಾನ್ಯವ ರಾಮ | 8 ನ . . . ಬರು ಹೊಲೆಯರು |
| 4 ಲಿಂಗಗೆ ಸೂರ್ಯ ಚಂದ್ರ ಉಳಂ | 9 ಕೈಕೊಂಬರು ಆತನ ತಿಕದೊಳಗೆ |
| 5 . . ಯಿದಕೆ ಆವನೊ | 10 ಮಾದಿಗೆ ಹಟ |

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ಅದೇ ಹೋಬಳಿ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನ ಓಣಿಯಲ್ಲಿ ನಟ್ಟಿರುವ
I ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'-0"x3'-6"

- 1 ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ ||
ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ
- 2 ಮಣ್ಣಳೇಶ್ವರಂ ಶ್ರೀ ಮದ್ವೀರಬರಾ [ಳ] ದೇವರು ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿ ನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ

- 3 ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ಕೀಲಕಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸುದ್ದ ದಶಮಿ ಅದಿವಾರದಂದು ಬೆಳತೂರಗುಂ
 4 ಡಿ ತಡಿಗ ಕೊಂಬೇಳುಮಲೆಯನಿಸುವದೊ ? ಸನಿಸಿಬೈದಲ್ಲಗೆ ಅರಸಿನಗುಪ್ಪೆಯ ಗೊಡ್ಡೆಯನ
 5 ಮಾಚಗೌಂಡ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಲಗೆ ಬರಾಳದೇವನುಂ ಕೂಸ ಎಳಿಯಂಣನುಂ ಇಂಗುಳದ ಅಶೇಷ
 ಮಹಾಜನಂಗಳುಂ
 6 ತಳಿಗ ನಾಡ ಸಾಯಿರಭೂಮಿಯುಂ ಹೆಳವೊಲೆ ಮೂವತ್ತುಂ ಒಂಭತ್ತು ಮಾನಸಕೊಂಡುಗಳುಂ ಇದ್ದು ಹಾಗಂ ಬೆಳೆಯ
 ಕೆಯ್ಯಂ ಬಿಟ್ಟರು
 7 ಮಾಚಗೌಂಡಗೆ ಹಾಗನುಳ್ಳ ಬಂಮಗೌಂಡಗೆ ಬೇಳೆ ಅನ್ನುಹಾಗಬೇಳೆಯುಂ ವೀರದತ್ತಿ ಯಾಗಿಬಿಟ್ಟರು ಈ ಭೂಮಿನಲ್ಲದೆಂ
 8 ದೋದಿದವರವೊಲೆ ಅಪರಿವರ ಹಗೆಯನಟಸುವು ?

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ಅದೇಸ್ಥಳದ II ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'x3½'

- 1 ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
 2 ಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
 3 ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಹೆಲಸಿಗೆ ಹಾನುಂಗಲು ಉ
 4 ಚ್ಚಂಗಿಗೊಂಡ ಗಂಡ ವೀರಭೂಜಬಲಗಣ್ಣ ನ ಸಹಾಯಸೂರ ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದು
 5 ಗ್ರಾಮಲ್ಲ ಚಲದಂಕರಾಮನಿಸ್ವಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬಲ್ಲಾಳದೇವರು ಪ್ರಿಧ್ವಿರಾ
 6 ಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಹಾಲವರೆಯ ಅರಸಿನಗುಪ್ಪೆಯಲಬಯಚಯಗೌಡನಮಗಮಾ
 7 ರೆಯಗಂಗವೆಗ್ಗಡೆವೊರನಿಜುದು ಹೆಂಡಿರುಡೆವುರ್ಚೆವಲ್ಲಹೆಲಬರಂ ಕೊಂಡು
 8 . . . ನೇರಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂ

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ಅದೇಸ್ಥಳದ III ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'x2'

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾ ಮಂಡಲೇಶ್ವರ ತ್ರಿ ಭುವನ
 2 ಮಲ್ಲ ತಳಕಾಡು ಗೊಂಡಭೂಜಬಲ ವೀರಗಂಗಪೊ
 3 ಯ್ವಿಣದೇವಗಂಗವಾಡಿ ತೊಂಭತ್ತಾಉನಾಸಿರಮು
 4 ಮಂಸುಕಸಂಕತಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಯ

ಎಡಭಾಗದಲ್ಲ

- 8 ಹೆಮಡಿ
 9 ಗವುಡ
 10 ರಾಜಗ

- 11 ವುಡಗೆ
 12 ಯಾಕಡು
 13 ಯಾವಂ

- 14 ಯಾಕವೆ
 15 ಯಡೆಯ ?
 16 ಕೊಟಗುಂ

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ಅದೇ ಗ್ರಾಮದ ಅಗ್ನೇಯದಿಕ್ಕಿನ ದೊಡ್ಡ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 1'-6"x1'-8"

- 1 ಶುಭಮಸ್ತು
 2 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂ
 3 ದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
 4 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಬವೇ
 5 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
 6 ಹನಶಖವರುಶ ೧೬೬೫ನೆಯ ಸಲುವ
- 7 ದುಂದುಭಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ೧೦ ಉ
 8 ಶ್ರೀ ಮತುಸಂತೆಬೆನ್ನೂರ ಸೀತಾ
 9 ರಾಮಪ್ಪನಾಯಕರು ಬೆಂಡುಗಸೀಮೆ
 10 ಅರಸಿನಗುಪ್ಪೆ ದೊಡ್ಡ ಯಗೌಡಗೆ ಕೊಟ್ಟ
 11 ಗದ್ದೆ ೪೯ ಚೇನಗದ್ದೆ ೪೨ ಅನ್ನು ಗದೆಬ ೩೪ ಉ
 12 ಭಯಂ ಗದ್ದೆ ೩೫ ದೇವರ್ಗಂ ಸ್ತಾನಕೊಟ್ಟವು

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ಅದೇ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮರಡಿಯ ಕೆಳಗೆ ಪಾಳುಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕವರ್ಷ
 2 ೧೨೦೦ನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾ
 3 ವಣ ಶು ೧೧ ಸೋ | ದಂದು ಅಯಿಗೂರ

- 4 ಗಾವುಂಡನಮಗ ಬೋಕಿಯಣ್ಣನು ತುಟ್ಟ
 5 ವಬೇಡರು ಹಿಡಿದಹುಯ್ಯಲಲ ಹರಿದು
 6 ಕಾದಿ ಸುರ ಲೋಕಪ್ರಾಪ್ತನಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಚಕ್ರಮಗಳೂರು ಕನಬಾ ಹೋಬಳಿ ದಂಟರಮಕ್ಕೆ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ
ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1 ಸ್ತುತಿ ನಮಸ್ತಭುವನಾಶ್ರಯ ಪ್ರಧಿವೀರವಲ್ಲಭ ಮಹಾರಾ
- 2 ಜಾಧಿರಾಜಯದುಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಲಪರೊಳ್ಗಂಡ
- 3ಬಲ್ಲಾಳದೇವರಸರು ದೋರಸಮುದ್ರದಲಿ ಸುಖಸಂ
- 4 ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಗೈಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಬಂ
- 5 ತಿಮಕ್ಕೆಯತುಣುವಹುಯಲ ಲು..... ಣಿದು ನಾಮೋಜಂ ಸು
- 6 ರಲೋಕಪ್ರಾಪಿತನಾದ ನಾತನ ತಮ್ಮಂ ದಾಮೋಜಕಲ್ಲನಿಲಿ
- 7 ಸಿದ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅಂಬಳಿ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದ ನೈರುತ್ಯದಲ್ಲಿ ಹುಲಿಕಲ್ಲು ಬಂಡೆಯಮೇಲೆ

- 1 ಮಾದಿಗವುಂಡ
- 2 ಚಲದಂಕರಾವ ಕರಿಯಮಾದಿವೋಜ ಚಂಡೋಜಂ ಬರೆದಂ
- 3 ಬಿರುದರಗಂಡ

ಪಕ್ಕದ ಬಂಡೆಯಮೇಲೆ

- 1 ಮದಿವೋಜನಮಗನು
- 2 ಮನಣಯಗವ
- 3 ಚರಿಸಂ ಬಿಟಗದ್ದೆ

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ಅದೇಹೋಬಳಿ ಮುಗಳವಳ್ಳಿ ಗ್ರಾಮದ ಚನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮೂಲವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ಕೇಶವಶೆಟ್ಟಿಯರು ಚನ್ನಿಗರಯನ
ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ನಿಲಿಸ್ತಾನು ಸುಖಮಸ್ತು

31

ಅದೇ ಮುಗುಳವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಿಷ್ಟೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- | | |
|---------------------------------------|---------------------------------------|
| 1 ಸ್ತುತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀರ | 5 ಕೊಂಡುಹೋಹಲ್ಲಿ ಬೋವಗವುಡನ ಮ |
| 2 ಬಲ್ಲಾಳದೇವರು ಪ್ರಧಿವೀರಾಜ್ಯಗೆಯುತ್ತಲು | 6 ಗೆ ಕೂಚಗವುಂಡ ಕಳ್ಳರನಿಣಿದು ದೇವ |
| 3 ವಿರೋಧಿಕ್ರತು ಸಂವತ್ಸರದ ಚೈತ್ರ ನು ೩ ಬು | 7 ಲೋಕಕ್ಕೆ ಸಂದಂ ಆತನ ತಮ್ಮ ಮಾರಗವುಂ |
| 4 ಪವಾರದಂದು ಪೂರತುಣುವ ಕಳ್ಳರು | 8 ಡ ನಿಲಿಸಿದಕಲು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ವತ್ತಾರೆ ಹೋಬಳಿ ಗಾತಮೇಶ್ವರ ಗ್ರಾಮದ ಗ-ತಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಸ್ತುತಿ ಶಕವರ್ಷ ೯೫೬ ನೆಯ ಕ್ರೋಧಿ ಸಂವತ್ಸರಂ ಪಲ್ಲಣದ ಸುದ್ಧ ಪಂಚಮಿ ಸೋಮವಾರದಂದು
- 2 ಶ್ರೀ ಮನ್ಮಾರಸಿಂಹಸೇನವಾರಂ ಕೂರಿದವಳ್ಳಿಯ ಪತ್ತುಮಣ್ಣು ಇಟ್ಟಾಗದ್ದೆಯ ಒತ್ತಲಾದ ಭೂ
- 3 ಮಿಯಂ ಕೈಕೇಸ್ಸರದ ಸ್ವಯಂಭೂ ದೇವಗೈ ಎರಡುವಡದ ಬಳನಬಿಟ್ಟು || ಮುನ್ನ ಪಾಮನಯ್ಯ
ಭೂಮಿ ಎರಡು ಪಡ್ಡವಾ ಗಂಡರೊಳ್ಗಂಡ ಸೇನವಾರ ಬಳನಿಹಿಬಿಟ್ಟು

33

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿರುವ ಭೈರವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ವಿರೋಧಿ ಸವತ್ಸರ ಜ್ಯೇಷ್ಠ ಸುಧ ೫ ಆರವಂದುಗಾತ
- 2 ಯಗಳು ಭೈರವದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ
- 3

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ಅದೇ ದೇವಸ್ಥಾನದ ವೃಷಭೇಶ್ವರ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬದ ತುಂಡುಕಲ್ಲು

- 1 ಜಂಬುಧೀಪಮೊಳದು ತಾಂಗಂ(ಭೀ)ರತೆ ವರಸುನೆಗಳ್ಳ ಕೈಕೇಸ್ಸರದೊಳು ಸಂಭು ನೆಲಸಿರ್ಪ್ಪನಡಣುಂ ದಿಂಬಾಗಿರೆ
ಕೂಪ್ಪಿವಳ್ಳಿಯೆಂಬುದುಗ್ರಾಮ || ಶಿವನಿಳ

- 2 ಯದಿನ್ದಪೋಷಮುಟ್ಟವೇಗದಿ ಪೋಗಿ ವಾಮನಯ್ಯನ ಕೆಯ್ಯಂ ಕ್ತಮದಿನ್ದಮೇವವೃಷಭನ ನವಯವದಿಂ ನೋಡಿಕಂಡು ಕಡುಮೂರ್ಖತೆಯಿಂಮೆಟು
- 3 ಕೋಲಕಳೆದುಕೊಳ್ಳುತ ಬಹುನಿಡಿಲೆಹಪಂತೆ ಬನ್ನ ವಾಮನಭಟ್ಟಂ || ಕಱುಪಿನ್ದಮೆಯ್ತ ಪೊಯ್ಯಲುಕುಕಣ್ಣನರಣ್ಯಯೆಂದು ಬಿದ್ದು ದು ಪ್ರಿಪಭಂ ||
- 4 ಅತ್ತಲು ಪ್ರಿಪಭನಪ್ರಾಣಂ ಮತ್ತೆನಿಸದೆ ಪೋದುದವರವಾಸವಾನ್ಯೆದಲು | ಇತ್ತಲು ದೇಹಂಬಿಟ್ಟುಡೆ ಎತ್ತಿನಮಣ್ಣೆಂಬುದಾ ದುಂದಿಂದಿತ್ತಲು ||
- 5 ಪರುಕಿಸದಾಪಾರ್ಯೆನಡೆದು ಪರಮಾರ್ತಂ ಕೊಂದಳಿನ್ನುಮುಂಗುರೆಯ ತಾನೆರಡಿಲ್ಲದೆಂಬ ನಾಳ್ನುಡಿಪೊರೆದು ದಿದರ್ಶಮೆನ್ನ ನ್ನುವಾಮನಭಟ್ಟ | ಊರಮಹಾಜ
- 6 ನಮೆಲ್ಲಮನೋರಂತಿರೆನೆರಹಿತನ್ನುವಾಮನಭಟ್ಟಂ || ಪಾರದೆಸ್ಸೆಯಂಭುವೇವರ್ಗೆ ಧಾರಾಪೂರ್ವದಿನರಡುವಡ್ಡದಕೆಯ್ಯ ||

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ಅಣೂರು ಹೋಬಳಿ ಅಣೂರು ಗ್ರಾಮದ ಸುಗ್ಗಿ ಮಂಟಪದ ಮುಂದಿರುವ

1ನೆಯ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 4" x 3"

- 1 ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
- 2 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಿಧ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮ ಮ
- 3 ಹೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾರಕಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ
- 4 ಕುಳಾಂಬರ ದ್ವಿಮಣಿ ಸಮ್ಯಕ್ತಚೂಡಾಮಣಿ ಮಲೆರಾಜಮಲಪರೊಳುಗಂಡ ಕದ
- 5 ನ ಪ್ರಚಂಡನಹಾಯಸೂರ ಸನಿಪಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಚೋಳ
- 6 ರಾಯಸ್ಥಾಪನಾಚಾರ್ಯ ಮಗ (ರ) ರಾಜ್ಯನಿರ್ಮೂಲತುಪಾರಪಾಂಡ್ಯರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ ನಿತ್ಯಂಕ
- 7 ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಸನ ಶ್ರೀ ವಿರನಾರಸಿಂಹದೇವರು ದೊರಸಮುದ್ರದಲು ನೆಲವೀಡಿನಲು ಪ್ರಿಧ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರ
- 8 ಲು ಅಳುವಳಿಯ ಬೈಚೆಯನು ವಸುಧಾರೆಯವರು ಮಹವಳಿಗೆ ಬಂದಲ್ಲಿ ಮಾಂಜಿಬಂದುವ್ಯರ
- 9 ಸಿಚಿತ್ತರಳಿಯ ರಾಮಯ್ಯನನಾಪೊಪ್ಪಿಕೊಂದಿಕ್ಕಿ ಕೊಂಡುಕಾದಿದಲಯಾಪೂರಂಮುಖವಂದುಶಕವ
- 10 ರುಶದ ೧೨೦೧ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಆಶಾಡಸು ೧೫ ಮಂಗಳವಾ(ರ)ದಂದು ಯಾಣೂರಹ
- 11 ಳ್ಳಿರಾಜನ ಪುರುಷನತಮ ಬಂನನುಹೊಕಾಡಿಬಿದಲಯಾಯಾಣೂರಾ ವಿರಂಹಬೆಟದಿಬಾಡೆ
- 12 ಹಳ್ಳಿಯನು ಸರ್ವಮಾನ್ಯಮಾಡಿ ವ್ಯಡೆದುಮೊಂದ
- 13 ಆ

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ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವಿರಗಲ್ಲು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
- 2 ಕೊಂಗುನಂಗಲಿಬನವಾಸೆಹಾನುಂಗಲುಗೊಣ್ಣ ಭುಜಬಳವೀರ ಹೊ
- 3 ಯ್ನಳ ಬರಾಳುದೇವರು ಶ್ರೀದೋರಸಮುದ್ರದಲು ಸಂಕಥಾವಿನೋದದಿಂ ಪ್ರಿಧ್ವೀರಾಜ್ಯ
- 4 ಗೆಯ್ಯುತ್ತಿರಲು ತಳೆಗೆನಾಡು ಸಾಯಿರಭೂಮಿಗೇಯಂಕಲಮಂದೆ ಆ
- 5 ಣೂರು ಹೊಲಸವಂ ಭಗುತಿಯ ಬಸವಯ ಮಾಚೆಗವುಡು
- 6 ಬವರದಲು ಕಾದಿಬಿದ್ದರೆ ಅಣೂರಲೊನ್ನುಗದ್ದೆಯ ಇಕ್ಕಿದ
- 7 ರು ಮನ್ಮಥ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸುದ ೧೧
- 8 ವಡವಾರ ಆತನ ಮಕ್ಕಳು ಚಿಟ್ಟಿಯನುಂ ಹಿರಿಯ
- 9 ಬವರಬಮಯನುಂ ಪ್ರತಿಪಾಳಿಸಿ
- 10 ದರು
- 11 ಅಣೂರ ಧರ್ಮಾಚಾರಿ

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ಅದೇ ವಸ್ತಾರೆಹೋಬಳಿ ಕೋಟೆಪೂರು ದಾಖಲೆ ಹುಣುಸೆಮಕ್ಕಿಯ ಊರುಬಾಗಿಲು ಮಂನೀರ ಕಟ್ಟೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಣ ಭುಜಬಳವೀರ ಗಂಗ
- 2 ಬಿಟ್ಟಿಗ ಹೊಯ್ಯಳದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಾಱುಸಾಸಿರಮುಮನಳುತ್ತಮ್ ಪ್ರಿತ್ವಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಂ
- 3 ಸ್ವಸ್ತಿ ಶಕ ವರಿಷ ೧೦೫೮ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ವೈಶಾಖಮಾಸದ ಸುದ್ಧ ಪಂ
- 4 ಚಮಿ ಬುಧವಾರದಂದು ಬಿಟ್ಟಿಗ ಹೊಯ್ಯಳದೇವರು ಬಯಲನಾಡನಮೇಲೆತ್ತಿ ಹೆನ್ನೆರಡುಬೀಡ ಕಿಡಿ
- 5 ಚಂದ್ರಪ್ರಭ
- 6 ಮ್ಮಂ ಸುಪುತ್ರಂ ಕುಲದೀಪಕ (ನೆನಿಸಿ)
- 7 ಹುಣುಸೆಮಕ್ಕಿಯ ಸತ್ತಿವೆರ್ಗಡೆ ಮನೆಗೆ

- ⁸ ಮಂತ್ರಿ ಮೊನೆಗೆ ಬಂಟನೆನಿಸಿ | ಅನ್ನಾಲ್
⁹ ನ ಪ್ರಸ್ತಾವದಲು ಹನ್ನೆರಡು ಬೀಡಿನಲಿಖಿದು ಬಿ
¹⁰ ಜ್ಞು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಖಾಂಡ್ಯದ ಹೋಬಳಿ ಖಾಂಡ್ಯದ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ಒಳಗಡೆ ನೆಟ್ಟ ಹಿಂದೆ ಮುದ್ರಣವಾದ ಚಿಕ್ಕಮಗ
 ಘೂರು ತಾಲ್ಲೂಕು 77ನೆಯ ಶಾಸನದ ಕಲ್ಲಿನ ಬಲಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರೀ ಪ್ಲವಂಗ ಸಂ	13 ವ ದಾನ ಯೀದಾನ	27 ನುವನೀಧರ್ಮಕ್ಕೆ ಮೊ
2 ವತ್ಸರದ ಉತ್ತರಾ	14 ವ ನಳಿದವನು ಶ್ರೀ ತುಂ	28 ತಾಗಿನಡಸುವರು
3 ಯಣ ಸಂಕ್ರಮ	15 ಗ ಭದ್ರಾ ದೇವಿಯ ತ	29 ದೇಧರ್ಮವ ನರ
4 ಣದಂದು ಲಕ್ಷ್ಮಯ್ಯ	16 ಡಿಯಲು ಕವಿಲೆಯ	30 ಕ್ಷವಾಗಿ ನಡೆಸದೆ ಕಿಡಿಸಿದ
5 ನಳಿಯ ದೇವಣನು	17 ಕೊಂದ ಪಾಪ ಮಂಗಳ	31 ರೀ ಸ್ಥಳದಲಿಸುವಿರ ಕವಿ
6 ಹಿರಿಯತುಂಬು	18 ಮಹಾ ಶ್ರೀ ಶ್ರೀ	32 ಯವಂ ವೇದಾ (ಪಾರಗ)
7 ಳೆಯ ಶ್ರೀಮತು ವೀ	21 ದ ಕೇಸವ ಹೆಬ್ಬಾರುವ	33 ರಪ್ಪ ಬ್ರಾಹ್ಮಣರು
8 ರ ಬಲ್ಲಾಳದೇವರ ಕ	22 ನೊಳಗಾದ ಮಹಾ	34 ಮಂ ಕೊನ್ನ ಪಾಪವಕ್ಕುಂ
9 ಯ್ಯಲು ಧಾರಾಪೂ	23 ಜನಂಗಳು ಎಡವಲ	35 ಕುಮಾರ ಲಕ್ಷ್ಮಿಧರದಂ
10 ಪ್ಲವಕಂ ಮಾಡಿಸಿಕೂಂ	24 ಯೆಪ್ಪತ್ತಿ ಸಮನ್ವಪ್ರ	36 ಣಾಯಕಂ ಸ್ತಿರಂಜೀ
11 ಡು ಯಗ್ನಿಪ್ತಗೆಯ	25 ಭುಗಾಪುಂಡಗಳ	37 ವಿಯಪ್ಪ ಮಂಗಳಮ
12 ಮರಕ್ಕೆಬಿಟ್ಟ ದೇ	26 ಬಿಟ್ಟಹರ್ಮ ಆ	38 ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಕಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು

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1 ಕ್ರೋಧನ ಸಂವತ್ಸ	8 ಜನಾರ್ದನದೇವರ[ಶ್ರೀಕಾರ್ಯ]	15 ದಿ ಮೂರ ನಿಳಿ ಕೊ
2 ರ ಚೈತ್ರಸು ಸುಕ್ರ	9 ಕೈ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ಮೊ	16 ಟ್ಪರು ಯೀಹೊಂನನ [ತಳ]
3 ಮನ್ಮಹಾ ಪ್ರಧಾನಂಬಾ	10 ದಲಾಗಿ ಯಾ	17 ಗೆ ನಾಡಹತ್ತು ಮಂ [ದೆ]
4 ತ್ತರ ನಿಯೋಗಾಧಿಪ	11 ಚಂದ್ರಾಕ್ಷರಸಾ	18 ನಾಯರ ಭೂಮಿ
5 ಹಾಪಸಾಯಕ	12 ಯಾಗಿ ನಡವಂತಾಗಿ ಬಿ	19 ಸಮಸ್ತ ಪ್ರಭುಗ
6 ಲಕ್ಷ್ಮೀಧರ ದಂಣಾ	13 ಯದ ಹೂದಕೆಗೂಡಿದ	20 ಅಗ್ಗ ಹಾರ ಪಾಂಡೆಯ
7 ಮಾರ್ಕಂಡೇಯ	14 ಯದೊಳಗೆ ಗದ್ದಾಣ	

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ಕಡೂರು ತಾಲ್ಲೂಕು ಕಡೂರು ಕನಜೆಯಲ್ಲಿ ಉಡುಪಿಗೆ ಸೇರಿದ ಪುತ್ತಿಗೆ ಮರಾಧಿಪತಿಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಸನ್ನದು
 ಉಡುಪಿ ಶ್ರೀ ಕೃಷ್ಣದೇವರಿಗೆ

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಗಳು ೧೭೪೨ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ವಿಕ್ರಮ ಸಂವತ್ಸ
 ರದ ಮಾಘ ಶು ೩ ಸೋಮವಾರದಲೂ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂವಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಲ ದೇಶಾವತಂಸ ಕರ್ನಾಟಕ
 ಜನಪದ ಸಂಪದಧಿಪ್ತಾನಭೂತ ಶ್ರೀಮನ್ಮಹಿಶೂರಮಹಾಸಂನ್ಯಾಸಮಧ್ಯದೇದಿಪ್ಯಮಾನಾವಿಕಲಕಳಾನಿಧಿಕುಲಕ್ರಮಾಗತ ರಾಜಕೀತಿ
 ಪಾಲ ಪ್ರಮುಖ ನಿಖಲನಿಜರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮ
 ದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿ ಬಿರುದಂತೆಗಿಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ
 ಪಯಃಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಬಚಂಕ್ರಾಂಕುಶ ಕುರಾರ ಮಹರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ
 ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯ ನೇಕ ಬಿರುದಾಂಕಿತ ಶ್ರೀಮುಮ್ಮಡಿ ಚಾಮರಾಜ ಮಹೀಪಾಲ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂಜಮಾಂಬಾ
 ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಿಕಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಅತ್ರೇಯಸಗೋತ್ರ
 ಆಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್‌ಶಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಕುಟುಂಬ ಸಮೇತರಾಗಿ ಸಪರಿ
 ವಾರ ಸಾಮಾತ್ಯಸಾಶ್ರಿತ ವಿದ್ವಜನರಾಗಿ ಚತುರಂಗ ಸಮೇತರಾಗಿ ಹಾನರಬಲ್ ರಸಿಡೆಂಟು ರಾಜಶ್ರೀ ಕೋಲ್‌ಸಾಹೇಬ್
 ಬಹದ್ದೂರವರು ಸಂಗಡ ಬರುತ್ತಿರಲಾಗಿ ಶ್ರೀ ಉಡುಪಿ ಮಹಾಕ್ಷೇತ್ರದಲ್ಲಿ ಚಿತ್ತೈಸಿ ಶ್ರೀ ವಿಶ್ವಪ್ರಿಯತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳ
 ವರ ಪರ್ಮಾಯದಲ್ಲ ಸಮುದ್ರ ಮಧ್ಯಸರೋವರ ತೀರ್ಥಸ್ನಾನ ದೇವತಾಸಂದರ್ಶನ ಸೇವಾಕಾಣಿಕೆ ನವರತ್ನಾಭರಣಗಳನ್ನ
 ಗಜಾಂದೋಳಿಕಾಶ್ವಾಧ್ಯನೇಕ ವಾಹನಂಗಳನ್ನು ಸಮರ್ಪಿಸಿ ದೇವರ ನಿವೇದನಾದಿ ನಿತ್ಯೋತ್ಸವಾರ್ಥವಾಗಿ ಪ್ರಾಗಾರಭ್ಯ
 ದಿಂದ ದಿನಗಟ್ಟಿ ನಡೆಯುತ್ತಾ ಇದ್ದದ್ದು ನಗರದ ಬಹದ್ದೂರವರಹಾ ೨ ವರಹಾ ಈ ದಿನ ಅಧಿಕ ಪೂಜೋತ್ಸವಾದಿಗಳು ನಡೆ
 ಯತಕ್ಕಬಗೆ ಅಧಿಕ ೧೩ ಹದಿಮೂರು ವರಹಾ ಉಭಯಂ ದಿನ ವೊಂದಕ್ಕೆ ಬಹದ್ದೂರವರಹ ಹದಿನೈದು ವರಹಾದಲ್ಲೂ ವರ್ಷ
 ೭೦೦ಕ್ಕೆ ಬಹದ್ದೂರ ೫೪೦೦ ಐದುಸಾವಿರದ ನಾನೂರು ವರಹಾ ಪ್ರಕಾರ ವರ್ಷಂಪ್ರತಿಯಲ್ಲೂ ನಗರದ ಕಚೇರಿ ಇಲಾಖೆಯಿಂದ
 ಕಸಬೆ ನಗರದ ಪವಜುಪೈಕಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಬರಿಸಿ ಪೊಪ್ಪಿಸಿದ ಸಾಧನ ||

ಶ್ರೀಕೃಷ್ಣ

- * ಕಡೂರು ಕಸಬಾಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದಿಣ್ಣೀಮೇಲೆ ಹಾಳುಗುಂಡಿಯಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6"×1'-9"

- | | |
|--------------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿಜಯಾಭ್ಯುದಯ ಶಾಲ | 7 ಸದಾಶಿವರಾಯರ ಅಳ್ಳಿಕೆಯ |
| 2 ವಾಹನಶಕ ವರ್ಷ ೧೪೭೭ | 8 ಲು ರಾಡಗಪುಣ್ಣನ ಮಗ ಕಳ್ಳ |
| 3 ನೆಯ ಅನಂದ ಸಂವತ್ಸರ . | 9 ರಕೂಡೆ ಕಾದಿ ಪ |
| 4 ಶುಕ್ರವಾರದಲು ಶ್ರೀಮ | 10 ಸತ್ತು ಸುರಲೋಕಗತನಾ |
| 5 ನೃಹಾ ರಾಜಾಧಿರಾಜ ರಾಜಪರ | 11 ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 6 ಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ | |

ಅದೇ ಹೋಬಳಿ ಮಲಿದೇವಿಹಳ್ಳಿ ಬೆಟ್ಟದಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರವೇ | ತ್ರಯಿಲೋಕ್ಯನಗರಾ
- 2 ರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
- 3 ಶ್ರೀಪ್ರಿಧ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀ
- 4 ಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯಕ್ಪ್ರಚೂ
- 5 ದಾಮಣಿ ಮಲರಾಜರಾಜ ಮಲಪರೋಕ್ಷಂಡನಸಹಾಯತೂರ
- 6 ರಾಯಶಿರಸೆಲ್ಲಂಬಿರುದಂಕಭೀಮಂ ಚಲದಂಕರಾಮ
- 7 ನಿಶ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳವೀರ ಬಲ್ಲಾಳದೇವರು
- 8 ಸುಕಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರೆ ತತ್ಪಾದಪಡ್ವೋ
- 9 ಪಜೀವಿಗಳಪ್ಪ ನಾಗಿಗಾಪುಂಡನಮಗ ಹೊನ್ನಗಾಪುಂಡಂ ನಾಗೇ
- 10 ಶ್ವರ ದೇವಾಲಯಮನೆತ್ತಿಸಿ ಆ ದೇವರ ಅಂಗರಂಗಭೊಗಕ್ಕಂ
- 11 ಹಿರಿಯ ಕೆಳೆಯಕೆಳಗೆ ಹಿರೆಯತೂಬಿನಗದ್ದೆ ಮತ್ತರೊಂದು
- 12 ಮಹಾಜನಗಳೊಪ್ಪಿತದಿಂ
- 13 . . ಎಲೆ ಓದಲು
- 14
- 15 ಮತ್ತಂ ಆ ದೇವಾಲಯದಹಿಂದೆ ಬೆದ್ದಲೆ
- 16 . ಬಿಟ್ಟಮನೆಆಲು
- 17 ರಿಮಾಣದಲು . .

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

ಬೀರೂರು ಹೋಬಳಿ ಹಿರಿಯಂಗಳದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 3'-6"×2'-3"

- 1 ಶ್ರೀಮತು ತಾರಣಸಂವತ್ಸರದ ಚೈತ್ರ ಬಿ ೫ ಸೋಮವಾರದಂದು
- 2 ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರಸರು ರಾಜ್ಯಂಗೈವಲಿ
- 3 ಹಿರಿಪುರದ ಪೂರಟವಿನೊಳುಕುಣುಹರಿವಲ್ಲಿ ಬಳಗಾಣ
- 4 ಮಲ್ಲಯನಿದಿರಾನ್ತರ ನಿಜಿದು ಸ್ವರ್ಗತನಾದ ಕಲ್ಲನಿಲಿ
- 5 ಸಿದಾತ ತಮ್ಮಯ್ಯಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಇಂಗಳದ ಕೆರೆಯಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'-1"×2'-6"

ಹಳಗನ್ನಡ ಅಕ್ಷರ

- | | |
|----------------------------|-----------------------|
| 1 ಸ್ವಸ್ತಿಶಕ ಕಾಲ ೨೨೨ . . . | 5 ಚ್ಚಗೊಟ್ಟುದಯ್ಯಳಕಟನಿಜ |
| 2 ಸ್ವಸ್ತಿಕಿಣ್ಣಿಇಬ್ಬಳದ ತಮ್ಮ | 6 ದಾನಟಿದೊನ್ ವಾರಣಾಸಿಯ |
| 3 ಗವುಣ್ಣನು ಪುಲಿಯನಿಜಿದು . . | 7 ನಟಿದೋನ್ |
| 4 ಸತ್ತೊಡೆ ಗಬ್ಬಪೆಮ್ಮಾರಡಿಮೆ | |

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ಸಕ್ಕರೆ ಪಟ್ಟಣದ ಹೋಬಳಿ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಗರುಡಗಂಬಕ್ಕೆ ಹಾಕಿರುವ¹
ಲೋಹದ ತಗಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು

- ¹ ಶುಭಮಸ್ತು । ಶ್ರೀಮನ್ಮಾಧ್ವೀಕಪುರಾಂಸ್ಥಿರವಸತಿಜುಷೋ ರಂ
- ² ಗನಾಧಸ್ಯಭಕ್ತ್ಯಾ ಶಾಲೀವಾಹಾಬ್ಧ ಪೂಗೇಯುಗ
- ³ ಗುಣಗಿರಿಯುಗ್ಧತ್ವರಾಂತೇ ಸಹಸ್ರೇ । ದೇವಾ
- ⁴ ಯುಜ್ಜೇಷಮಸಾರ್ಜುನಗರುದಿಧರಾಡಹಿ
- ⁵ ವಾರೇತದೀಯೇ ಸೌಪರ್ಣಸ್ತಂಭ ಉವ್ಯಾಂಕು
- ⁶ ಪಲಯಪತಿನಾಲಂಕೃತಃ ಕೃಷ್ಣನಾಮ್ನಾ ॥

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ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

- ¹ ಶ್ರೀಶಕುನಿ ರಂಗನಾಥಸ್ವಾಮಿಯವರ ಚರಣಾರವಿಂದಗಳಿಗೆ
- ² ಅಂಗೀರಸ ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಸುಧ ೧೦ ಗುರುವಾರದಲ್ಲಿ ಸಕ್ಕರೆ ಪಟ್ಟಣದ
- ³ ಸಮನ್ತ ರಾಜುವೇಯವರು ಬಿನ್ನಹಮಾಡಿ ವಪ್ಪಿಸಿದ ಧ್ವಜಸ್ತಂಭಕೊಳಗದ ಸೇವೆ ॥ ಶ್ರೀ-ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಶಕುನಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಒಳಭಾಗದಲ್ಲಿರುವ ಕೇಶವದೇವಾಲಯದ ಕಂಭದಲ್ಲಿ

- | | | |
|----------------------------------|----------------------------------|----------------------------------|
| ¹ ಶಕವರುಷ ೧೩೧೩ನೆ | ⁵ ನಾಶದೇವರಿಗೆ ಚಿಕ್ಕ ತಂ | ⁹ ಪೀಸಿದ ಬನದಸೇವೆ ನಾ |
| ² ಯ ಪ್ರಮೋದೂತ ಸಂವ | ⁶ ಮಂಜುಗಳು ಶ್ರೀಸ | ¹⁰ ಡ ಸೇನಬೋವರ ವೊಪ್ಪ ಮಂ |
| ³ ತ್ವರದ ವಯಶಾಖ | ⁷ ಕುನಿ ರಂಗೇಶ ದೇವರಿಗೆ | ¹¹ ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ॥ |
| ⁴ ಶು ೧೫ ಶು ಶ್ರೀಮದ್ರಂಗ | ⁸ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಮ | |

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ಅದೇ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಯಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೊಳಿದು ಕಲ್ಲಿನಲ್ಲಿ,

ಪ್ರಮಾಣ 3'-2"×2-3"

- ¹
- ² ತಸ್ಮಿನ್ನೇನಗಣಾಂತರಿಕ್ಷ ತರಣಿ ಶ್ರೀವೀರಸೇನೋಧುವಿ ಸಂಸಾರಾಂಬುಧಿ ತಾರಣ್ಯಕತರಣಿ ಶ್ರೇಯೋವನೀಸಾರಣೀ ।
ತಚ್ಚಿಪ್ಪಪ್ರಚುರ
- ³ ಪ್ರಬಂಧರಚನಾಚಾತುರ್ಯಪದ್ಮಾನನಃ | ಪಾಯಾದ್ವೋಜಿನಸೇನ ಇತ್ಯಭಿಧಯಾಖ್ಯಾತೋಮುನಿಗ್ರಾಮಣಿಃ ಶೀಮತ್ಪ್ರ
ಸ್ತಕ
- ⁴ ಗಚ್ಛ ಸೂರಸದೃಶೋ ವಿಶ್ವಪ್ರಕಾಶಾತ್ಮಕಸ್ಮೃವಿದ್ವೋಗುಣಭದ್ರದೇವಯತಿಪಃ ಶ್ರೀಸೂರಸೇನಸ್ತತಃ ಶಿಷ್ಯಶ್ರೀಕಮರಾದಿ
ಭವ್ಯಗುಣಭೃದ್ವೇ
- ⁵ ವೇಂದ್ರಸೇನಸ್ತತಃ ತೇನಾಕಾರಿಕುಮಾರಸೇನಮುನಿಪೋವಾದೀಂದ್ರಚೂಡಾಮಣಿಃ ತಚ್ಚಿಪ್ಪಾಃ ಪರಿಸೇನದೇವಾದ್ಯಾಃ ಮಾ
- ⁶ ಧುರ್ಯಂವಾಚಿಕಾರುಣ್ಯಂ ಹೃದಿತಿವ್ರಂ ತಪಸ್ತತಃ ಶ್ರೀಪ್ರಭಾಕರಸೇನಾಖ್ಯ ಗುರುಚ್ಛ್ರೇಯೋವಿರಾಜತೇ ತತ್ಪದ್ಮೋದಯ
- ⁷ ಶೈಲತಿಗ್ಮಕಿರಣಸ್ಮೃತಿ ವಿಧ್ಯಪಾರಂಗತೋಭೂಪಾರಾರ್ಚಿತ ಪಾದಪಂಕಜಯುಗಃ ಶ್ರೀಲಕ್ಷ್ಮೀಸೇನೋಮುನಿಃ ಲೋಕೇಸತ್ವ
- ⁸ ಪಸಾಂಸಿಧಾನಮನುಷಂ ಕಾರುಣ್ಯವಾರಾಂನಿಧಿರ್ದಾರ್ವನೇ ಕಲ್ಪಕುಜೋಪಮೋವಿಜಯತೇ ಕಾಮೇಭ ಕಂಠೀರವಃ ।
- ⁹ ಶ್ರೀಮದನಸೇನಮುನಿಪೋಸದ್ಬಾಹುನಾಮೃತಪಯೋಧಿಪೂರ್ಣೇಂದ್ರಃ ಸುದೃಢತಪೋಗುಣಯುಕ್ತೋಭಾತಿಶ್ರೀಮತ್ಪ್ರಭಾ
- ¹⁰ ಕರಾರ್ಯಸುತಃ । ದ್ವೀಪಿತಚಾಕ ನಾಮನಗರೀಪತಿ ಶಂಖ ಜಿನೇಂದ್ರಚಂದ್ರ ಮ ಶ್ರೀಪದ ಪಂಕಜಾಳಿಮಳಾಮ
- ¹¹ ರಕೀರ್ತಿ ಮುನೀಂದ್ರ ಪಾದಸೇವಾ ಪರಿಪಕ್ವಬುದ್ಧಿ ಬಲಗಾಢ ಸಮಾಹ್ವಯವಂಶ ಪದ್ಮತಾರಾಪತಿ ರಂಜಿಪಂ ಸ್ವಜನಕಂ
- ¹² ಜನಭೋಮಣಿ ವೈಷ್ಣವಾಯಣಂ । ಗುಣತುಂಗಂ ಹೊಲ್ಲರಾಜಂ ಪಿತೃಗುಣವತಿ ದೇವಮಾಂಬೆ ತಂನಂಬಿಯು
- ¹³ ಧೃದ್ಗುಣರತ್ನಂ ನಾಗರಾಜಂ ಪರಿಕಪೋಡಿ ಪಿತೃವೃಂ ಗುಣೈಕಾಶ್ರಯಂ ಮಾಕಣನಾತ್ಮೀಯಾನುಜಂ ತಾನನಿಪಗಣಿತ
- ¹⁴ ಸಾಧಾಗೃದಿಂ ಭಾಗೃದಿಂ ಧಾರುಣ್ಯೋಳ್ವಿಖ್ಯಾತಿವೆತ್ತಂ ಜಿನಸಮಯ ಸರಸ್ವಾರಸಂಮಾಯಾಣಾರ್ಯಂ! ಮ ? ತಂದೋಕೈ
- ¹⁵ ಕಮಿತ್ರಂ ಪ್ರಚುರತರ ಕಳಾವಲ್ಲಭಂ ಪಂದಿವಂದೋತ್ಕರ ಪುಷ್ಯತಲ್ಪಭೂಜಂ ಬುಧನುತಚರಿತಂ ವಾಕ್ವರಂ
- ¹⁶ ಕಾವ್ಯಗೋಷ್ಠೀಸರಸಂ ವಿದ್ವಿಷ್ಯಶೈಲಾಶನಿಸರಪುರ ? ಮೊದಲಾತಂಗಳ ಮೀನಕೇತೂದ್ಧರರೂಪಂ ಸದ್ಗುಣೋದಗ್ರ
- ¹⁷ ಹಮಯನೇರಾಶ್ವರ್ಯಮೇ ಮಾಯಾಣಾರ್ಯಂ ಇಂತು ಹೊಯ್ವಳ ಭೂವಿಭುಲಕ್ಷ್ಮೀಲಪನಮುಂ
- ¹⁸ ಶ್ರೀವೀರಬುಕ್ಕರಾಜ ಸಾಮ್ರಾಜ್ಯರಮಾರಮಣೀಯ ವಿರಾಸದರ್ಪಣೋಪಮಮುನಿಸಿ ಸೊಗಯಿಸುವ ಹೊಸಪಟ್ಟಣದೊಳು
ಪ್ರಸಿದ್ಧಿಪಡೆದ ವೈ
- ¹⁹ ಶ್ಯಮಾಯಂಜ ಮಾಕಪ್ಪಗಳುನ . . ದವಾಗಿ ಮಾಡಿದ ಶ್ರೀಲಕ್ಷ್ಮೀಸೇನಧರಾರಕರ ನಿಷಧಿಯ ಪ್ರತಿಷ್ಠೆ ಶಾಸನ ಮಂಗಳ
ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

ಅದೇ ಸಕ್ಕರೆಪಟ್ಟಣದ ಕನಡೆಯಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2"×2'-0"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ ದ್ವಾದಾಪೋಪರಾಂಧನಂ ಜೀಯಾ ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
- 2 ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡಲಾಚಾರ್ಯ ಪುರವಿಕ್ರಮಾದಿತ್ಯ ಮಧ್ಯಾಹ್ನ
- 3 ಕಲ್ಪವೃಕ್ಷಸೇನ ಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಸೇನ ಭಟ್ಟಾರಕರವರ ಶ್ರೀಮತ್ ಶ್ರೀಮಾನಸೇನದೇವರ ನಿಷಿದಿ ಶಕವ
- 4 ಪರ್ವ ೧೨೨ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರ ೧೦ ಲು
- 5 ಶ್ರೀ ಮುತ್ತದ ಹೊಸಗೂರ ಬೈಚಸೆಟ್ಟಿಯ ಮಕ್ಕಳು ಮಾಯಸೆಟ್ಟಿ ಬೊಮ್ಮಿಸೆಟ್ಟಿ ನಾಗಣಸೆಟ್ಟಿ ಅವರ ಮೊಮ್ಮಕ್ಕಳು ಬೈಚ
- 6 ಸೆಟ್ಟಿಯ ತಂಮಸೆಟ್ಟಿ ಕೊವರಿಸೆಟ್ಟಿ ಚಿಕ್ಕಬೈಚಸೆಟ್ಟಿ ಮಾದಿಸೆಟ್ಟಿಯರ ಮಕ್ಕಳು ಕೊವರಿಸೆಟ್ಟಿಯರು

ಅದೇ ಗ್ರಾಮದ ಬಸ್ತಿ ಹಿಂದೆ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-0"×2'-0"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ ದ್ವಾದಾಪೋಪರಾಂಧನಂ | ಜೀಯಾ
- 2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀಮದ್ರಾಜಗುರು
- 3 ಮಾನಪಾಚಾರ್ಯ ಶ್ರೀಹೊಸ ಗೂರ ಶಿಷ್ಯನೂಲವಾಗಿ
- 4 ಸೆಟ್ಟಿಯಮಗ ನೂಲವೆಂದ ಸೆಟ್ಟಿಯನಿಷಿದಿ
- 5 ಶಾರ್ವರಿಸಂವತ್ಸರದ
- 6 ಅಪಾರ್ಥ ಸುಧ ೧೪ ಅದಿ

ಕೊಪ್ಪದ ತಾಲ್ಲೂಕು

ಹರಿಹರಪುರ ಹೋಬಳಿ ಹೊಸಕೊಪ್ಪದ ಕೃಷ್ಣರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ-3 ಹಲಗೆಗಳು

- I a.
 - 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮ ಸುಭವಸ್ತು ನಮಸ್ತುಂಗ ಶಿರ
 - 2 ಶ್ವಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
 - 3 ಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ತುತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಸಾಲವಾಹ
 - 4 ನಸಕವರುಶನಾಸಿರದ ನಾನೂಟಯೆಂಬತ್ತೊಂದನೆ ಸಂವಧಿ
 - 5 ರ ಸಂದವರ್ತಮಾನ ಸೌಗುಮ್ಯಸಂವಧರದ ವೈಶಾಖ ಶುಭ
 - 6 ೧೦ ಅದಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಮಲ್ಲಯಸೇನದೋವರು ಸಾ (?)
- I b.
 - 7 ಲಿನಾಯ್ಕನ ಅಳಿಯ ಹಿರಣನಾಯಕನ ಮಗನೆಂ
 - 8 ಮಾರಗಂಡ ಗಟ್ಟಿನಕಲುತಿ ಚೆಬಳಿಯ ತಿಪ್ಪರನಹೆ
 - 9 ಗಡೆಗೆಕೊಟ್ಟ ಪಟ್ಟಿಯಕ್ರಮವೆಂದರೆ ಹೆಬ್ಬಸೆಯ
 - 10 ನಾಡಕುಳದೊಳಗಣ ಹಡಿಲಕೊಪ್ಪದಲು ಹುಲಿ
 - 11 ಯೆಕೋಟೆ ನಾಯಕಗೆ ಸಂದು ಬಂದ ಕುಳನಾಲ್ಕು ಹೆ
 - 12 ಣವಿನಕುಳಕ್ಕೆ ಸಿಧಾಯಗ ೨೨ ಯಿ ಇಪ್ಪತ್ತೆಂಟು
 - 13 ಹಣವಿಗ ಅ ಹುಲಿಯ ಕೋಟ್ಟಿನಾಯಕನ ಸಂ
- II a.
 - 14 ತಾನಲು ಅಂತರಿಸಿಹೋದ ಸಂಮಂದ ನಂಮ ಆರಮನೆ
 - 15 ಗೆ ಆಬಾಳು ಹರವರಿಯಾಗಿ ಯಿರಲಾಗಿ ಅಳಿಯಸಂತಾ
 - 16 ನಬಳಿಯ ಬಾಳಾಗಿ ಆ ಹೆಬ್ಬಸಿಯ ಹಂಸೆರಡಜನಾಡ
 - 17 ಮುಂದಿಟ್ಟು ಯಿಪಣವಿನ ಸಿದ್ಧಾಯದ ಹೆಚುಕಟಿಕೊಂ
 - 18 ಡುಗ ೩ ಮೂಟುವರಹನತೆತ್ತ ಆನಾಡಲೆಯಲಿ ಬಂ
 - 19 ದಬಿಟ್ಟಿಭತ್ತ ೪ ೧ ಹೆಬ್ಬಕಾಣಿಕೆಗೆ ೧೧ ಹಣ ಯಿಪ್ಪನು
 - 20 ನೀನು ತೆತ್ತು ಯೀ ನಾಲ್ಕುಹಣದ ಕುಳವನು ಭೋಗಿಸಿಬಾಹೆಂದು
- II b.
 - 21 ಯೀಸೀಮೆಗೆ ಸಲುವಚತುಸೀಮೆಯ ವಿವರಮೂಡಲು ಹೆಬ್ಬಲಿನ
 - 22 ಮರ ನಿಂದಲು ಪಡುವಲು ತೆಂಕಲು ಹೊನಾಹಲಿನ ಮರನಿಂದ
 - 23 ಬಡಗಲು | ಪಡುವಲು ಉಳಿ ಹಿತ್ತಾಹೆದಾರಿಯಿಂದ ಮೂಡಲು
 - 24 ಬಡಗಲು ಹೆದ್ದಾರಿಯಿಂದ ತೆಂಕಲು ಯಂತೀನೀರೇಟಕಲುಚ

III a.

- 25 ತುಂ ಸೀಮೆಯೊಳಗುಳ್ಳ ನಿದಿನ್ನೀಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಆ
 26 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜಸ್ವಾಂವ್ಯವಂನ್ನು ನಿಂಪು
 27 ಅಳಿ [ಯ] ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಸುಖದಿಂದ ಭೋಗಿಸಿ ಬಹಿರಿ ಎಂ
 28 ದುಕೊಟ್ಟ ಪಟ್ಟಿಯಿಂತೊಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಆ ಹೆಬ್ಬನೆಯ ಹಂ
 29 ನೆರಡಣನಾಡಸಾಕ್ಷಿಗೇಕಿ ಸಾವಂತನಿಲುವಾಗಿಲ ಲಕುಮನಾಯ್ಕ
 30 ನಿಲುವಾಗಿಲಿಪ್ಪೆನಾಯ್ಕ ಅವರಕುಟುಂಬದವರು ಬಳ
 31 ವಾಡಿಯಬೊಂಮರನ ಹೆಗ್ಗಡೆಕುಪ್ಪವಳ್ಳಿಯ ಕರಿಗಡೆಯ ಬೊಂ
 32 ಮಹೆಗ್ಗಡೆ, ಯಿಂತಿವರು ಭಯಾನ್ಮತದಿಂ ಹರಿಯಣಸೇನ
 33 ಬೋವನಬರಹಾ ಆ ಪಾಂಡ್ಯಪ್ಪವೊಡೆಯರು ಪೊಪಿತ
 34 ಬಳವಾಡಿಯ ಬೊಮರನ ಹೆಗ್ಗ
 35 ಡೆಯಲಿಪಿತ ಕುಂಪ್ಪವಳ್ಳಿಯ ಬೊಂಮ್ಮಗಡಿಪೊಪ್ಪಿತ ಆ
 36 ಹಂನೆರಡಣ ನಾಡಪೊಪ್ಪಿತ ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇ
 37 ವರು ಬೊಂಮಣಗುರುಗಳ ಪೊಪ್ಪಿತ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಸೆಟ್ಟುಗೊಡಗೆ ಗ್ರಾಮದ ಮೇಲೆ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ
 ನಾಗರಾಕ್ಷರ

ಪ್ರಮಾಣ 4'—0"×2'—9"

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
 2 ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ
 3 ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೩೧ನೆಯ ವಿರೋಧಿ ಸಂ
 4 ವತ್ಸರದ ಮಾಘ ಶು ೧೫ ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
 5 ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರು ಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯವಮಾಡುವಲ್ಲಿ
 6 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಹರಿಹರಪುರದ ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರಿಗೆ ಶ್ರೀ ನೃಸಿಂಹ
 7 ದೇವರ ಪೂಜಾಪುರಶ್ಚರಣಾದಿಗಳಿಗೆ ಆ ರಾಯರ ನಿರೂಪದಿಂದ ಶ್ರೀ
 8 ಸಾಂಬಣ್ಣವಡೇರು ತಮ್ಮ ಆಳಿಕೆಗೆ ಸೇರಿದ ಗೋಡಗ್ರಾಮವನ್ನು
 9 ಧಾರಾದತ್ತವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟರು ಆ ಗ್ರಾಮದ ಕುಳಗಳನ್ನು ವಿಂಗಡಿಸಿಕೂಂ
 10 ಡು ಧರ್ಮಸ್ಥಳಕ್ಕೆ ತೆರುವುದಕ್ಕೆ ಆಕುಳವಿಂಗಡಿಸಿಕೊಂಡು
 11 ಎಂದು ಹೇಳಲಾಗಿ ಸಾಂತಪ್ಪಹೆಗ್ಗಡೇರು ತಾವು ತರುವವೆಕ್ಕೆ ಬಯಲ
 12 ವಿಂಗಡಿಸಿಕೊಟ್ಟು ತೆರುವಕುಳ ೬ ಕ್ಕೆ ಹೊನ್ನು ೩ ಮಕ್ಕ
 13 ಬಯಲಮುಂಣ ಹೆಗ್ಗಡೆತರುವಕುಳ ಹೊನ್ನು ೬ ಪಣ ೫ ಕಾಮಕ್ಕೆ ? ತೆರುವ
 14 ಹೊನ್ನು ೪ ಪಣ ೨
 15
 16
 17 ರಾಮಚಂದ್ರವಡೇರಿಗೆ ಆಚಂದ್ರಾರ್ಥವಾಗಿ ಕೊಟ್ಟರಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲ್ಲುವ
 18 ಗದ್ದಬಯಲು ತೋಟತುಡಿಕೆ ಕುಂಮರಿಕೋಹು ಮೊದಲಾಗಿ ಏನುಂಟಾದನ್ನು
 19 ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದು ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರು ತಮ್ಮ ಶಿಷ್ಯ
 20 ಪಾರಂವರ್ಯವಾಗಿ ಭೋಗಿಸುತ್ತಾ ಬಹುದು ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಮತ್ತಿವಾನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×3'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿನಯಾದಿತ್ಯ ಪೊಯ್ಯಳದೇವರು
 2 ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಮಾರಗವುಣ್ಣನಮಗ ಕಾದಿಸತ್ತನ
 (ಮುಂದೆ ಅಕ್ಷರ ಸಮೆದುಹೋಗಿದೆ)

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಕೊಡತಾಳು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೆಳರೆಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—3"×2'—6"

(ನಾಗರಾಕ್ಷರ)

- 1 ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
 2 ರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸ್ವಯಂಭವೇ ಸ್ವಸ್ತಿ

- 3 ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೬೬ನೆಯ ಹೇವಿಳಂಬ ಸಂ
- 4 ವತ್ಸರದ ಮಾಪ ಸು ೧೫ ಪುಂಜ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀವೀರ
- 5 ಪ್ರತಾಪ ಶ್ರೀರಂಗಮಹಾರಾಯರು ಪೊನುಗೊಂಡೆ ಸಿಂಹಾಸನವ ನಾಳುವಲ್ಲಿ
- 6 ಹರಿಹರಪುರದ ಸಿವಳ್ಳಿಯ ಮರಾಧಿಪತಿಗಳಾದ ಪದ್ಮಶನಸ್ಥಾಪನಾಚಾರ್ಯ
- 7 ರಾದ ಅಭಿನವ ಗೆ ಭಯಿರರಸವೊಡೆಯರವರು
- 8 ಶಿವಳ್ಳಿ ಸಂಸ್ಥಾನದ ಶ್ರೀ ನರಸಿಂಹದೇವರ ನೈವೇದ್ಯಕೆಂದು ಆ ಭಯಿರರಸವೂಡ
- 9 ಯರ ಪಾದೋಪಚೀವಿಸಾಂತಪ್ಪ ಹೆಗ್ಗಡೇರು ಬಿಟ್ಟುಕೊಟ್ಟ ಉತ್ತರಗ ೧೦೦ ನೂರುಪರಕ
- 10 ಇದಕ್ಕೆ ಕುಳದ ವಿವರ

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ಅದೇ ಹೋಬಳಿ ಬಾವಣಿಗೆ ಗ್ರಾಮದಿಂದ ಕೂಡಕಳಿಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು
ನಾಗರಾಕ್ಷರ

- 1 ಶ್ರೀಗಣಾಧಿಪತಿಯೇನಮಃ ಸರಸ್ವತ್ಯೈನಮಃ ನಾರಾಯ
- 2 ಣಾಯನವಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 3 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಬವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಕವರುಷ ೧೨೪೦ನೆ
- 4 ಯ ಹೇಮಳಂಬನವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೭ ಆ ಶ್ರೀಮತು ಕಾಸ್ಯಪಗೋತ್ರದ ಮಕುಶಾಖೆಯ
- 5 ಭೋಗಪ್ರಯ್ಯನ ಮಕ್ಕಳು ಕಲ್ಲಂಜಂಗಳು ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ನಾಗಂಜಗಳ ಮ
- 6 ಕ್ಕಳ ಲಂಜಗಳಿಗೆ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಕ್ರಮಪಂತೆಂದರೆ ಹರಿಹರರಾಯರು
- 7 ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ತಾಮ್ರಶಾಸನವಾಗಿ ಬಹ ಕೇಳೂರಲ್ಲಿ
- 8 ಹರಿಯಕನಹರವರಿಯ

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ಬಾಳೇಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೇಹೊನ್ನೂರ ಮರದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ | ಹಲಗೆ

- 1 ಶ್ರೀಮದ್ಭೂಹ್ಮಾಂಡ ಮಂಡಲ ವಿದ್ಯೋತಮಾನ ಹೃದ್ಯಾನಮದಸಮಸ್ತ
- 2 ವೀರದಾಗಮ ಪುರಾಣೋತಿಹಾಸಪ್ರಸಿದ್ಧ ಭೂಕೈಲಾಸ ವಾರಾಣಸೀ
- 3 ಪುಟಭೇದನಮಧ್ಯ ಮಹನೀಯ ಹರಿಕೇತನಂದನ ಪರಿಷ್ಕೃತಜಂ
- 4 ವಾಖ್ಯ ಮರಾಧಿಪ್ತಿ ವಿಶ್ವಾರಾಧ್ಯ ಪರಂಪರಾನುಯಾತ ಸಿಂಹಾ
- 5 ಸನಾರೂಢ ಪಟ್ಟಾಧ್ಯಕ್ಷ ಶ್ರೀ ಸಿದ್ಧಲಿಂಗಸ್ವಾಮಿಗಳವರ ನನ್ನಿಧಿಗೆ
- 6 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಗಳು ೧೭೭೭ ಸಂದ
- 7 ವರ್ತಮಾನ ಫರಾಭವನಾಮ ಸಂವತ್ಸರದ ಅಷಾಢ ಬ ೨ ಶುಕ್ರವಾರದಲ್ಲು ಶ್ರೀ
- 8 ಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಥಪ್ರತಾಪಪ್ರತಿಮವೀರ ನರಪತಿ
- 9 ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕ
- 10 ಳಾನಿಧಿ ಶಂಕಚಕ್ರಾಂಕುಶ ಕುರಾರ ಮಹರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇ
- 11 ರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗುರು ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂ
- 12 ತಿರಾದ ಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣ ರಾಜಒಡೆಯರವರು
- 13 ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಅದಾಗಿ ಶ್ರೀ ಕಾಶೀಕ್ಷೇತ್ರದಲ್ಲಿ ನಿಮ್ಮ ಮರದಲ್ಲಿ ನಿ
- 14 ತ್ಯಗಟ್ಟ ೧೨ ಜನಕ್ಕೆ ಗಣಾರಾಧನೆ ನಡೆಯುವಂತೆ ಅಪ್ಪಣಿಕೊಡಿಸಿ ಯೀ
- 15 ಬಗ್ಯ ತಿಂಗಳು ವೊಂದಕ್ಕೆ ಕುಂಪಣಿ ರೂಪಾಯಿ ಐವತ್ತರಮೇರೆ ಪರುಷ
- 16 ವಂದಕ್ಕ ಕುಂಪಣಿರೂಪಾಯಿ ೭೦೦ ಆರುನೂರರೆ ಪ್ರಕಾರ ಕಾಶೀಕ್ಷೇತ್ರಕ್ಕೆ ಹುಂಡಿ
- 17 ಮಾಡಿಸಿ ಅಪ್ಪಣಿಕೊಡಿಸುತ್ತಾ ಯಿಧೀತಾಗಿ ನಿತ್ಯಗಟ್ಟೆ ಸದರೀಮೇರೆ ಗಣಾ
- 18 ರಾಧನೆಗ ತಕ್ಕ ಜಿನಸು ಅಡಿಗೆಯವರು ಪಗೈರೆ ಗೊತ್ತುಮಾಡಿಯಿಟ್ಟು ಯೀ
- 19 ಧರ್ಮವನ್ನು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆಸುತ್ತಾ ನಮಗೆ ಅಶೀರ್ವಾದವಂ
- 20 ನು ಮಾಡುತ್ತಾಬಿರುವುದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಶಾಸನ ನ್ವದತ್ತಾ ದ್ವಿಗು
- 21 ಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿ
- 22 ಪ್ಪಲಂ ಭವೇತ್ ತಾರೀಖು ೧೦ನೇ ಮಾಹೆ ಜುಲಾಯಿ ಸ ೧೮೪೬ನೆ ಇಸವಿ ಬ
- 23 ತ್ತು ಅರಮನೆ ಸುಬರಾಯ ದೂಯಂ ಗುರಿಕಾರ ಯಿಲಾಖಿ ಖಾಸಬೊಕ್ಕನ
- 24 ಹಜೂರು ಸದರೀ ಮೇರೆಗೆ ಕುಂಪಣೀ ಆರುನೂರು
- 25 ರೂಪಾಯಿ ನಂಮ ವರ್ಧಂತಿ ದಿವಸ ಸಾಲಯಾ
- 26 ನಾ ಹುಂಡಿ ಕಳುಹಿಸುತ್ತಾ ಇದೆ ಶ್ರೀಕೃಷ್ಣ

(ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸ್ವಹಸ್ತಾಕ್ಷರ)

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮರದಲ್ಲ ಸಿಕ್ಕಿದ ಶಾಸನದ ಪ್ರತಿ

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀಮದ್ವೈದವ ಮುರಾರಿಕೋಟೆ ಕೋಲಾ
- 2 ಹಲಶ್ರೀ ಶಿವಪ್ಪನಾಯಕ್ಕ ರೈಯ್ಯನವರು ಸಿದ್ಧಿಗಿರಿ ಸಿಂಹಾಸನದ ಹುಚ್ಚು
- 3 ವೀರಪ ಪೊದೆಯರಿಗೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶ
- 4 ಕ ವರುಷ ೧೬೪೬ನೆಯ ಪರಾಭವ ಸಂದತ್ಸರದ ಮಾಪ ಶು| ೯
- 5 ಶ್ರೀಮತು ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನ ಮರದ ಬಸವಲಿಂಗಯ್ಯ
- 6 ನವರು ಬಂದು ಹುಮುಚಿದ ಸೀಮೆ ೨೦೦ ಗ್ರಾಮಗಳನ್ನು ಯಿಟ್ಟುಕೊಂಡ
- 7 ಸೀಮೆ ಕಪ್ಪಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುತ್ತೇನೆಂಬ ಸೋಮಪಾಗಿ ಅಶೀರ್ವಾದ
- 8 ವಿಜ್ಞಾಪಿಸಿದ ವಿಷಯಕ್ಕೆ ಆ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- 9 ಮರದವರಿಗೆ ಮೊದಲಿನಿಂದ ಬಂದದ್ದನ್ನು ರಾಜಾಧಿರಾಜ ಸೋಮಶೇಖರ
- 10 ನಾಯಕರಯ್ಯನವರು ಮರವನ್ನು ಅಪರಾಧಕ್ಕೆ ತಂದು ಸಂಸ್ಥಾನವನ್ನೊಪ್ಪಿ ಸಿ
- 11 ಕೊಂಡು ಶೃಂಗೇರಿ ಶೃಂಗಶಾಸ್ತ್ರಿಗೆ ಆ ಮರದಲ್ಲರವ ಯಾವತ್ತನ್ನು ಆತಗೆ ಕೊಡಿ
- 12 ಸಿ ಅಪ್ಪು ತಪ್ಪುಗಳ ವಿಚಾರ ನಡೆಸಹೆಗೆ ಸಿದ್ಧದ್ದಕ್ಕೆ
- 13 ಮೇಲಿನವರ ವಿಜ್ಞಾಪನೆಯಂತೆ ಈ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿಸಿದ ಸೀಮೆಗಳ
- 14 ಆನಂದಪುರ ಸದಾಶಿವನಾಗರ ಚಂದ್ರಗುತ್ತಿ ಪುಡುಗೆರೆ ಶಿಕಾರಿಪುರ
- 15 ಕುಂಸಿ ಶಿವಮೊಗ್ಗ ತರಿಕೆರೆ ಲಕ್ಕುಪಳ್ಳಿ ಮಂಡಗದ್ದೆ ಹೊಳೆಹೊನ್ನೂರು
- 16 ಚನ್ನಗಿರಿ ಬಸವಾಪಟ್ಟಣ ಶಿರಸಿ ಹರಪನಹಳ್ಳಿ ಕಡೂರು ಆರಗ
- 17 ಮಧುವಂಕನಾಡು ವಸ್ತಾರೆ ತಾಳಗುಪ್ಪೆ ಕೆಳದಿ ಜೀಯ ಸ್ವರ್ಣಕಾರ
- 18 ಕೋಮಟಿ ಭೂಸುರ ತಿಗಳ ಮೇದಾರ ಶಿವಾಯಿ ಪುಳಿದಜಾತಿ
- 19 ಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 20 ವೆಂಕಟ

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮರದಲ್ಲ ಸಿಕ್ಕಿದ ಮತ್ತೊಂದು ಶಾಸನದ ಪ್ರತಿ

- 1 ಶ್ರೀಮದ್ವೈದವ ಮುರಾರಿಕೋಟೆ ಕೋಲಾಹಲ ರಾಜಾಧಿರಾ
- 2 ಜ ಸೋಮಶೇಖರನಾಯಕರಯ್ಯನವರು ಸ್ವಸ್ತಿಶ್ರೀ ವಿ
- 3 ಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೫೯೪ನೆಯ ಆನಂದ
- 4 ಸಂವತ್ಸರದ ವೈಶಾಖ ಬ ೨ ಲು ಶ್ರೀ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- 5 ಮರದ ಗುರುಶಾಂತನಾಥ ಮಿಯವರು ಈ ಸಂಸ್ಥಾನದ ಮೇ
- 6 ಲೆ ದುಷ್ಟಕೃತ್ಯಾದಿಗಳಂಟು ನಡವಳಿಗೋಸಗಮಂತ ಜವಳಿಗೆ
- 7 ಬಂದ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಆ ಮರದ ಬದುಕು ಬಂದಿಗೆ ಸಾಮಾನು
- 8 ಮುಂತಾದ್ದು ಲೂಟಿ ಉತ್ತಾರ ಮುಂತಾದ್ದು ಜಪ್ತಿ ಮರದಲ್ಲ
- 9 ರತಕ್ಕ ಮುದ್ರೆ ಸಾಮಾನು ಚಂದ್ರಮಾಳೇಶ್ವರ ಬಲದಶಂಖ ಯೇ
- 10 ಕಬೆತ್ತ ಮುತ್ತಿನ ಚಪುಕಳಗದ್ದಿಗೆ ಭೂಚಕ್ರದಕೊಡೆ ಶ್ಲೋತ
- 11 ಚ್ಚತ್ರ ಸಿಂಹಮುಖದವಾಲಿ ಇಷ್ಟು ಸಹವನ್ನು ಶೃಂಗೇರಿ ಆ
- 12 ಗ್ರಹಾರದಲ್ಲರತಕ್ಕ ಶಂಕರಾಚಾರ್ಯರ ಕರಸಂಜಾತರಾದ ಶೃಂ
- 13 ಗಶಾಸ್ತ್ರಿ ಯೆಂಬಾತನ ಮೇಲಿರುವ ಅವರ ಪಾತ್ಪ್ರಕಾರ ಆತನ
- 14 ಸೇರಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಭೂಚಕ್ರದಕೊಡೆ ಅಧಿಕವಾದಂಥಾದ್ದು
- 15 ಬಂದದ್ದಾಗಿ ವಪ್ಪಿಸಿ ಸಾಗಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಯೋಗ್ಯಾನುಸಾರಕ್ಕೆ
- 16 ಅಧಿಕವಾದಂಥಾದ್ದು ತಿಳಿದು ನೀವು ಕುಲಗೋತ್ರಗಳು ಶಿವಾಚಾರ
- 17 ನಡೆ ೧ ಶಿವಭಕ್ತರಪಾಡು ಸಾಧುವಕ್ಕಲಗ ರ
- 18 ಡ್ಲಿಗೆ ಕುಂಬಾರ ಕೈಪಾಡಜಾತಿ ಸಮಸ್ತಕ್ಕು ಕಪ್ಪಗಾಣಿಕೆ ವಸೂಲ್
- 19 ಮಾಡಿಕೊಳ್ಳಬೇಕು

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮರದಲ್ಲ ಸಿಕ್ಕಿದ 1ನೆಯ ಸನ್ನದು

ಶ್ರೀಕೃಷ್ಣ ರಾಜಬಡೆಯರವರು.

- 1 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೨ ಬುಧವಾರದಲ್ಲೂ ಶ್ರೀಮತು ಅರಮನೆ
- 2 ಸೀಮೆ ಗಡಿಗಳ ಅಮೀಲ ಕಿಲ್ಲೇದಾರರಿಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ನಿರೂ
- 3 ಪ ಅದಾಗಿ ಬಾಳೇಹಳ್ಳಿ ಸಿಂಹಾಸನ ಸ್ವಾಮಿಗಳು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜ
- 4 ನೆಯ ಬಗ್ಗೆ ಮೊದಲು ದೇಶದಮೇಲೆ ಸಂಚಾರಾರ್ಥವಾಗಿ ಹಗಲುದೀ
- 5 ವಟಿಗೆ ತೆಗೆಸಿಕೊಂಡು ಬಂದು ಇದ್ದಲ್ಲಿ ಕೆಲವುಕಡೆ ಬ್ರಾಹ್ಮರು ಮುಂ

- 6 ತಾದವರಿಗೂ ಇವರಿಗೂ ವ್ಯವಹಾರಬಂದವರಿಂದ ಹೆಚ್ಚಾಗಿ ಕಳೆಕೆ
7 ಳುಹಿಸಿ ಇವರು ಹೆಗಲು ದೀವಟಿಗ ಹಿಡಿಸಿಕೊಂಡು ಬರುವ ಪದ್ಧತಿ
ತಿಲಂಟೋ ಇಲ್ಲವೋ ಎಂಬದಾಗಿ ವಿಚಾರಿಸುವಲ್ಲಿ ಈ ಮರದ ಸಾ ಮಿ
ಗಳು ಶೀರ್ಮ ಬೇಲೂರು ಹರಿಹರದಿಂದ ಈಬಗ್ಗೆ ಬರೆದುಕೊಟ್ಟ ಮಹಜ್ಜ
10 ರಾ ತಂದು ತೋರಿಸಿದ್ದರಿಂದಲೂ ಮೋತೀಪಾನಿಯಿಷ್ಟಿ ನರಸಿಂಗರಾಯನಿಗೆ
11 ಸಾಬಕ್ಕು ಶೀರ್ಮದ ಮಾಮಲೆ ಇದ್ದಾಗ್ಯೂ ಈ ಸ್ವಾಮಿಗಳು ಹೆಗಲುದೀವಟಿಗ
12 ಹಿಡಿಸಿಕೊಂಡು ಬಂದದ್ದು ಪುಂಟು ಎಂಬದಾಗಿ ನರಸಿಂಗರಾಯ ಹೆಚ್ಚರಲ್ಲಿ
13 ಅರಿಕೆ ಮಾಡಿದ್ದರಿಂದಲೂ ಚಂದ್ರಗುತ್ತಿ ಆಮಿಲ ಕುಪ್ಪರಾಯನು ಸಾಲಕು
14 ಬೇಲೂರು ಆಮಿಲು ಮಾಡುತ್ತಾ ಇದ್ದಲ್ಲಿ ಸದರಿ ಕುಪ್ಪರಾಯನು ರೂಬ್‌ರೂಬ್
15 ಪರಾಂಬರಿಸುವಲ್ಲಿ ಉಂಟು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದಲೂ ಸಹ ಮಾಮೂಲುವಾರ
16 ಗೆ ಇವರು ಹೆಗಲುದೀವಟಿಗ ಹಿಡಿಸಿಕೊಂಡು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜನೆ ಮುಂತಾ
17 ದಬಗ್ಯ ದೇಶಸಂಚಾರಕ್ಕೆ ಬಂದಲ್ಲಿ ಅಡ್ಡೀಮಾಡದಹಾಗೆ ತಾಕೀತಿ ಮಾಡುವುದು
18 ತಾರೀಖು ೭ನೆ ಏಕಾಹೆ ಜನವರಿ ೧೮೭೦ ಖತ್ತು ಪೊನ್ನಾಪಾರ ಕೃಷ್ಣರಾವ್ ಮುನಷಿ ಹೆಚ್ಚಾರು

ಶ್ರೀಕೃಷ್ಣ ರಾಜಒಡೆಯರವರು

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮರದಲ್ಲಿರುವ 2ನೆಯ ಸನ್ನದು

ಶ್ರೀಕೃಷ್ಣ ರಾಜಒಡೆಯರವರು

- 1 ಶ್ರೀಮದ್ವೇದ ವೇದಾಂತ ಸಿದ್ಧಾಂತ ಪುರಾಣಾಗಮೇತಿಹಾಸ ಸಕಲಶಾಸ್ತ್ರ ಪ್ರಸಿದ್ಧ ಶ್ರೀಮದ್ರೀರಶ್ಯವ
ಮತಸ್ಥಾಪನಾಚಾರ್ಯವರ್ಯ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ
2 ರಿ ಪಾಲನ ಶೀಲಾನೃವಾದಿವಾರ್ಧರ ಪಟಲ ಪಟುಪ್ರಭಂಜನ ಸತ್ತಿಯಾ
3 ಚಾರಕ್ಷೀರ ಪಾರಾವಾರ ರಾಕಾ ಕಳಾನಿಧಿ ನಿಭಾಯಮಾನಾ ನಾಚಾರ
4 ಮಹಾಮಹೀದ್ರ ಶಂಬುಭೃತ್‌ಬಿಭ್ರತ್ಸ್ತೃಭಾವಭಾವ ಭವಮದೇಭ
5 ಬಿದು ವಿದಳನಪಟು ಪಂಚಾನ್ಯಾ ವತಾರ ಶಿವಭಕ್ತಜನ ಮನೋವನ
6 ವನಂತ ಶರಣಾಗತ ರವಿಪಂಜರ ರಂಜಿತ ಜಿತಕಾಲ ಕಾಮಾಧ್ಯಂಧ [ಕಾ]
7 ರ ಚಂಡಮಾರ್ತಾಂಡಮಂಡಲ ವಿನಮದಾಖಂಡಲ ಪುಂಡರೀಕಾಜನ
8 ಪುಂಡರೀಕಾಕ್ಷಾದಿ ದೇವತಾವಿತಾನ ಮಕುಟತಟ ಘಟಿತ ಮಾಣಿಕ್ಯ
9 ಮಾಲಾ ಪ್ರಭಾಪಟಲ ಪರಿವೃತಪಾದ ಪಯೋಜ ಪರಶಿದ ಪ್ರಾಚೀನ ಲ
10 ಪನೋದ್ಭವ ಜಗಜ್ಜಂಗಮಜಾಲ ಜನ್ಮಕಾರಣಭೂತ ಶುತಿಪ್ರತಿಪಾ
11 ದ್ಯಮಾನ ವೃದ್ಧಾಗನ್ಯಾದಿ ಮುನಿಪ್ರಬೋಧ ಸಾಕ್ಷಾದ್ರೇಣುಕಾಚಾರ್ಯ
12 ಪ್ರಚಂಡ ಪಿಚಂಡೋದ್ಭವ ಶ್ರೀಮದ್ವದ್ರ ಮುನೀಶ್ವರ ಗುರುವರಾನ್ಯಯಾ
13 ಸ್ವತ ದ್ವಿತೀಯ ಶಂಭು ದಿಗಂಬರ ಮುಕ್ತಿವುನೀಶ್ವರವರ ವಂಶೋತ್ತಮ
14 ಗುರುಚರಣವಿನಾಸ ಪಾವನೀಕೃತ ಭೂಸುಕ್ಷೇತ್ರಸಾರತರೋತ್ತಂಗಪ
15 ದ್ರಾತೀರ ಪ್ರದೇಶಾಂತರ ಪ್ರವಿರಾಜಮಾನ ಶ್ರೀಮದ್ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾ
16 ಸನ ಸ್ಯ ಶಿಖಾಮುದ್ರಾಭಿ ರಾಮಾಣಾಂ ಶ್ರೀಮಜ್ಜಿನ್ನ ಬನವಲಿಂಗ ಸ್ನಾನಾಂ
17 ಕರಕಂಜಾತ ಸಂಜಾತ ಶ್ರೀಮತ್ಪಂಚಾಕ್ಷರ ಸ್ವಾಮಿನಾಂ ಪಾಣಿಪದ್ಮೋದ್ಭವ ಶ್ರೀ
18 ಗುರುಸಿದ್ಧಸ್ವಾಮಿಗಳವರಿಗೆ
19 ಶ್ರೀಮತ್ಪುಷ್ಪ ಜೂಮಂಡಲ ಮಂಡಲಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂನ ಕರ್ಣಾಟಕಜನ
20 ಸಂಪದಧಿಪ್ತಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾ ಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾ ಪಿಕಲ ಕಲಾ
21 ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರ
22 ವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
23 ಶ್ವರ ಪ್ರಾಥಮತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪ
24 ಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುರಾರ ಮರ್ಕರ ಮತ್ಸ್ಯ ಶರಭ ನಾಳ್ ಗಂಡಭೇರುಂ
25 ಡ ಧರಣೀಪರಾಹ ಹನುಮದ್ಗರಾಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜ ವ
26 ಡೆಯರವರು ಮಾಡುವ ಶರಣಾರ್ಥಿ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬ ೪ ಸ್ಥಿರವಾರವವರೆಗೆ
27 ನಾವು ಕ್ಷೇಮದಲ್ಲಿದ್ದೇವೆ ತಮ್ಮ ತಪೋವೈಭವಗಳಿಗೆ ಬರಸಿ ಕಳುಹಿಸುತ್ತಾ ಒರುವಹಾಗೆ ಮಾಡಿಸತಕ್ಕ
28 ದ್ದು ಸಾಂಪ್ರತ ತಾವು ಚಿಕ್ಕ ಬಳ್ಳಾಪುರಕ್ಕೆ ಬಂದು ಇರುವ ಸಮಾಚಾರವು ಹೆಗಲು ದೀವಟಿಗ ಹಿಡಿ
29 ಸಿಕೊಂಡು ಬರುವುದಕ್ಕೆ ಬ್ರಾಹ್ಮರು ಮುಂತಾದವರು ಮಾಮೂಲು ಇಲ್ಲವೆಂದು ಅಡ್ಡಿಮಾಡಿದ ವಿವರ
30 ಮುಂತಾಗಿ ಹೆಚ್ಚಾರು ಶ್ರುತವಾದ್ದರಿಂದ ಅಪ್ಪಣಿಕೊಡ್ಡಿ ಇದೆ ಹೆಗಲು ದೀವಟಿಗಯನ್ನು ತಾವು
31 ಹಿಡಿಸಿಕೊಳ್ಳ ಕೆಲಸವಿಲ್ಲ ಹಾಗೆ ಹೆಚ್ಚಾರಿಗೆ ಬಂದಲ್ಲಿ ಹೆಗಲು ದೀವಟಿಗ ಬಗ್ಗೆ ಪೂರ್ವದಲ್ಲ ಬಂದ
32 ಸನ್ನದು ಪತ್ರ ಮುಂತಾದ್ದು ಯಾವತ್ತು ಯಿರುವುದನ್ನೆಲ್ಲಾ ಪರಾಂಬರಿಸಿ ತಮಗೆ ಹೆಗಲು ದೀವಟಿಗ

- 33 ಸುಖವಾದಾಡರೆ ಸರ್ಕಾರದಿಂದಲೇ ಬೆಳ್ಳಿಹಗಲು ದೀವಟಿಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸಲಾಧೀತು ತಿಳಿದು ಮಾ
34 ಗದ್ದಲ್ಲ ಬರುವಾಗ ಕಲಹಗಳು ಆಗದಂತಿಗಿ ಹೊರಟುಬರುವಹಾಗ ಮಾಡಿಸುವುದು ತಾರೀಕು ೨೭ನೇ
35 ಪಾಹೆ ಶಪಟಂಬರ ಸರ್ಕಾರವೇ ಇ ಅಣ್ಣಿಯ ಮುನಪಿ ಹಜೂರು

ಇಂತೀ ಶರಣಾರ್ಥಿ
(ಶ್ರೀಕೃಷ್ಣ ರಾಜೋಡೆಯರ ರಾಜು)

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮರದಲ್ಲಿದ್ದ 2ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗ

(ಮುಂಭಾಗ)

- 1 ಶ್ರೀನಂದಿನಾಥ ಶ್ರೀಭೃಂಗಿನಾಥ ಶ್ರೀವೀರಭದ್ರದೇವರಿಗೆ ಮುಖ್ಯರಾದ ನಳಸಂವತ್ಸರದ ಚೇಷ್ಟೆ
ಶುಕ್ರಾಂಶು ಶ್ರೀಮತು ರಂಭಾಪುರದ ವೀರ
- 2 ಸಿಂಹಾಸನಕ್ಕೆ ಕರ್ತರಾದ ಕಪಟದ ಯೆಂಟುಜಡೆ ಸ್ವಾಮಿಯವರು ನಮ್ಮ ಸಿಂಹಾಸನದ ಶಿಷ್ಯರು
ಮಕ್ಕಳಾದಂತ ಗಂಜಲಗೊಡನಮು;
- 3 ಶಿವಾಯದೇವರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಪಟ್ಟೀವಾಲೆ ಕ್ರಮವೆಂತಂದದ ಗಂಜಲಗೊಡ ಪುರವು ಅಯ್ಯತ್ತು
ನೂರು ಕಾಲಾರಭ್ಯ ಅರಮನೆ
- 4 ಕರಕುಡಿ ಲಿಂಗಮಂದ್ರ ಕಾಲ್ಗನು ಕುಕಿಯಿಂದಲಿ ನೀನು ಆ ಭೂಮಿನು ಹಿಡಿದು ಅರಸುಗಳಿಗೆ ಹೇಳಿಕೇಳಿ
ಕೂಂಡು ಅಯ್ಯತ್ತ
- 5 ನೂರು ಹೊನ್ನನು ಸಾಲಸಂಮಂಥವಂ ತಗೆದುಹಾಕಿಸಿ ವಚರವ ಹಿಡಿದು ಆ ಕಲ್ಲಸಾಸನವನು ಮರಸಿ
ಸಿಂಹಾಸನದ ಬರಿದನುಲುಂ
- 6 ಆ ಪುರವರ್ಗದ ಭೂಮಿಯನ್ನುಗದೆ ಬಂದಿಡ ಸೇ ಬೋಗರಿಗೆ ಪಾಲಿಸಿಕೊಟ್ಟು ಉಳಿದು ಬ
ಂದನು ಪುರ್ವಸಿಸ್ತು ಬತ್ತ ಗುತ್ತಿಗೆ ಬಂದ ಬಲ ನನಿವಮ್ಮ
- 7 ಶಿಷ್ಯನಾಗಿ ಯಿದ್ದಲ್ಲಿ ನಿನ್ನಮಕ್ಕಳಮಕ್ಕಳ ಸ್ವತಂತ್ರದಲಿ ರವಿಸಶಿ ಗಳುಳ್ಳ ಪರಿಯಂತ್ರದಲ್ಲು ನನಗ
ಪಾಲಿಸಿಕೊಟ್ಟೆ ಯ ಪಾಲಿಸಿಕೊಟ್ಟದರೊಳಗೆ ವೀರಭದ್ರ ದೇವರ ದೀಪಾರಾ
- 8 ದನೆಗೆ ಗೌ ಮುನೀಶ್ವರ ದೇವರ ಕಡಲೆಪಲಾರಕ ಗ|| ಉಭಯಂ ಗೌ|| ವನು ಕಲಕಲ ಪ್ರತಿ
ಯಲುಕೊಟ್ಟು ಬರೊಡುಯೆಂದು ಬರಸಿಕೊಟ್ಟ ಪಟ್ಟೀವಾಲೆ ಯಿದಕ
- 9 ಸಾಕ್ಷಿ ಅಡುವಳಿ ಹೆಗ್ಗಡೆ ಮುಳ್ಳೆಯಾ ನಮ್ಮಶಿಷ್ಯ ರೊಳಗೆ ಮುನೀಶ್ವರ ದೇವರು ಸೋಮಶೇಖರ
ದೇವರು ಹೊಸ ಉರಪುರದ ಚೆನ್ನವೀರದೇವರು ಬಾಣವಡಿಮುದ್ದು
- 10 ವೀರದೇವರು ಪೇಟೆ ಕಂನೈಯ್ಯನೇಟೆ ನಂಮ ಬಸವಲಿಂಗಯ್ಯ ಉಭಯಂ ೭ರ ಕಂಟಮುಟ್ಟಿದಸಾಕ್ಷಿ
ವೃತ್ತಿಹದ ಬರಹ ಶ್ರೀವೀರಭದ್ರದೇವರು ಯೆಂಟುಜಡೆ ಸ್ವಾಮಿಗಳಪೊ
- 11 ಪಿತದ ಬರಹ ಕರ್ತರ ಅಪಣೆ ಬರದಾತ ಸೇನಬೋಗ ಮಹಂತಯ್ಯ

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ಬಾಳೇಹೊನ್ನೂರು ಮರದಲ್ಲಿದ್ದ 3ನೆಯ ತಾಮ್ರಶಾಸನ—1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- ವಿಳಂಬ ಸಂದಿ ಸ್ವಾಪಣ ಬಂದಲು ಶ್ರೀಮ
ತೈಲದ ಸೋಮಶೇಖರ ನಾಯಕರು ರಾಮಪ್ಪ
- 3 ಗ ಒರಸಿಕಳುಹಿಸಿದ ಕಾರ್ಯ ಬಗ್ಗಂಜಿ ಸೀಮ
- 4 ಯಲ್ಲಿ ಸೀತಾನದೀತೀರದಲ್ಲೂ ಕೆಂಪಾವನು ಕ
- 5 ಬ್ರಹ್ಮ ವಿರಕ್ತ ಮರಕ್ಕೆ ಯೇ ಸೀಮಕೆಳ ಉರಗ್ರಾಮ
- 6 ದಿಂದ ಉತ್ತಾರಕೂಟ್ಟ ಸ್ವಾಸ್ತೆಗೆ ಹೆವಸೆ ಗ್ರಾಮದ
- 7 ಲಿ ಕೆಲವುಭೂಮಿ ಸಂಸ್ತಪ್ಪವಾಗಿ ಅದೆ ಯೇ ಕೆ
- 8 ಳ ಉರಗ್ರಾಮದಿಂದ ಉತ್ತಾರವ ಕೊಟ್ಟ ಭೂಮಿ
- 9 ಸಮಾಪದಲ್ಲ ಕಲ್ಲುಗುಡ್ಡ ಬಸ್ತಿಗೆ ಶಿವಪುರದ
- 10 ಪಾಲಬರಶಿಗೆ ಗ್ರಾಮದಿಂದ ಉತ್ತಾರವಾದ ಭೂ
- 11 ಮಿ ಪಳಗೆ ಹೊಳೆವತ್ತಿನ ನಪ್ಪಕ್ಕ ಪಾ ಕುನಿಲ್ಲಿಸಿ
- 12 ದ ನೂರು ಹೊನ್ನಿನ ಭೂಮಿಯೆನ್ನೂ ಅದೇ ಕ್ರಯವ ಕೊ
- 13 ಳ ಉ ಯೇಭೂಮಿಯೆನ್ನೂ ಯೇ ಮರದ ದ
- 14 ಮುಕ್ಕೇ ಉತ್ತಾರವ ಕೊಡಬೇಕೆಂದು ಕೆಂ
- 15 ಸಿನ ಮರದವರು ಹೇಳುತ್ತಾರೆ ಅರೀತಿ ಅಪ್ಪಣೆ
- 16 ಯಾಗಬೇಕೆಂದು ಅಳಿಯ ನಿರ್ವಾಣಯ್ಯನವರು

- 17 ಹೇಳಿದ ಸಂಬಂಧ ಯೇ ಕಂಪಿನ ಮರದ ದೇವರ ಕೈ
- 18 ಯ ಕ್ರಯ ಗ ೧೧೮|| ೨ || ನೂರ ಹದಿನೆಂಟು ವ
- 19 ರಹನೂ ವಿಳುಹಣ ಅಡವೆನ್ನೂ ವರವಣೆ
- 20 ಜತೆಗೆದುಕೊಂಡು ಉತ್ತಾರವ ಕೊಳದು ಯೇ
- 21 ಸೀಮ ಕೆಳಊರಪಾಲ ಹೆದಸ ಗ್ರಾಮದಿಂದ
- 22 ಶಿಸ್ತಿನಿಂದ ಗ ೭ ಲ್ ಪಾಕುನಿಲ್ಲಿಸಿದ ನ
- 23 ಪ್ಪನಿಂಮಗ || ೧ || ಯಿರಲಾಗಿ ನಿಲಿಸಿದ ನ
- 24 ಪ್ಪದಿಂದ ಗ ೨ ಲ್ ೩||| ಹಾಗೆ ಗ ೨|| ೪||
- 25 ಉಭಯಂ ಗ ೧೦ ಲ್ ೩||| ಕಲ್ಲುಗುಡ್ಡ ಬ
- 26 ಸ್ತಿಗೆ ಯೇ ಬರಸಿಗೆ ಗ್ರಾಮದಿಂದ ಪಾಕು
- 27 ಉತ್ತಾರವಾದ ಸ್ವಾಸ್ತೆಯಿಂದ ಹೊಳೆವತ್ತಿ
- 28 ನ ಬಗ್ಯ ನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ಗ ೧|||
- 29 ಉಭಯಂಗ ೧೧||೮||| ಹೆನ್ನೊಂದು
- 30 ವರಹಂ ನೂಯೆಂಟುಹಣ ಮುಪ್ಪಾಗ
- 31 ಗದ ಸೊಸ್ತೆಯೆನ್ನೂ ಯೇ ವಿರಕ್ತ ಮರದ
- 32 ಧರ್ಮಕೆ ಶಿವಾರ್ಥಿವಾಗಿ ಕೊಟ್ಟು

33 ಯೇ ಭೂಮಿಗೆ ಲಿಂಗಮುದ್ರಾ ಸಿರಾಸ್ತಾಪಿ
34 ತವಮಾಡಿಸುವಲ್ಲಿಗೆ ಹುಜೂರಿಂದ ಉ
35 ಳಗದ ವೀರನಕಳುಹಿಸಿದೇವೆ ಚ
ಉಗ್ರಾಮದವರ ಕರೆಸಿಕೊಂಡು ಗ
37 ಡಿ ತಪ್ಪರ ಬಾರದ ರೀತಿ ಯಿವನ ಮುಂ

38 ದಿಟ್ಟು ರೇಖ ಪ್ರಮಾಣ ಭೂಮಿಗೆ
39 ಸಿರಾಸ್ತಾಪಿತವ ಮಾಡಿಸಿಕೊಂಬರು
40 ಈ ಕಾಗದವ ಸೇನಬೋಗರ ಕಡಿತ
41 ಕೆ ಬರಸಿ ತಿರುಗಿ ಇವರ ವಾತಕ್ಕ
42 ಕೊಡುವುದಾಗಿ ಶ್ರೀ! ಯಂತಾ ಪ್ರತಿ

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮರದಲ್ಲಿದ್ದ ಹಿತ್ತಾಳೆ ಹಲಗೆ 1

ಶ್ರೀ
ಗುರುಪೀಠ
ಶ್ರೀ ರಮ್ಯಾಪುರಿ
ವೀರಸಿಂಹಾಸ

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮರದಲ್ಲಿರುವ 4ನೆಯ ತಾಪ್ರತಾಸನ

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ ಹಲಗೆ 1

(ಮುಂಭಾಗ)

- 1 ಯ ಸವಾನಾರಣನೊಡ್ಡತನ ಇವನು ನಡೆಸಲಾರಾ ತಿಲತಯನೊಡ್ಡತನ
- 2 ಇವನು ನಡೆಸಲಾರಾ ತಿಲತಯನೊಡ್ಡತನ ಇವನು ನಡೆಸಲಾರಾ ತಿಲತಯನೊಡ್ಡತನ
- 3 ಯ ಅಧಿಕಾರ ಕಿತ್ತಾಳೆ ಸಿರಿತಾನಕಕನೊಡ್ಡತನ ಇತರಿವೊನ್ನಯನೊಡ್ಡತನ
- 4 ಗಾಡು ಬರಾಡತನ ಪುರತನಕಕನಿಕಾಸವನ ತಿರುವಿರಾಜನ ಮಾಕ
- 5 ಲಿ ಯೊನ್ನಪುನುತನತನಿರುಸೊನ್ನವಾಸ ನಾಡಾನೊಡ್ಡತನ
- 6 ತು ಇವನು ನಡೆಸಲಾರಾ ತಿಲತಯನೊಡ್ಡತನ ಇವನು ನಡೆಸಲಾರಾ ತಿಲತಯನೊಡ್ಡತನ
- 7 ಇವನು ತೆನ್ನೊಡ್ಡತನನೊಡ್ಡತನ ಫ್ರೀ ಜಯಮುಗಿ || ಸ್ವಾಸ್ತಿ || ಫ್ರೀ ಯಾಣ
- 8 ದೇವತಾ ಜಯಮುಗಿ ನಾಡಾಗವಾನುಕೃತ್ ಸೊಲ್ಲಾನಿನರ ಯಾ

(ಹಿಂಭಾಗ)

- 9 ಣದೇವತಾವತು ಇವನು ನಡೆಸಲಾರಾ ಜಯಮುಗಿ ನಾಡಾಗವಾನುಕೃತ್ ಪಿತತನವಾ
- 10 ಡೊನ್ನತನನು ನಡೆಸಲಾರಾ ಕಲತನುಕೃತ್ ಅಧಿಕರ ಪಿರತನನು
- 11 ರಾವತನಿ ನಾಡ ತಿಲತಯನೊಡ್ಡತನ ಮುಡ್ಡತನನು ಜಯಮುಗಿ ಸತತುಪಪೆ
- 12 ತಿ ಮಹತನು ಮುಪತನಿರುವರೂ ಜಿಞ್ಞ ಕನಿಯು ಒನ್ನಪಿಡಿ
- 13 ನಡೆಯು ತಯಿರು ಅಧಿಕ ಮುಪತನಿರುವಾಕೃತ್ ಮುನಪತಾ
- 14 ಕ ಇತಾಕೃತ್ ಸೊನ್ನತ ನಿನಮ ವೊನ್ನಿನಿನಮತನು ವಾಯಕತೆ
- 15 ಇತಾಕೃತ್ ಸೊನ್ನತ ವಡಕೊಮ್ಮಿನಿನಮ ಕಿತ್ತಕಡೆಯಕಿತ್ತಪಾ
- 16 ಕೊಲ್ಲಯ ಕರುಪುತ ತೊಡ್ಡತನುಕೃತ್ ಮೊಹಕುಮ ತೊನ್ನಪಾರೊ

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು

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ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಗೋಣೀಬೀಡುಹೋಬಳಿ ಗೋಣೀಬೀಡು ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಬಾಗಿಲಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ಗೋಣೀಬೀಡು ಸೀಮೆ ಕಿತ್ತಳನಾಡ ಚಿನ್ನಗದ ವೀರಪ್ಪಗೌಡ
- 2 ರ ವ ಕೃಳು ದೇವಂಣ ಗೌಡರು ಯಿವರ ಹಿರಿಯ ಮಕ್ಕ
- 3 ಳು ವೀರಪ್ಪಗೌಡನು ಬಸವೇಶ್ವರ ಸ್ವಾಮಿಯವರ ದೇವ
- 4 ಸ್ತಾನ ಯಾಜೇರೆ ಮಳಿಗೆಗಳ ಕಟ್ಟುಬಗೆ ಪಾ
- 5 ರಂಭಮಾಡಿದ ವಿವರ || ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ
- 6 ಮಾರ್ಗಶಿರ ಬಹುಳ ೫ ಲ್ಲ ಯಾ ದೇವಸ್ಥಾನ ಮಳಿಗೆ ಸಹಾ
- 7 ಕಂಭ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ್ದು | ಸ್ವಭಾನು ಸಂವತ್ಸ
- 8 ರದ ನಿಜಚೈತ್ರ ಶು ೧೫ ಲ್ಲ ಯಾ ಬಸವೇಶ್ವರ
- 9 ಸ್ವಾಮಿಯವರ ಪೂರ್ವಪೇರೆಯಿಂದ ತೆರಳಿಕೊಂಡು
- 10 ಬಂದು ಯಾ ದೇವಸ್ಥಾನದಲ್ಲೆ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದರು ಯಂ

- 11 ಒದಾಗಿ ಯಾ ಗೋಣಿಬೀಡ ಸ್ತಳದ ಶಾನಭಾಗೆ ಅಂ
- 12 ಜ್ಞಾನವರ ಮಗ ಲಿಂಗಪ್ರಿಯನು ಪ್ರೀತಿಯಿಂದ ಯಿ
- 13 ಸ್ವಪ್ನಮಾಡಿದವರಿಗೆ ಸಕಲೈಶ್ವರ್ಯ ಧನಧಾನ್ಯ ಪುತ್ರರುಗಳ
- 14 ಕೊಟ್ಟು ನಿನ್ನಾ ಶೇವ ತಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಬಿನ್ನಹಂಮಾಡಿ ಬ
- 15 ರದ ಬರಹಕ್ಕೆ ಅಚಂದ್ರಾರ್ಕ ಮ
- 16 ಸ್ತ ಶ್ರೀ

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ಅದೇಗೋಣಿಬೀಡು ಗ್ರಾಮದ ಬನ್ನಿಮಹಂಕಾಳಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—8"×1'—3"

- 1 ಸ್ತ ಸ್ತ ವಿಜಯದುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಶ
- 2 ರಾಜ್ಯ ಸಂದ ವರ್ತಮಾನ ರಾಕ್ಷಸ ಸಂವತ್ಸರದ ಮಾಘ ಶು
- 3 ದಶಾ ವೀರಪಾ
- 4 ಸಲುವ ಗೋಣಿ
- 5 ಬೀದಕಾಳಾಂಜನನುನಾರರು ಕಾಳಪನಾಯಕರಿಗೆ ಧರ್ಮ
- 6 ವಾಗಲಿಯಂದು ಗೋಣಿಬೀಡ ಪಂಚಾಳದವರು ಯಾ ಮಾಘ ಶು
- 7 ದಶಾ ವೀರಸಮಯದ ನುನಾಲುನ ಕನಡವೀರ ಪಂಚಾಳದವ
- 8 ರಲು ಕೂಡಿಕೊಡದವರು ತಮ್ಮ ಹೆಂಡರ ಪರರಿಗೆ ಕೊಟ್ಟಹಾಗ
- 9 ಕಾಳಪನಾಯಕರ ಸಾಸನವ ಸಂಖ್ಯಲಿಂಗಣನು ಬರೆದ
- 10 ಕುಲದೊಳಗೆ ಮದುವೆಲಿ ಹೆಣ್ಣುಗಂಡಿನಲಿ ಬಂದ ಹಣವನು
- 11 ಪೇವರಿಗೆ ಕೂಡಲುಳ್ಳವರು ಕೊಡದೆಯಿದರ ಮಕ್ಕಳು

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ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಚಾವೀಸತೀರ್ಥಂಕರ ಪ್ರತಿಮೆಯ ಕೆಳಭಾಗದಲ್ಲಿ

ಪ್ರಮಾಣ—1'×1¼'

ಹೊಯಿಸಳಾಕ್ಷರ

- 1 ಸ್ತ ಸ್ತ ಶ್ರೀ
- 2 ಮ. ಕ. ಅ
- 3 ಸಂವತ್ಸರ

- 4 ದ್ವಾಪನೆಯ
- 5 ಚಾವೀಸತೀರ್ಥಂಕರ

- 6 ರ ಪ್ರತಿ
- 7 ಮೆ ಮಂಗಲ

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ಶೃಂಗೇರಿ ಜಹಗೀರು.

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಕೊಡತಲೆ ಸುಬ್ಬಾಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ
(೩ ಹಲಗೆ) ಉಂಗರ ವರಾಹಮುದ್ರೆ

ನಾಗರಾಕ್ಷರ

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮಃ
- 2 ಸ್ತಂಭ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗ
- 3 ರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಭೂಯಸೇಭ [ವ] ತಾಂ ಭೂತ್ಯೈ ಭೂಯಾ
- 4 ದಾಶ್ವರ್ಯ ಕುಂಜರಃ | ಅಹರ್ವಿಹಾರ ಕಾಂತಾರ ಮಾಗಮಾನಾಂಚ
- 5 ಯೋಗಿನಃ | ವಶೇರ್ಲಿಂಗವರಾಸ್ಯ ದಂಪ್ತಾದಂಡಃ ಸಪಾತುಮಃ ಹೇ
- 6 ಮಾದ್ರಿ ಕಲಶಾಯಾತ್ರಧಾಶ್ರೀಚ್ಛತ್ರ ಶ್ರಿಯಂದಧಾ | ಅಸ್ತಿಕ್ಷೀ
- 7 ರಾಣಪೋದ್ಭೂತಮಪಾಂ ಪುಷ್ಪಮನುತ್ತಮಂ ಅಮಾನಂಯಸ್ಯ (ವಿ)
- 8 ನಿರ್ಮಾಲ್ಯಮಾಧತ್ವೇ ಶಿರಸೀಶ್ವರಃ | ಸದಾಮೋದನಿಭೇಸ್ತಸ್ಯ
- 9 ಸಂತಾನೇ ಯದುಸಂಜ್ಞಿ ತೇ | ಅಭೂದಾಶ್ವರ್ಯ ಮಾಧುರ್ಯಂ ವಸುಧಾಯಾ
- 10 ಸ್ತಪಃಫಲಂ | ಸಂಗಮೋನಾಮರಾಜಾಭೂತ್ಸಾರಭೂತೇ ತದನ್ವಯೇ
- 11 ರೇಜೇಯಸ್ಯ ಯಶಃ ಸಿದ್ಧಚಾರಣೀಭಃ ಸುಕೀರ್ತಿತಂ | ಸರ್ವರ

- 12 ತನ್ನಿಧೇಸ್ತಸ್ತು ಸಮ್ರಾಡಾಸೀತ್ತನೂಭವಾ ರಾಜ್ಯೇ ಬುಕ್ಕ ಮಹೀ
13 ಪಾಲೋ ಮಣೀನಾಮಿಸಕಾಸ್ತುಭಃ ತನ್ನ ಗೌರಾಂಬಿಕಾಜಾನೇ
14 ಸ್ತನಯಃ ಸುನಯೋನ್ನತಃ ಹಾರಗಾರಯಶಃ ಪೂರ ಹಾರೀ ಹರಿಹ
15 ರೇಶ್ವರಃ ಯತ್ ಪೋಡಶಮಹಾದಾನ ಯಶಸಾ ದಿಗ್ವಿಹಾರಿಣಾ
16 ಭೂಯಸಾಮುಭವನ್ಮುಣಾಂ ಭುವನಾನಿ ಚತುರ್ದಶ ತಸ್ಯೈವಪಿ
17 ನೃಪಾಲಸ್ಯ ದೇವ್ಯಭೂನ್ಮೇಲಮಾಂಬಿಕಾ | ಶೌರೇಸ್ತಸ್ಯ ಯದಾ
18 ಲಕ್ಷ್ಮೀಶ್ಚಂಕರಸ್ಯೇವಪಾರ್ವತಿ | ಪಿತಾಮಹಸ್ಯ ಸಾವಿತ್ರಿ
19 ಛಾಯಾದಿನಮುಣೀರಿವ ವಿಲಾಸವಿಭ್ರಮೋಲ್ಲಾಸ ತಿರ
20 ಸ್ಯುತ ತಿಲೋತ್ತಮಾ | ಅತ್ರೇರಿವಾನಸೂಯೇತಿ ವಸಿಷ್ಠಸ್ಯ
21 ಪೈರುಂಧತಿ | ಶಚೀಶತಮುಖಸ್ಯೇವ ಶಶಿನೋರೋಹಿಣೀ
22 ಯಥಾ | ದಮಯಂತೀ ನಲಸ್ಯೇವ ರಾಮಸ್ಯೇವಾವನೀಸುತಾ ತ
23 ಸ್ಯ ಮೇಲಾಂಬಿಕಾಜಾನೇರುದಭೂತ್ಸಮಹೋನ್ನತಃ ಪ್ರತಾಪ

II (a)

- 24 ದೇವರಾಯೋಯಃ ಪುತ್ರೋಭೂತ್ಸುಪಲಯೇಕ್ಷ
25 ಣಃ ರೂಪವಮೂರ್ತೌ ಯಸ್ಯಾಂಗಾ ಅನಂಗಮಿವಾಪರಃ ಪ್ರಮೋ
26 ಇವಧರ್ಮಯಃ ಪ್ರಜಾವಾಂಸ್ತುಗುಪ್ತರಭೂತ್ ಪ್ರತ್ಯರ್ಥಿಸಮಿದು
27 ದ್ಭೂತಃ ಪ್ರತಾಪಾಗ್ನಾ ರಣೀರಣೀ ವಿಜಿತೋಯೇನವೀರೇಣ
28 ವಿಜಯಶ್ರೀಕರಾಗ್ರತಃವಿಜಯೀವಿಕ್ರಮಾದಿತ್ಯ ಭೋ
29 ಜಭೂಪ ಇವಾಪರಃ | ಅಂಗಿನೋಯಂ ಪ್ರಚಕ್ಷಂತೇ ರಾಜರಾಜಾಃ
30 ತಾರಕಂ ಅಭಂಗಮಂಗಕಾಳಿಂಗ ವಂಗಾದ್ಯೈಶ್ಚಾಮರಾದಿ
31 ಭಃ ರಾಜಾನೋಯಂ ನಿಷೇವಂತೇ ರಾಜಚಿಹ್ನೈಃ ಸ್ವಯಂಧೃತ್ಯಃ ರಾ
32 ಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ | ಹಿಂದೂರಾಯಸು
33 ರತ್ನಾಣ ದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದನಃ ಗಜಾಸುಗಂಡಭೇರುಂಡೋ ಗಜೇಂ
34 ದ್ರ ಪೃಗಯಾರತಃ ಮೂರುರಾಯರಗಂಡಾಂಕಃ ಪರರಾಯ ಭಯಂಕ
35 ರ್ ಶ್ರೀ ತುಂಗಭದ್ರಾ ಪರಿಫೇ ನಗರೇ ವಿಜಯಾಹ್ವಯೇ ಸಿಂಹಾಸ
36 ನಸ್ಥಃ ಪ್ರೀತ್ಯಾಯಮವನೀಮಾಶಶಾಸನಃ | ಶಾಲಿವಾಹನ ನಿ
37 ಣೀತೇ ಶಕವರ್ಷ ಕ್ರಮಾಗತೇ ಯುಗ್ಮಾಗ್ನಿಗುಣಭೂಮ್ಯಾ
38 ಸಂಯುತೇ ವಿಕೃತವತ್ಸರೇ ಕಾರ್ತಿಕ್ಯಾಂತು ಸಿತೇ ಪ
39 ಕ್ಷೇದ್ವಾದಶ್ಯಾಂ ಶುಭವಾಸರೇ ತುಂಗಭದ್ರಾನದೀತೀರೇ
40 ವಿರೂಪಾಕ್ಷಸ್ಯನನ್ನಿಧಾ | ಶ್ರೀವತ್ಸಗೋತ್ರಜಾತಾ
41 ಯ ವರಾಹಸ್ತಂಬ ಸೂತ್ತಿಣೀ | ಬಹ್ಯಚಾನಾಂವರೇಣ್ಯಾ
42 ಯ ಯತವಾದ್ಭೂನಸಾತ್ಮನೇ | ಪದಮಾಕೃಪಮಾಣೀಪು
43 ಪರಾಂಪ್ರಾಥಮುಪೇಯುಷೇ | ವಾದಿವಿದ್ವತ್ಪವೀಂದ್ರಾಯ
44 ವಿಷ್ಣುಸಿದ್ಧಾಂತವೇದಿನೇ | ವೇಂದಾತಾಚಾರ್ಯವರ್ಯಾಯ ವಿ
45 ಷ್ಣುಪೂಜಾಪರಾಯಚ | ದೇವರಾಚಾರ್ಯಪುತ್ರಾಯ ಮಾಯ
46 ಣಾಚಾರ್ಯಧೀಮತೇ | ಆರಂಗವೇಂರಕೇಚೈವಹೇ

II. (b)

- 47 ರಾಖ್ಯಸ್ಯಸೀಮನಿ | ಪೋಟೆಗಾರಿತಿ ವಿಖ್ಯಾತ ನಾಮಾ
48 ಸಂಗ್ರಾಮಮುತ್ಸಮಂ ದೇವರಾಯ ಪುರಂಚೇತಿ ಪ್ರತಿನಾಮ
49 ಸಮನ್ವಿತಂ | ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುಕ್ತಂ ಚ
50 ಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣ ಅಪ್ಯಭೋಗೈ
51 ರಥೇತರೈಃ | ವಿವಿಧೈಶ್ಚಪರೈರ್ಯುಕ್ತಂ ಸತತಾಕಂಸಭೂರುಹಂ
52 ಆಚಂದ್ರತಾರಕಂಭೋಕ್ತುಂದಾತುಂಚಾಪಿ ನಿಜೇಚ್ಛ
53 ಯಾ | ಪುತ್ರಪುತ್ರೈಶ್ಚ ತತ್ಪುತ್ರೈಶ್ಚ ತತ್ಪುತ್ರೈಶ್ಚ ತತ್ಪುತ್ರೈಶ್ಚ ಉತ್ತರೈಃ | ಪ್ರ
54 ತಾಪದೇವರಾಜೇಂದ್ರಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ ಸಕಿರ
55 ಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||

III. (a)

- 56 ತಸ್ಯಾಗ್ರಹಾರವರ್ಯಸ್ಯ ಚತುಃಸೀಮಾವಳಿ ನಿರ್ವ
57 ಯಃ ಸರ್ವೇಷಾಂ ಸುಖಬೋಧಾಯ ಲಬ್ಧತೇ ದೇಶಭಾಷೆ
58 ಯಾ ಪೋಟೆಗಾರಿಗೆ ಪ್ರತಿನಾಮಾದೇವತಾಪುರಕೆ ಮೂಡಲ ಪೆಗಿ
59 ಪದಗಡಿಕಲಿನಿಂದಂ ಪಡುವ ತಂಕಲು ಕುಂಬಕಲದಿ ಬಡಗ
60 ಪಡುವ ಬೀಡೆದಶೀಮೆ ತಾರುವರಿ ಹಳದಿಂ ಮೂಡಲ ಬಡಗ
61 ಮಾಲೂರ ಗಡಿಯ ತೆವರ ನೀರುವರಿಯಿಂದಂ ತೆಂಕಲು ಶ್ರೀ
62 ದಾನಪಾಲನಯೋರ್ವರ್ಧ್ಯೇ ದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ ದಾ
63 ನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ

- ⁶⁴ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ಯದತ್ತಂ ವಿ
⁶⁵ ಪಲಂಭವೇತ್ ಸ್ಯದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪ
⁶⁶ ಪ್ತಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಏಕೈವ ಭಗಿನೀ
⁶⁷ ರೋಕೇ ಸರ್ವಪಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವ
⁶⁸ ಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನ್ಯಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀ
⁶⁹ ಯೋಜಕಾಃ | ಸರ್ವಾನೇತಾನ್ಕಾನಿನ್ವಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ
⁷⁰ ರಾಮಚಂದ್ರಃ ||

‘ಶ್ರೀ ವಿರೂಪಾಕ್ಷ’ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ)

ಕೋಲಾರ ದಿಸ್ತಿಕೃತ ಶಾಸನಗಳು.

ಕೋಲಾರದ ತಾಲ್ಲೂಕು.

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ಕೋಲಾರ ಕಸಬೆಯಲ್ಲಿ ನಾಳೆ ಶೇಷಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿ ದೊರಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ .

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂ
- 2 ಬುಲು ೧೪೩೫ ಅಗುನೇಟಿ ಶ್ರೀಮುಖಸಂವತ್ಸರಂ ಆಶ್ವೀಜ ಸು ೧೨
- 3 ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ಪ,
- 4 ತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಯಲುಗಾರು ಸುಖಾನುರಾಗಂ ಶ್ರೀರಾಜ್ಯಂ
- 5 ಚೇಯಚುಂಡುಗಾನು ಶ್ರೀಮದ್ರಘುಪತಿನಾಯಕಾಚಾರ್ಯರೈನ ಶ್ರೀವೀರ
- 6 ರಾಮನಾಯಕುಲವಾರು ಶ್ರೀಭಾರದ್ವಾಜಗೋತ್ರ ಅಪಸ್ತಂಬಸೂತ್ರಂ
- 7 ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಯುಳ್ಳ ಶ್ರೀರಾಮಚಂದ್ರಭಟ್ಟೋಪಾಧ್ಯಾಯುಲಪು
- 8 ತ್ತುಲೈನ ಹರಿಭಟ್ಟೋಪಾಧ್ಯಾಯುಲಕು ಇಚ್ಛಿನತಾಮ್ರಶಾಸನ
- 9 ಮೊಟ್ಟಂ ನನು ಮಾ ಅಧಿಕಾರಾನಿಕಿ ಚೇರಿನ ಚಿನ್ನಪಲ್ಲೇ ಅನುಗ್ರಾಮ
- 10 ಮುನಕು ಶ್ರೀರಾಮಸಮುದ್ರಂ ಅನಿ ಪ್ರತಿನಾಮಂಜೇನಿ ಮಾ ಮಾತಾಪಿತೃ
- 11 ಪುಲಕು ಪುಣ್ಯಲೋಕಪ್ರಾಪ್ತಿಕ್ಕ ಶ್ರೀರಾಮಸನ್ನಿಧಿಲೋ ಸಹಿರಣ್ಯೋದ
- 12 ಕ ದಾನಧಾರಾಪೂರ್ವಕಂ ಗಾನು ಸಮರ್ಪಿಂಚಿರಿ ಈ ಗ್ರಾಮಾನಿಕಿ ಚೆಲ್ಲೇ
- 13 ನಿಧ್ಯಾದಿಸಮಸ್ತ ತೇಜಸ್ವಾಮ್ಯಮುಲನ್ನು ಮೀರು ಪುತ್ರಪೌತ್ರಾದುಲುಗಾ ಅನುಭ
- 14 ವಿಂಚುಕೊನಿ ಮಾವಂಶಸ್ಥಲುಕು ಶ್ರೇಯೋಪಾರ್ಥನ ಚೇತುಕೊನಿ ಸುಖಂಗಾಪುಂಡೇದಿ ಅನಿ
- 15 ವ್ರಾಯಿಂಚಿಯಿಚ್ಛಿನ ತಾಮ್ರಶಾಸನಮು | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
- 16 ನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವತ್ ದಾನಪಾಲನಯೋ
- 17 ಮರ್ಥ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯೋನುವಾಲನಂ ದಾನಾತ್ ಸ್ಯ ಗಮವಾಪ್ನೋತಿ ಪಾಲ
- 18 ನಾದಚ್ಚುತಂ ಪದಂ ಶ್ರೀರಾಮ ||

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ಅದೇ ಕೋಲಾರದ ಕಸಬೆಯಲ್ಲಿ ಅವನಿಮರದ ವಿಜಂಟ್ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧
- 2 ಪ್ರಭವಾದಿಚೆಲ್ಲುವರುಷಂಬುಲು ೪೯ ಅಗುನೇಟಿ ನಳನಾಮಸಂವ
- 3 ತ್ವರ ಪುಷ್ಯ ಶು ೧೨ ಅಂಗಾರಕವಾರಮು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
- 4 ಮಾರ್ತಂಡ ರಾಜಕಂದರ್ಪ ರಾಜಕಂಠೀರವ ರಾಜಕೇಜೋನಿಧಿ
- 5 ರಾಜ ಮಹಾರಾಜ ಶ್ರೀಯಾದವವಂಶಾಬ್ಧಿಪರಿಪೂರ್ಣ ಚಂ
- 6 ದ್ವಲಯಿನಗುತ್ತಿಹರ ನಿಬ್ಬರಗಂಡ ಬಸವ ಶಂಕರಬಿರಾದಾಂಕಿತ
- 7 ಲಯಿನಕೊಂಕಣದಳ ವಿಫಲಾಂಕುಶಲಯಿನ ಮಾಪುಲಗೋತ್ರ
- 8 ಪವಿತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿ ನಲ್ಲಾರಪ್ಪನಾಯಿನಿಗಾರಿ ಪಾತ್ರಲೈನ
- 9 ಪೆದ್ದವೆಂಕಟಪ್ಪ ನಾಯಿನಿವಾರಿ ಪುತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿವಾರಿ ಶಾಂ
- 10 ಡಿಲ್ಯಸಗೋತ್ರಾಪಸ್ತಂಬ ಸೂತ್ರ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಲಯಿನ
- 11 ಕೊಳಾಲಸ್ಥಳಂ ತಲಗುಂದಂ ಅಗ್ರಹಾರಂ ಸರಿಮಳ್ಳಸುಬ್ಬಾವಧಾ
- 12 ನುಲವಾರಿ ಪಾತ್ರಲಯಿನ ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ
- 13 ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ ಮಾಪುಲಗೋತ್ರಪವಿತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿವಾರಿ
- 14 ನಾಯಿನಿವಾರಿ ಪಾತ್ರಲಯಿನ ಪೆದ್ದವೆಂಕಟಪ್ಪನಾಯಿನಿವಾರಿ ಪುತ್ರಲಯಿನ
- 15 ಪೆದ್ದನಾಯಿನಿವಾರಿ ಸರಿಮಳ್ಳಸುಬ್ಬಾವಧಾನುಲವಾರಿ ಪಾತ್ರಲಯಿನ
- 16 ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ ನಲ್ಲಾರಪ್ಪ
- 17 ನಾಯಿನಿವಾರಿ ಪಾತ್ರಲಯಿನ ಪೆದ್ದವೆಂಕಟಪ್ಪನಾಯಿನಿವಾರಿ ಪುತ್ರಲ
- 18 ಯಿನ ಪೆದ್ದನಾಯಿನಿವಾರಿ ಸರಿಮಳ್ಳಸುಬ್ಬಾವಧಾನುಲವಾರಿ ಪಾತ್ರಲ
- 19 ಯಿನ ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ

- 0 ವ್ರಾಯಿಂಚಿ ಯಿಚ್ಚಿನ ಭೂದಾನತಾಮ್ರ ಶಾಸನಮೆಟ್ಟಿಂನನು ಮಾನಾಯಕ
 21 ತನಾನುಕುಚಿಲ್ಲೆ ಪೆದ್ದನಾಯನಿದುರ್ಗಾನುಕು ವಳಿತಮ್ಮೆನರಾಮಕುಪ್ಪಂ
 22 ಶೀಮಲೋನುಪೆದ್ದೂ ರಾಗ್ರಾಮಾನುಕು ನಡಚೀಳೂಮಿಲೋನು ಮೀಕುಮಾ
 23 ಕು ಪುತ್ರಪುತ್ರಪಾರಂಪರೈಂಗಾನು ನಡಚೀಳೂಗುಗಾನು ಈ ಮಕರನಂಕ್ರಾಂತಿ
 24 ಮಹಾಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕಂಗಾನು
 25 ಕಾಡಾರಂಭಂಭೂಮಿ || ಪದಪ್ಪೆದು ತೂಮುಲುದಯಚೇನಿ ಇಚ್ಚಿನಾ
 26 ರಂಗನುಕಮಾಪೆದ್ದಲಕು ಪ್ರೀತಿಗಾನು ಇಷ್ಟ ದೈವಂ ಅರ್ಪಣಂ
 27 ಇಚಿನಾರಮು ಮೀಪುತ್ರಪುತ್ರಪಾರಂಪರೈಂಗಾನು ಸುಖಾನಾ
 28 ಅನುಭವಿಂಚುಕೊನಿ ಪಚ್ಚೇದಿ ಅನಿ ವ್ರಾಯಿಂಚಿ ಇಚ್ಚಿನ ದಾನಶಾಸನಮು
 29 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
 30 ಸ್ವದತ್ತಂ ನಿಪ್ಪಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂ
 31 ದರಾಂ ಪ್ಲವಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ

(ಶ್ರೀ ಗೋಪಾಲಾ)

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ಕೋಲಾರ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ 0'-0"X4'-6"

- ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಕಲವರುಷ ಳ್ಳಿಷ್ಠ ಶಕವರುಷ ೧೩೩೬ನೆಯ ಮೇಗ ಸಲುವ ಆನಂದಸಂವತ್ಸರ
 - ೨೦ ಸೋ ಅರ್ಧನಕ್ಷತ್ರ ಪ್ರೀತಿಯೋಗ ಬವಕರಣ ಸೂರ್ಯಗ್ರಹಣ ಪುಣ್ಯಕಾಲ
 - ದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮೋತ್ತರ ಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿ
 4 ಶ್ರೀವೀರಪ್ರತಾಪ ವಿಜಯರಾಯ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪದೇವರಾಯ ಮಹಾರಾಯರು ಪ್ರಿಧ್ವೀರಾಜ್ಯಂ
 ಗೆಮುವಲಿ ಶ್ರೀಮನ್ ಮಹಾ
 - ಪ್ರಧಾನ ಪೆರುಮಾಳಂದಣ್ಣಾಯಕರ ತಮ್ಮ ಮಲ್ಲಂಗಳು ಬಮ್ಮಸಮುದ್ರದಲು ಲಬ್ಧಿಣ್ಣೊಡೆಯರ ನಿರೂಪದಿಂದ
 ನಾಯಕತನವ ಮಾಡುವಲಿ
 - ತಮ್ಮನಾಯಕ ತನಕೆ ಸಲುವ ಕೋಳಾಲನಾಡಲು ಮುಕ್ಕಣ್ಣಪೊಡೆಯರ ಸೊಂಣಗುಂಡರು ಸೆಟ್ಟಿಯಹಳ್ಳಿಯ
 ಛಾಗೆಯ ಅಜಿಯಹಳ್ಳಿಯ ಪಶ್ಚಿಮಭಾಗದಲು ನಾಲು ಅಪ್ಪಾರವಾಗಿ ಬಿಟ್ಟು ಮಾರಸಮುದ್ರವನು
 - ಕುಂಬ ಕಟ್ಟಿ ತೋಟ ತುಡಿಕ ಅಣ್ಣಕಟ್ಟು ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಎಡವಿಟ್ಟುಗುಯ್ಯಲು ಮೊದಲಾದ ಸಮಸ್ತ ...
 ಸಾಮವನು
 ಹರಿತಸಗೋತ್ರ ಅಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕಗಳಾದ ನಂಜಪ್ಪನವರ ಕುಮಾರ ಮಹ
 14 ದೇವಯ್ಯಗಳಿಗೆ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ ಗ್ರಾಮವನು
 ನೀಡ ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪಾರಂಪರೈವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಆ ಗ್ರಾಮದ ಹಿರಿಯಕೆರೆಯ ಕೆಳಗೆ
 ವತ್ತುಕುಳಗ ಗವ್ವ
 - ಮನು ಶ್ರೀ ಶ್ರೀಮದಬಿರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀ ತಿರುಮಲನಾಥದೇವರ
 ಪದಿಕರ ದೀ
 ಪಾರಾಧನಗೆ ಸಲಿಸುತ್ತಾ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಸರ್ವಮಾನ್ಯ ಆಗ್ರಹಾರವಾಗಿ ಅನುಭವಿಸೂದು ನಿಮ್ಮ
 ಮುಖಗಳು
 - ದಾರಾಧಿಕೆಯಂಗಳಿಗೆ ಸಲುವುದು ನಿಮ್ಮ ಕೆಪುಗೆ ಊನಮಾನವಾದರೆ ನೀಲು ಮಹಾಜನಂಗಳು ಕಟ್ಟಲುಳ್ಳವರು
 - ದೀ ಶಾಸನದ ಮರಿಯಾದೆಯಲಿ ಶ್ರೀಮದಬಿರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀ ತಿರು
 - ಮಲನಾಥದೇವರ ಮುಂದೆ ಪ್ರಮಾಣವಮಾಡಿ ಶಿರಾಶಾಸನವ ಮಾಡಿಕೊಟ್ಟವಾಗಿ ನೀವು ಯೀ
 - ಆಪ್ತಾರವನು ಸರ್ವಮಾನ್ಯ ನಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಅನುಭವಿಸಿ ಸುಖದಿಂದ ಬಾಳೂದೆಂದು
 - ನಮ್ಮ ಶ್ರೀಪುತ್ರಪ್ಪ ತಿಸಾಪಂತರ ಅನುಮತದಿಂದ ಅರಸಿನವರ ಮತದಿಂದ ನಮ್ಮ ಸ್ವರುಚಿಯಿಂದ ವೊ
 ಪಂದಿಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪ್ಲವಿವರಿಷ
 - ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ವರ್ಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾ
 - ನಾತ್ ಸ್ವರ್ಗಮುಪಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

72

ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಜೋಡಿ ತಲಗುಂಡ ಗ್ರಾಮದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಸಲವಂಗಸಂವತ್ಸರದ

- ವಯಶಾಖ ೬ ೧೨ ಉ ಶ್ರೀ
 ಮತ ಬಯರಸನು

4 ಇಲ್ಲ ಬಿದ್ದು ವಸ್ತುಹೋಗಿ

5 ಸ್ವಾಮಿಪಾದಕ ಸೇರಿದನು

(ಶೀಕಲ ಅಕ್ಷರ ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

73

ಅದೇ ಹೋಬಳಿ ತಲಗುಂದ ಗ್ರಾಮದಿಂದ ಬುಸ್ಸಿನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಪಶ್ಚಿಮಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪರಿಧಾವಿ ಸಂ
- ² ವತ್ಸರ ಶ್ರಾವಣ ಬಿ ಗುರುವಾರ
- ³ ದಲಿ ಶ್ರೀಮತು ಸುಗುಟ್ಟೂರ ಅ
- ⁴ ಯೃಷ್ಣನವರು ತಮ್ಮ ಪುರೋಹಿತ

- ⁵ ನರಸಂಭಟ್ಟರಿಗೆ ದಾನಮಾಡಿ
- ⁶ ಕೊಟ್ಟ ಹೊಲ ಖಂ || ಇದಕೆ ಅ
- ⁷ ರು ತಪ್ಪಲಾಗದು ರಾಮಪ ಬರೆ
- ⁸ ದದ್ದು

74

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನಹಳ್ಳಿಯಬಳಿ ಹೊಂಗೇಗಿಡದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ
(ಆಕ್ಷರ ಸವೆದಿದೆ)

- ¹ ಶ್ರೀಮುಖ ಸಂ . ಮಾರ್ಗ
- ² ಶಿರ ವಾರದಲು ಶ್ರೀಮತು
- ³ ವೀರೋಜಿ ಪಂತರು ತಮ್ಮ ಬಂಟಿ ಅ
- ⁴ ಮೈಯ್ಯಗೆ ಕೊಟ್ಟ ಹೊಲ

- ⁵ . ಪಾಪ
- ⁶ ಶ್ರೀಚೌಡೇಶ್ವರಿ ವಾದ .
- ⁷ ಶ್ರೀ ಶ್ರೀ

75

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಚರೂಕುಪುರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕೊರಾರದ ಬಂಡೆಯಮೇಲೆ

- ¹ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ಗುರುವಾರದಲು
- ² ಬೊಮ್ಮರಸರಮಗೆ ಚಿಕ್ಕರಸನು ಮಾ
- ³ ಡಿಸಿದ ಮರಿಜುಗುಳಿ ಯೆಂಬ ಕಟೆಯ
- ⁴ ಕೆಳಗ ಶ್ರೀಮದಖಲಾಂಡಕೋಟ ಬ್ರ
- ⁵ ಹ್ಯಾಂಡನಾಯಕ ದೇವತಾ ಸಾರ್ವಭೌಮ

- ⁶ ಶ್ರೀವರದರಾಜಸ್ವಾಮಿಯವರ ದೀಪ
- ⁷ ಮಾಲೇ ಸೇವೆಗೆ ಕೊಟ್ಟ ಗದ್ದೆ ಖಂ ||
- ⁸ ಇದಕೆ ತಪ್ಪಿದವರು ಸತ್ತನಾಯ ಅಂ
- ⁹ ದವರು ಶ್ರೀ

76

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನ ಹಳ್ಳಿಗೆ ಉತ್ತರ ಬೆಟ್ಟದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ

- ¹ ಅನಂದ ಸಂವತ್ಸರದ ನಿಜಜೇಷ್ಠ
- ² ಶು ೫ ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
- ³ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ವೀರಕಟಪತಿ ದೇ
- ⁴ ವ ಮಹಾರಾಯರು ಪೃಥವಿಯ ರಾಜ್ಯವ
- ⁵ ನಾಳುದಲಿ ಶ್ರೀಮತು ಸುಗುಟ್ಟೂರ

- ⁶ ತಮ್ಮಯ ಗವುಡರ ಮಕ್ಕಳು ಶ್ರೀಮ
- ⁷ ತು ಮೊಮ್ಮಾಯಿಗಳು ಪ್ರಸನ್ನ ಗಂಗಾ
- ⁸ ಧರೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಸಮರ್ಪಿ
- ⁹ ಸಿದ ಗಂಜುಹಳ್ಳಿಗ್ರಾಮ

77

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಡೇರಹಳ್ಳಿ ಯಲ್ಲಿಯಲ್ಲಿ ಬಟ್ಟದಮೇಲೆ (ದಂಡಕಮಂಡಲು).

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀವೈಯ ಸಂವತ್ಸರಂ
- ² ಅಶ್ವೀಜ ಸು ೧೦ ಗುರುವಾರ
- ³ ಮುನಾಡು ವೀರಮನಾಯಕುಡು

- ⁴ ಪುಲತೋ ಪೊಟ್ಟಾಡಿ ಅ ಪುಲನಿ ಜಂ
- ⁵ ಪಿ ತಾನು ಸ್ವರ್ಗಮು ಜೇರೆನು ಶ್ರೀ

78

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗಸಮುದ್ರಕ್ಕೆ ದಕ್ಷಿಣ ಕಲ್ಲಂಡೂರಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲು

- ¹ ಶ್ರೀ ಸುಬ್ಬಜೀಯರಮಗೆ
- ² ಮಣಿಯಪ್ಪಗೆ ಹಜರತು
- ³ ಮುಲಕ ಸಾಹೇಬರು ಕೊ

- ⁴ ಟ್ಟ ಕಟ್ಟುಕೂಡಗೆ ಹೊ
- ⁵ ಲಂ | . ಶ್ರೀ

ಅದೇ ವಕ್ರಲೇರಿ ಹೋಬಳಿ ಬಿಟ್ಟೇನಹಳ್ಳಿ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ವಡ್ಡರ ಬಂಡೆಗೆ ಪಶ್ಚಿಮ ಗುಂಡಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4'-6"×3'-9"

- 1 ಸಿಹ್ವಾರ್ಥಿನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೫
- 2 ಭಾನುವಾರದಲಿ ದೇಶಕುಲಕರಣ ವೆಂಕಟ
- 3 ರಾಮಯ್ಯ ನವರ ಮಕ್ಕಳು ನಂಜುಂಡಯ್ಯ
- 4 ನವರು ಸುಗುಟ್ಟೂರ ಶ್ರೀತಮ್ಮಯ್ಯ ಗವುಡರ
- 5 ಅಪ್ಪಣೆಯಿಂದ ಶ್ರೀ ವೀರಭದ್ರ ದೇವರಿಗೆ
- 6 ಸಮರ್ಪಿಸಿದ ಮಾನ್ಯದ ಹೊಲ || ಹತ್ತು

- 7 ಕೊಳಗವನು ಅರ್ಚಕ ನಂಜಯ್ಯನು ಅ
- 8 ನುಭವಿಸಿಕೊಂಡು ದೇವರಸೇವೆ ನಡಿಸಿ
- 9 ಕೊಂಡು ಯಿಹುದೆಂದು ಬರಸಿಕೊಟ್ಟ ಧ
- 10 ಮರ್ ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರರು ಸಾಕ್ಷಿ
- 11 ಗಳು ಶ್ರೀ

ಅದೇ ವಕ್ರಲೇರಿ ಹೋಬಳಿ ಮಂಗಸಮುದ್ರಕ್ಕೆ ಉತ್ತರ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ಹುಟ್ಟು ಗುಂಡಿನಮೇಲೆ.

- | | | |
|---------------------|---------------------------|----------------|
| 1 ಮಂಗಸಮುದ್ರದ ಮ | 3 ರಸಿಗೆ ಕೊಟ್ಟ ಮಾನ್ಯಹೊಲ ನಾ | 5 ಇದಕ್ಕೆ ಸೆಲ್ಲ |
| 2 ಹಾ ಜನಂಗಳು ಲಬ್ಧಪ್ಪ | 4 ಗುಳ | |

ಹುತ್ತೂರು ಹೋಬಳಿ ಶಹಪುರ ಗ್ರಾಮದಲ್ಲಿ ಕುಂಬಾರ ರಾಮಯ್ಯನ ಮನೆಗೆ ಉತ್ತರ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
- 2 ಶಕವರುಷ ೧೫೪೩ನೆಯ ದುರ್ಮುತಿ ಸಂವತ್ಸರದ ವಜ್ರಶಾಖ
- 3 ಬ ೧೨ ಲು ಶ್ರೀಮತು ಮಹಾರಾಜಾಧಿರಾಜ ರಾಮರಾಜವೊಡೆ
- 4 ಯರು ಪೃಥ್ವೀ ಸಾಂವ್ರಾಜ್ಯವ ಮಾಡುವಲ್ಲಿ ಹೊಳಲ
- 5 ಯ ಮಹಾಜನಂಗಳು ಬಯಲ ಶ್ರೀ ಸೋಮೇಶ್ವರದೇವರ
- 6 ಪಡಿತರ ದೀಪಾರಾಧನೆಗಾಗಿ ಬಿಟ್ಟ ಗದ್ದೆ ಖಂ || .

ಅದೇ ಶಹಪುರದ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೊರಾರದ ಬಂಡೆಗಳಲ್ಲಿ

- | | |
|--------------------------------|------------------------------------|
| 1 ಪಲವಂಗ ಸಂವತ್ಸರ ಚಯಿತ್ರ ಸು ೧ ಸೋ | 4 ದೀಪಮಾಲೆ ಸೇವೆಗೆ ಐಗುಳ ಹೊಲವ |
| 2 ಮಾರದಲು ಬಾಚೆಯನಾಯಕರ ಮಕ್ಕಳು ಮ | 5 ನು ಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಸಿದರು ಶ್ರೀ ಸೋ |
| 3 ಲೆಯ ನಾಯಕರು ಸೋಮೇಶ್ವರದೇವರ | 6 ಮೇಶ್ವರ ದೇವರೆ ಪಾದವೆ ಶರಣುಶ್ರೀ |

ಅದೇ ಹುತ್ತೂರು ಹೋಬಳಿ ಹೊಳಲಿ ಗ್ರಾಮದ ಕೆರೆ ಒಳಗೆ ಹೊಂಗಗಿಡದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 4'-3"×1'-6".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕೃಷ್ಣಪನಾಯನಿ
- 2 ಗಾರು ಭಂಟರೋತು ವಿಜಯ ಸಂ
- 3 ವತ್ಸರಂ ಮಕ್ತ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯ
- 4 ಕಾಲಮಂದು ಶ್ರೀಚಪ್ಪಡೇಶ್ವ
- 5 ರಿ ಅಮ್ಮವಾರಿಕೆ ಭಕ್ತಿನಿಂ
- 6 ಚಿಕ್ಕಟ್ಟಿಂಚಿನ ವಿಜಯ

- 7 ಮಂಟಪಂ ಚಂದಸೂರಿ
- 8 ಯಾದಲು.....
- 9 ಪುಂಡೇದಿ.....ಶ್ರೀಚಪ್ಪಡೇ
- 10 ಶ್ವರಿ ಅಮ್ಮವಾರಿ ಪಾದಮೇಗ
- 11 ತಿ ಶ್ರೀ

ಅದೇ ಹೋಬಳಿ ಹೊಳಲಿಗ್ರಾಮದ ಕೊರಾರದ ಬಂಡೆಗೆ ಪೂರ್ವ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ ಕೆತ್ತಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-0"×2'-6"

- 1 ಶ್ರೀಮತು ಹೈಂಗಳನಾಮ
- 2 ಸಂವತ್ಸರದ ಅಷಾಢ ಶು ೧೩
- 3 ಸೋಮವಾರದಲಿ ವೀರಮರ
- 4 ಸರ ಮಕ್ಕಳು ರಾಜಯಗಳ
- 5 ಹೊಳಲಿಯ ಪುರೋಹಿತ ಶ್ರೀ
- 6 ನಂಜುಂಡ ಭಟ್ಟರಿಗೆ ತಮ

- 7 ತಂದೆ ವೀರಮರನರಿಗೆ ಪುಣ್ಯ
- 8 ಲೋಕವಾಗಬೇಕೆಂದು ಸಮರ್ಪಿಸಿದ
- 9 ಹೊಲಖಂ || . ಹತ್ತು ಕೊಳಗೆ ಇದಕ್ಕೆ ಕೇ
- 10 ಡು ಬಯಸಿದವರು ಗೋವಕೊಂಧ
- 11 ಪಾಪದಲಿ ಹೋಹರು ಶ್ರೀ

² ತೈಲೋಕ್ಯ ನಗರಾಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕಾಬ್ದ ೧೪೬೯ನೇ ಈಶ್ವರ ಸಂವತ್ಸ
² ರ ಫಾಲ್ಗುಣ ಬ ೩೦ ಶನಿವಾರ ಶ್ರೀಮನ್ ಮಹಾರಾಜಾಧಿರಾಜರಾ
³ ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀತಿರುಮಲದೇವ ಮಹಾರಾಯ
⁴ ಕೈಯ್ಯನವರು ಚಂದ್ರಗಿರಿಯಿಲ್ಲ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ
⁵ ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ನಾಡಪ್ರಭು ನಂಜೇಗವುಡರು ಶ್ರೀವತ್ಸಗೋ
⁶ ತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕಗಳಾದ
⁷ ವೆಂಕಟರಾಮಭಟ್ಟರ ಪುತ್ರರಾದ ತಿಮ್ಮರಾಜಭಟ್ಟರಿಗೆ ಕೊ
⁸ ಟ್ತು ಬೊದಾನಧರ್ಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಆ
⁹ ಳ್ಳಿಕೆಗೆ ಸಲುವ ಬೈರಕೂರಿಗೆ ಸಲುವ ಹಾರುವಹಳ್ಳಿ ಗ್ರಾಮ
¹⁰ ವನು ಸರ್ವಮಾನ್ಯವಾಗಿ ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲ
¹¹ ದಲು ಶ್ರೀರಘುನಾಯಕಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಕೃಷ್ಣಾರ್ಪಣ
¹² ಬುದ್ಧಿಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೆಹಿರಣ್ಣೋದಕದಾನ
¹³ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆರದು ಕೊಪ್ಪಿವಾದಕಾರಣ
¹⁴ ಈಗ್ರಾಮದ ಚತುಸ್ತೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪ ಮೊದಲಾದ
¹⁵ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನು ಕಾಡಾರಂಭ ನೀರಾರಂಭ
¹⁶ ಮೊದಲಾದ ಸಮಸ್ತವನ್ನು ದಾನಾಧಿಕೃತ ವಿನಿಮಯ
¹⁷ ಭೋಗ್ಯಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ
¹⁸ ಪಾರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಯಸ್ಥಾಯಿಯಾಗಿ ಈಹಾ
¹⁹ ರುವಹಳ್ಳಿ ಗ್ರಾಮವನು ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿ
²⁰ ಯಿಹುದು ಕೊಟ್ಟಿತಾಮೃತಾಸನ|| ಅಶ್ವಮೇಧ ಸಹಸ್ರಾಣಿ
²¹ ವಾಜಪೇಯ ಶತಾನಿ|| ಕೃತ್ತಾತತ್ವ ಮಪ್ಪೋರಿಭೂ
²² ಮಿದಾನಾತ್ತದತ್ತತೇ|| ಗಣ್ಯಂತೇಪಾಂಸಪೋರೋಕೇ
²³ ಗಣ್ಯಂತೇವರ್ಷಬಿಂದವಃ|| ನಗಣ್ಯತೇವಿಧಾತ್ರಾಪಿ ವಿಪ್ರದತ್ತಾ
²⁴ ವನುಂಧರಾ|| ನವಿಷಂ ವಿಷಮಿತೃಹುಬ್ರಹ್ಮಸ್ವಂ ವಿಷಮುಚ್ಯ
²⁵ ತೇ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪುತ್ರಕಂ||

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ಮುಳಬಾಗಲ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ದಾರೆನಹಳ್ಳಿಬಳಿ ಕರೆಗೆ ಪೂರ್ವಗುಟ್ಟಗಳಲ್ಲಿ ಎಂಡೆಯಮೇಲೆ.

¹ ಶ್ರೀಮತುಖರಸಂ	⁷ ಡುವಿನ ಗ್ರಾಮದಲು	¹² ವೊಂದು ಖಂಡುಗ
² ವತ್ಸರದಪುಷ್ಯ ಬ೩೦	⁸ ವೆಂಚಾಂಗದವರಬ್ರಾ	¹³ ಗಡ್ಡೆಯನುದಯ
³ ಸೂರಿಯಗ್ರಹಣದ	⁹ ಹೃಣರಿಗೆ ಬರೆಸಿಕೊಟ್ಟ	¹⁴ ಪಾಲಸ್ತರು ಈ ಧರ್ಮ
⁴ ಲು ಈಶ್ವರನಾಯಕ	¹⁰ ಧರ್ಮಶಾಸನ ಆ ವೂರ	¹⁵ ನಾರೊಬ್ಬರು ಅಳುಪ
⁵ ರು ನಾಯಕತನಕ	¹¹ ಚಿಕ್ಕಕೆಟಿಯ ಕೆಳಗೆ	¹⁶ ಲಾಗದ
⁶ ಸಲುವ ಹಿರಿಯ ಮ		

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ಬೈರಕೂರ ಹೋಬಳಿ ಹೆಬ್ಬಣಿ ಕೇಶವಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕಾಬ್ದಂಬುಲು ೧೬೨೧
² ಆಗುನೇಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ೩೦ ಬುಧವಾರಂ ಸೂರೋ
³ ಪರಾಗಂ ಹಸ್ತ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜ
⁴ ಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂಗತ ಸರ್ವತಂತ್ರ
⁵ ಸ್ತತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ
⁶ ಲಯಿನ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
⁷ ಮ ಶ್ರೀವೇದನಿಧಿಸ್ವಾಮಿಲವಾರಿ ಪರಂಪರಾಶಿಷ್ಯಲಯಿನ ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿಸ್ವಾ
⁸ ಮಿ ಶ್ರೀಪಾದವೋಡಯಲುವಾರಿಕಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥಸ್ವಾಮಿಲವಾರಿ ಭಂ
⁹ ಡಾರಾನಿಕಿ ಚತುರ್ವರ್ಗೋತ್ತಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕುಳವೋಡೆಯಲವಾ
¹⁰ ರಿ ಪಾತ್ರಲಯಿನ ನಲ್ಲಪಕಾಳಾಕಕುಳವೋಡೆಯಲವಾರಿ ಪುತ್ರಲ
¹¹ ಯಿನ ಉತ್ತಮರಂಗಪ್ಪ ಕಾಳಾಕವೋಡೆಯಲವಾರು ಯಿಚ್ಚಿನ ಮರಮು
¹² ದಾನಶಾಸನಮು ಮಾಯೇಲಬಡಿಲಯಿನ ಆರಣಿಪಾಳ್ಳಂನಾಲುಗು
¹³ ಮಾರ್ಗಮುಲು ವಚ್ಚೆವಡ್ಲಪೆಂಕಕಾಯಧಾನ್ಯಂ ಪರಿಕಲುಸಹ ಪೆರಿ ಕ
¹⁴ ರಿಕೆ ಕಾಂ ಕಾಸು ಪೊಕಟಿ ಪಲನರಕು ಪೆರಿಕ ೧ಕಿ ಕಾ೨ ಕಾಸುಲುರೆಂಡು
¹⁵ ಯೀಕ್ರಮಾನಕು ಯಿಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕ್ಕತಮುಗಾನ್ಸುಸಹಿರಣ್ಣೋ
¹⁶ ದಕ ದಾನಧಾರಾಪೂರ್ವಕಮುಗಾನು ಕಟ್ಟಡಜೇಸಿನಾಮು

- 17 ಗನುಕ ಮರಂಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾ
 18 ಯುಗಾನು ಅನುಭವಾನಿಕಿ ತಚ್ಚುಕೊನಿ ಶಿಷ್ಯ ಪಾರಂಪರ್ಯ
 19 ಮುಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಸುಖಾನ ಪುಂಡೇದಿ ಆನಿ
 20 ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿ ಶ್ರೀಪಾದಮೋಡೆಯಲುವಾರಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ
 21 ಸ್ವಾಮಿ ಭಂಡಾರಾನುಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕೊಳಾಕಕುಳವೊಡೆ
 22 ಲವಾರು ಯಿಚ್ಚಿನ ದಾನಶಾಸನಮು ದಾನಪಾಲನಯೋ
 23 ಮರ್ಛ್ಯದಾನಾಭೈಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ
 24 ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
 25 ಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾ
 26 ನೇತಾನ್ಯಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋಯಾಚತೇ
 27 ರಾಮಭದ್ರಃ || ಶ್ರೀರಾಮ ||

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ಅದೇ ಬೈರಕೂರು ಹೋಬಳಿ ಕೊತ್ತೂರುಗ್ರಾಮದಬಳಿ ಅಪ್ಪಯ್ಯನ ಹೊಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 3'-0"×1'-6"

- | | |
|------------------------------|-------------------------|
| 1 ಅನಂದ ನಾಮ ಸಂವತ್ಸರ | 6 ಶ್ರೀಚವುಡಯ್ಯ ದೇವರಿಗ ನಮ |
| 2 ದ ಮಾರ್ಗಶಿರ ಬ ೧ ಲು ಶ್ರೀಮ | 7 ಪಿಸಿದ ಹೊಲ ಖಂ \|\| ಇದ |
| 3 ತುಮಾದಯಗಳು ನಾಡಗಪು | 8 ನು ಕೆಡಿಸಿದವರು ತಮ್ಮ ತಾ |
| 4 ಡತನವಮಾಡುವಲ್ಲ ತಮ್ಮ | 9 ಯಿಗೆ ತಪಿದವರು ಶ್ರೀ |
| 5 ಪಿತ್ಯಗಳಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು | |

93

ಮಲನಾಯಕನಹಳ್ಳಿ ಹೋಬಳಿ ದಮ್ಮಸಂದ್ರದ ಎಲೈಯಲ್ಲಿ ವೇಗಮಡುವಿಗೆ
 ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

ಪ್ರಮಾಣ 2'-3"×3'-6"

- | | |
|------------------------------------|--|
| 1 ಅಂಗೀರಸ ಸಂವತ್ಸರ ಪಾಲುಗುಣ ಸು ೧ | 5 ತಂಮ ಪುತ್ರ ಪಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಅನುಧ |
| 2 ಅದಂದು ಮಲ್ಲಪಗಳ ಲಂಗಣ್ಣನು ಪುರೋ | 6 ವಿಸಿಕೊಂಡು ನಮ್ಮ ವಂಶದವರಿಗೆ ಶ್ರೇಯಸ್ಸನ್ನು |
| 3 ಹಿತ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ಪುರೋಹಿತಮಾ | 7 ಪ್ರಾರ್ಥಿಸುತ್ತಾ ಇರಬೇಕೆಂದು ಕೊಟ್ಟ ದಾನಶಿಲಾ |
| 4 ನೈವಾಗಿ ಬಿಟ್ಟ ಮೂಗುಳ ಗದ್ದೆಯನು ಅವರು | 8 ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರಾದಿಗಳು ನಾಕ್ಷಿಗಳು \|\| ಶ್ರೀ \|\| |

94

ದುಗ್ಗಸಂದ್ರದ ಹೋಬಳಿ ಸಂಗಸಂದ್ರದ ಊರುಮುಂದೆ ಕಂಬದಲ್ಲಿ

- | | | |
|------------------|-------------|---------------------|
| 1 ಶ್ರೀಮುಖ ಸಂವ | 6 ರಾಮರಾಜಯ್ಯ | 11 ಆಗರವ |
| 2 ತ್ವರದ ಮಯಿಶಾ | 7 ಗಳು | 12 ಬಾಲಯ್ಯನು ಶ್ರೀ |
| 3 ಖ ಶುಧ ನವಮಿ | 8 | 13 ಸಂಗೇಶ್ವರ ದೇವರ |
| 4 ಶುಕ್ರವಾರದಲು | 9 ಕುಲ | 14 ಸೇವಾರ್ಥ ಎತ್ತಿಸಿದ |
| 5 ಶ್ರೀಮತು ದೇಶಾಯಿ | 10 ತಿಲಕ | 15 ಮಂಟಪ |

95

ಅದೇ ಹೋಬಳಿ ಸಂಗಸಂದ್ರದ ಬಳಿ ಊರುಮುಂದೆ ಕಂಬದಲ್ಲಿ

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|------------------------------|-------------------------|------------------------|
| 1 ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಚೈತ್ರ | 12 ಅಮೃತಪಡಿ ದೀಪಾರಾಧನೆ ನಿ | 23 ದಾರಂಭ ಮಾಡಲಾವ |
| 2 ಬ ೩ ಲು ಶ್ರೀಮತು ಕುರು | 13 ಮಿತ್ತವಾಗಿ ನಮ್ಮ | 24 ನಮಸ್ತ ಸ್ವಾಮ್ಯವನು |
| 3 ಡಮಲೆಯ ತಿಮ್ಮಯ | 14 ಸಲುವ ಕುರುಡಮಲ | 25 ನೀವೇ ವಂಶ ಪರಂಪರೆ |
| 4 ಗಳ ಮಕ್ಕಳು ರಾಜಯ್ಯ | 15 ನೀಮೆಯೊಳಗಣ | 26 ಯಿಂದ ಅನುಭವಿಸಿ |
| 5 ಗಳು ಚಂದ್ರೋಪರಾಗನಿಮಿತ್ತ | 16 ಕರಪನಹಳ್ಳಿಯಂ | 27 ಶ್ರೀದೇವರ ಕಾರ್ಯವನು |
| 6 ವಾಗಿ ಅಸ್ಥಾನಿಕ ಕಣ್ಣಪ್ಪಗೆ | 17 ಬ ಗ್ರಾಮವನು | 28 ನಡಿಸುತ್ತಾಬಹುದೆಂದು |
| 7 ಬರಸಿಕೊಟ್ಟ ಧರ್ಮಶಾಸನ | 18 ಆ ದೇವರ ಪೀ | 29 ಬರಸಿಕೊಟ್ಟ ಶಿಲಾಶಾ |
| 8 ಕ್ರಮವೆಂತೆಂದರೆ ಶ್ರೀಮದಖಿಲಾಂಡ | 19 ತ್ಯರ್ಥವಾಗಿ ಕೊಟ್ಟವಾಗಿ | 30 ಸನ ಶ್ರೀಸಂಗೇಶ್ವರದೇವರ |
| 9 ಕೋಟಿ ಬ್ರ | 20 ನೀವು ಪುತ್ರಪುತ್ರ | 31 ವಾದವೇಗತಿ |
| 10 ಪರಮೇಶ್ವ | 21 ಪರಂಪರೆಯಾಗಿ | |
| 11 ರ ಶ್ರೀಮತು ಸಂಗೇಶ್ವರ ದೇವರ | 22 ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಕಾ | |

96

ಅವನಿ ಹೋಬಳಿ ಬಲ್ಲಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಲದಲ್ಲಿ ಹೂಳಿಹೋಗಿದ್ದ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'-0"×5'-0"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆ ಶ್ರೀ	7 ಕಾದುನತ್ತೊ
2 ಮತ್ತಿಭುವನಕರ್ತೃರ್ ತಪರಾಜ್ಯಂಗೆಯೆ	8 ಸಗ್ಗಿಯಾದಂ
3 ಬಲ್ಲದರೆಂಕಮನೆಮುದ್ದ ಮಲ್ಲಯಂ ಊರ	9 ಪೂರಕಮ
4 ತುಳುಹುಯಿ (ಲೊ)	10 ಆಯಕಲ
5 ರೂಳುತು	11 ನಿಲನಿದೊ
6 ಐವಂಕಟ್ಟಿ	

97

ಅದೇಹೋಬಳಿ ಕಾಶೀಪುರಕ್ಕೆ ಸೇರಿದ ನಂಜಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 2'-0"×2'-0"

1 ಮನ್ಮಥ ಸಂವತ್ಸರದ	6 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟ ಹೊಲ ಕಂ ೧
2 ಶ್ರೀ ಬಿ ೧ ಲಿ ಶ್ರೀಮತು ಮಹಾ	7 ಇದನು ನೂರಿಯ ಚಂದಿರ
3 ಪ್ರಧಾನ ತಿರುಮಲೆಯಗಳು	8 ರುಳ್ಳ... .. ನಡಿಸುವರು
4 ಶ್ರೀಮತು ಮುಳವಾಗಿಲ ಅಂಜ	9 ಭಾಗಿಗಳು ಅಂಜನೇಯಸ್ವಾಮಿ
5 ನೇಯದೇವರ ಪಡಿತರ	10 ಪಾದವೇಗತಿ

98

ಅದೇ ಅವನಿ ಹೋಬಳಿ ರಡ್ಡಿಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಗುಟ್ಟಗಳಲ್ಲಿರುವ ಬಂಡೆಯಮೇಲೆ

ಪ್ರಮಾಣ 3'-6"×೨'-9"

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು	6 ಅಕ್ಷಯ ಪುಣ್ಯವಾಗ	11 ಸರ್ವಮಾನ್ಯ----- ಕೆಱಿ
2 ಸಕಲಗುಣಸಂ	7 ಬೇಕೆಂದು ಶ್ರೀರಂಗ	12 ಯ ಕೆಳಗ ಮೊಂದು ಬಂ
3 ಪನ್ನರಹ ರಾಮಯ	8 ರಾಯರ ಅಪ್ಪಣ	13 ಡುಗಗದೆ ಇದನಾರೊಬ್ಬ
4 ನಾಯಕರು ತಮ್ಮ	9 ಯಂ ಪಡದು ರಾಮ	14 ರು ಕೆಡಿಸಿದರು ಮಾತಾ
5 ಮಾತಾ ಪಿತೃಗಳಿಗೆ	10 ಯ ದೀಕ್ಷಿತರಿಗೆ ಕೊಟ್ಟ	15 ಪಿತೃಗಳ ದ್ರೋಹಿಗಳು

99

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಶೃಂಗೇರಿ ಸದುಮನ ಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ವಿರಂಗಾರರ ನತ್ತವೆಂಬಳ್ಳದಲ್ಲಿ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-0"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥಿವೀರಾಜ್ಯಂ ಗಯುತ್ತಿರೆ	9 ಮುಣ್ಣನಣ
2 ತ್ರಿಭುವನಕರ್ತೃರಭಟಾರರ್ ಸ್ವಾನಮನಾಳುತ್ತಿರೆ	10 ಗೂಳನತ್ತಂ
3 ಬಣ್ಣಕ	11 ಹದಿಕೊಳ್ಳಕ
4 ಮೂರಗಾಮುಣ್ಣ	12 ಏನಿಕೊಟ್ಟು
5 ನತುಣುಕೂಂಡು	13 ದುಇದ
6 ಯಿದಕೆಪಾಟು	14 ನಟದೊಂ
7 ಪರಿದು	15 ಬಾರಾಣಾಸಿ
8 ಬಲಮುಣ್ಣಿಗ	16 ಯನಪದೊಂ

100

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 6'-0"×4'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಐಱು	7 ಆ ಪಾಯಪಡಿ ಕೊಟ್ಟಕಲ
2 ಪೆ ನೊಟಮ್ಬಂ ಪೃಥಿರಾಜ್ಯಂಗ	8 ನಿ ಇದನಟದೊಬಾರ
3 ಯು ತ್ತಿರೆ ಪಣ್ಣಿ ತಫಟಾರತ್ನಾರ್	9 ಣಾಸಿಯ ಕವಲಯ
4 ಣಮ ನಾಳುತ್ತಿರೆ --- ತಬಣ್ಣ ಬಲಪ	10 ನಟದ ಪಾತಕ
5 ವಿನೊಳ ಈಸಗೆ	11 ನ ಶ್ರೀ
6 ಮುಣ್ಣ ಸಕ್ಕೂಡ ಅದಕೆ ಪದಿಕೊಳ್ಳೇ	

101

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 6'-0"×4'-0"

- | | |
|-------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ | 5 ಊರಡವಿನೊಡವೀರಂ ಸಕ್ಕುಸಗ್ಗಿಯಾಡೊಡಾದೇವ |
| 2 ಪ್ರಿತುವೀರಾಜ್ಯಂ | 6 ಮೈಗೊಳಕಟ |
| 3 ಪೊರೆವಲಪಟ್ಟಣ | 7 ನಿಗೊಟ್ಟಂ |
| 4 ದೇವರಾವನೈ | 8 ತುಣು |

102

ಅದೇ ಶೃಂಗೇರಿ ಸದುವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೊಟ್ಟಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ

ಪ್ರಮಾಣ 4'-0"×2'-0"

- | | | |
|---------------------------|--------------------------|--------------------------|
| 1 ಶ್ರೀಮತು ಮಹಾ ಸರ್ವಾಧಿಕಾರಿ | 5 ಗಳು ಅವರ ಮನೆಯ ವ್ಯವಹಾರಿ | 9 ದ ಗದಗೆ ಬಡಗ ತೂಬಿನ ತಂಕ |
| 2 ತಿರುಮಲ ದಣ್ಣಾಯಕರು ಮು | 6 ಮಲ್ಲಯ್ಯಗೆ ನಾಯಕರ ಅಪ್ಪಣೆ | 10 ಲಾಗಿರುವ ಖಂಡುಗ ಗದೆಯನು |
| 3 ಳುವಾಗಿಲ ನಾಡ ಅಧಿಕಾರವನ್ನು | 7 ಯಂತೆ ಕೊಟ್ಟಿದ್ದವೊರಹಿರಿ | 11 ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟರು |
| 4 ಮಾಡುವಾಗ ಶ್ರೀಮತು ಬಯಪ | 8 ಯ ಕೆಟಿಯ ಕಳಗೆ ಮಾವಿನಮರ | |

103

ಅದೇ ಅವನಿ ಹೋಬಳಿ ರಾಮನಾಯಕನ ಕುಂಟೆಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ

ಪ್ರಮಾಣ 3'-6"×3'-6".

- | | |
|----------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ | 10 ಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾ |
| 2 ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು | 11 ಸಾರ್ವಭೌಮ ಶ್ರೀರಾಮೈದೇವರಿಗ |
| 3 ೧೪೭೯ನೆ ಪಿಂಗಳ ಸಂವತ್ಸರದ | 12 . ರಾಮಸಮುದ್ರದ |
| 4 ಮಾಘ ಬ ೩ ಶನಿವಾರದಲು ಶ್ರೀ | 13 ಕೆಟಿಯ ಕೆಳಗೆ ಹಿರಿಯ ತೂಬಿಗೆ |
| 5 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜ | 14 ದಕ್ಷಿಣ ಹಳ್ಳ ಮೇರೆಯಾಗಿರುವ ಭೂಮಿ |
| 6 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಸ | 15 ಖಂ ೧ ೦\|\|೦ ಇದನ್ನು ಆರೊಬ್ಬರು ಅಳು |
| 7 ದಾಶಿವರಾಯರ ನಿರೂಪದಿಂದ | 16 ಪಲಾಗದು ತಪಿದವರು ತಾಯಿಗೆ ದ್ರೋಹಿಗಳು |
| 8 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ರಾಮ | 17 ಶ್ರೀ ರಾಮನ ಪಾದವೇಗತಿ ಶ್ರೀ |
| 9 ರಾಜಯ್ಯಗಳು ಶ್ರೀಮದಖಿಲಾಂಡ | |

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ಅದೇ ಅವನಿ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರದ ಸರ್ವತೋಪಿನಲ್ಲಿ.

- | | |
|------------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ | 6 ಬಣಕಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹೂಲಿ ಬ |
| 2 ಶಕ ವರುಷಂಗಳು ೧೭೭೯ನೆಯ ಪ್ರಭವಸಂ | 7 ಗದ್ದೆ ಬ \|\| ನುಪುತ್ರಪುತ್ರ ಪಾರಂಪರ |
| 3 ವತ್ಸರದ ಆಶ್ವಿಜ ಶುಭ ೫ ಭಾನುವಾರದಲು | 8 ಅನುಭವಿಸಿಕೊಂಡು ಯಿಹುದು |
| 4 ಅವನಿಯ ತಿಮ್ಮಪ್ಪಗವುಡನವರ ಕುಮಾರ | 9 ಇದಕ್ಕೆ ತಪ್ಪಿದವರು ಮಾತಾಪಿತೃ ದ್ರೋ |
| 5 ಲಿಂಗೇಗವುಡನವರಿಗೆ ಗವುಡಮಾನ್ಯಕ್ಕೆ ಯೀ | 10 ಹಿಗಳು ನಾಯತಂದವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಚನ್ನಾಪುರದ ದಿಣ್ಣೆಯಲ್ಲಿ ವೀರರ ಗುಡಿಗಳಿಗೆ ಪೂರ್ವಕಾಲುವೆಗಳ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- | | |
|--------------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶಕಲಜಗತ್ರಯಾಭಿವಂದಿ | 3 ಹಾರೀಕೃತ ಮಹಾವಲ ಕುಲೋದ್ಭವ ಬಾಣವಿ |
| 2 ತ ಸುರಾಸುರಾಧೀಶ ಪರಮೇಶ್ವರ ಪ್ರತಿ | 4 ದ್ಯಾಧರಂಗಿ ವಿಜಯ ಸಂವತ್ಸರವೊನ್ನನೆಯದಾಗಿ |

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಸಂಗಂಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ರಾಮನಾಯಕನ ಕೆರೆಕೆಳಗೆ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 5'-0"X4'-0"

- ¹ ಕ್ರೋಧಿಸಂವತ್ಸರದ ಚಯಿತ್ರ ಬ ೧೦ ಲಿ ಶ್ರೀಮನ್ಮಹಾನಾಯ
- ² ಕರಕುಲತಿಲಕ ರಾಮಪ ಗೌಡನ ಕುಮಾರ ಮಹಾ
- ³ ನಾಯಕ ರಾಮಯಗಳು ಮರಹಳಿ ಧರ್ಮಸಮುದ್ರ
- ⁴ ಮೊದಲಾದ ಗ್ರಾಮದ ಪ್ರಜೆಗಳ ನೊಡಂಬಡಿಸಿ ಸಂಗ
- ⁵ ಣ್ಣನ ಹಳೆಯ ಗ್ರಾಮಕೆಸಲುವಾಗುಟ್ಟದನಡುವೆ
- ⁶ ಕನಕಕೆಟೆಯೆಂಬ ಕಟೆಯನು ಕಟ್ಟಿಸಿ ತೊಂಬ
- ⁷ ನಿಕ್ಕಿಸಿದರು ಆ ಕೆಟೆಯುಕೆಳಗೆ ಗೌಡರಿಗೆ ಸ್ಥಳವಾನ್ಯ
- ⁸ ದ ಗದ್ದೆ ಬ ೦ ||೦ ಹತ್ತು ಕೊಳಗವನು ಧಾರಾದತ್ತ
- ⁹ ವಾಗಿ ಕೊಟ್ಟರು ಇದನು ಕೆಡಿಸಿದವರು ಕಾಶಿಯಲಿ
- ¹⁰ ಗೋವಧವ ವಾಡಿದ ಪಾತಕಕೆ ಹೋಹರು ಶಿ ೯ ಶ್ರೀ

ಮೈಸೂರು ದಿವ್ಯಕವಿತೆ ಶಾಸನಗಳು

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು

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ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಹೆಗ್ಗೊಟಾಲದಬಳಿ ಇರುವ ಗುಡ್ಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ ಒರೆದಿರುವುದು

- 1 ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯನಮಃ
- 2 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲ
- 3 ಪಾಹನಶಕ ವರ್ಷ ೧೪೪೨ ಸಂದ ವಿಕ್ರಮ
- 4 ಸಂವತ್ಸರ ಪುಷ್ಯ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ಮಹಾ
- 5 ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ
- 6 ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣದೇವ ಮಹಾರಾಯರು ಪು
- 7 ಧಿರಾಜ್ಯಂಗಯವಲ್ಲಿ
- 8
- 9

- 10 ಶ್ರೀ ಗೋವಾಲ ಕೃಷ್ಣದೇವರ ಪದಿತರದೀ
- 11 ಪಾರಾದನೆ ವಾಗಿ ಈ ಕೃಷ್ಣಪರ ಗ್ರಾಮದನು
- 12 ಸರ್ವಮಾನ್ಯನಾಗಿ ಕೂಟ . ಇದನು ಪ್ರವಾಸ
- 13 ನಂಜಯ ಸಂಪ್ರೀತನಾದವರು
- (ಮೂರು ಪದ್ಯಗಳು ಚಿಕ್ಕವಿದ್ದು ಹೋಗಿದೆ)
- 14 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ಸಾಯಿಹರೇತವಸುಂಧರಾಂ ಪ
- 15 ಪ್ತಿ ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ವಾಯುತೇಕ್ರಿಮಿ-
- 16 ನಂಜಯ

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ಪ್ರಿಂಚ್‌ರಾಕ್ಸ್ ಸಬ್ ತಾಲ್ಲೂಕು.

ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆ ಗ್ರಾಮದ ಪೇಟೆ ಅಂಜನೇಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಉತ್ತರ ಕಡೆ ಕಂಭದಲ್ಲಿರುವ ಅಕ್ಷರ.

- 1 ಶ್ರೀ ಹನುಮಗ ನಾರಾಯಣ ಸ

- 2 ಹಾಯ ಜೊಗನಾರಸಿಂ

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ಕೃಷ್ಣರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು

ಕೃಷ್ಣರಾಜಪೇಟೆ ಕಸಬಾ ಹೋಬಳಿ ಮೆಳ್ಳಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದಬಳಿ ನಟ್ಟಿರುವ ವೀರಗತ್ತಿ.

ಪ್ರಮಾಣ 5½'—0" × 2'—0"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಮಹಾಮಣ್ಣಿಗಳೇಶ್ವರಂ ಬಿಟ್ಟಿಹೊ
- 2 ಯ್ಯಳದೇವನ ರಾಜ್ಯಯಂ | ಜಯಸಂವತ್ಸರಂ
- ಮುಳಿಯೂರ
- 3 ತುಣುವಂ ಒಡಿವರಸಂ ಕೂಳಲು ಬಿಟ್ಟಿಯ
- 4 ಮಾರಯ್ಯನ ಮಗ
- 5 ಸೆಟ್ಟಿಯಣಂ ತುಣುವಂ ಮಗುಳ್ಳ ಪಂಬರ

- 7 ನಿಜುದುಸತ್ತಂ | ಯಾಮಯಾಳಂ ನೆಟ್ಟಿಗವುಣ್ಣ
- 8 ಜಕ್ಕಯ್ಯನಾಯ
- 9 ಕೇತಣ್ಣ ಮಯ್ಯನ ಹಳೆಯಲು ಸಿರಾಲಕ ಬಿ
- 10 ಟ್ವಮಣ್ಣ
- 11 ಆಯತ್ತು

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬಣ್ಣಹೋಳಿ ಗ್ರಾಮದಲ್ಲಿ ನಿವಸಂಜೇಗೌಡನ ಮಗ ತಿಕ್ಕೇಗೌಡನ
ಗದ್ದೆಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3"—6"×1"—6"

- 1 ಶ್ರೀಒಡಯ

- 2 ರ ಕೊಡಗಿ

ಯ ಗದ್ದ

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ಅದೇ ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮದ ಮರಿಗಟ್ಟೆ ಕಟ್ಟೆಯಮೇಲೆ ಒಂದೆಯಲ್ಲಿ ಬರೆದಿರುವುದು
 1 ಶ್ರೀಮತು ಚಿಂತಾಮಣಿ ಪೊಡೆಯರ | 1 ಧರ್ಮ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕುಪ್ಪಹಳ್ಳಿಯಲ್ಲಿರುವ ಇನಾಂದಾರ್ ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರಾದಿರಾ ಸನ್ನದು
 (ಮೇಲ್ಕಾಡಲ್ಲೂ ಕೆಳಗಾಡಲ್ಲೂ ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಗಳಿವೆ)

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿವಿಷದ್ಯಕ್ರೋಧತೇಜಃಭಟಾ| ಸಂ
- 2 ಬೊತಾಮತಿಭೀಷಣ ಪ್ರಪರಣ ಪ್ರೋದ್ಧಾಸ ಬಾಹಾಪ್ಪಕಾಂ| ಗರ್ಜ
- 3 ಕ್ಷುರಿಭದ್ರಾತ್ಯಪಾತಿತ ಮಹಾಶೂಲಾಂ ತ್ರಿಲೋಕೀಭಯಪ್ರೋನಾಥ
- 4 ಪ್ರತದಕ್ಷಿಣಾಂಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಭಾವಯೇ| ನಿಧಾನ
- 5 ಂ ಸಿದ್ಧಾನಾಂ ನಿಬಲಜಗತಾಂ ಮೂಲಮನಪುಂ ಪ್ರಮಾಣಂಲೋಕಾ
- 6 ನಾಂ ಪ್ರಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ | ಪರಂವಸ್ತುಶ್ರೀಮತ್ಪರಮ
- 7 ಕರುಣಾಸಾರಭರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂ ದಿಶತುಭವತಾಮ
- 8 ಪೈವಿಕಲಂ|| ಹರೇರ್ಲೀಲಾರಾಹಸ್ಯದಂಪ್ರಾಪ್ಯದಂಡಸ್ವಪಾತು
- 9 ನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರದಾತ್ತೀ ಧತ್ತಶ್ರಿಯಂದಧಾ | ನಮ
- 10 ಸ್ತೇಸ್ತುವರಾಹಾಯಲೀಲಯೋದ್ಧರತೇ ಮಹೀಂ | ಖುರಮಧ್ಯಗತೋ
- 11 ಯಸ್ಯ ಮೇರುಕಣಕಣಾಯತೇ || ಪಾತುತ್ರಿಣಿಜಗಂತಿಸಂತತ
- 12 ಮಕೂಪಾರಾದ್ಧರಾಂ ಉದ್ಧರತೀಕ್ರೋಡಾಕ್ರೋಡ ಕಳೇಬರಸ್ವಭಗವಾ
- 13 ನೃಸ್ಯೇಕದಂಪ್ರಾಂಕುರೇ | ಕೂರ್ಮಕಂಡತಿನಾಳತಿದ್ವಿರಸನಃ
- 14 ಪತ್ರಂತಿದಿಗ್ಧಂತಿನೋ ಮೇರುಕೂಲತತಿ ಮೇದಿನೀಜಲಜತಿ ಪೈರಮಾ
- 15 ವಿರೋಲಂಬತಿ|| ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲೀವಾಹನಶ
- 16 ಕ ವರ್ಷಂಗಳು ೧೭೪೮ನೆ ಸಂದ ವರ್ಮಾನ ವೈಯನಾಮ ಸಂ
- 17 ವತ್ಸರದ ಆಷಾಡ ಶು ೧೦ ಶುಕ್ರವಾರದಲ್ಲು ಆತ್ಮೇಯಸಗೋತ್ರ
- 18 ಆಶ್ವರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ
- 19 ವಡೆಯರವರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವ
- 20 ರ ಪುತ್ರರಾದ ಚಾಮರಾಜಒಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವಾಜ
- 21 ಂಮ್ಮಣ್ಣಿಯವರು ಹರಿತಸಗೋತ್ರ ಆಶ್ವರಾಯನ ಸೂತ್ರದ
- 22 ಬುಕ್ಕಾಬಾಧ್ಯಾಯಗಳಾದ ಅನಂತಯ್ಯನವರ ಪೌತ್ರರಾದ ಕುಪ್ಪೆತಿ
- 23 ಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪಯ್ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪ
- 24 ಸ್ಕರೋಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನ ಸಾಧನಕ್ರಮವೆಂ
- 25 ತೆಂದರೆ|| ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈ ದಿವ್ಯದಲ್ಲ
- 26 ನಾವು ತುಲಾಭಾರ ದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯು
- 27 ಪ್ಸರಾದ ನಮ್ಮ ಆಯ್ಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನ
- 28 ವಂ ಮಾಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ಪೂಜಕಪಂಚಕಕ್ಕೆ ಗ
- 29 ಣ ಸಂಖ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ವಂದುಸಹ ಆರವತ್ತು ವೃತ್ತಿಗೆ
- 30 ಯೀವೃತ್ತಿ ಪಂತರಿಗೆ ನರಶೀಪುರ ತಾಲ್ಕು ಹೇಮಾವತೀನದೀಶೀರದ
- 31 ಲ್ಲಿ ಹೇಮಗಿರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳ
- 32 ಕಟ್ಟಿ ದೇವಾಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈ ವೃತ್ತಿಗ
- 33 ಳಿಗೆ ಸಲ್ಲುವ ನರಶೀಪುರ ತಾಲ್ಕು ಬಂಡಿಹೊಳೆಹೋಬಳಿ ಪೈಯ್ಯಿ ಕ
- 34 ಸಬಾ ಬಂಡಿಹೊಳೆಗ್ರಾಮ ತೆರಣೀನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋ
- 35 ಬಳಿ ವೈಕಿ ಕಸಬಾ ಮಡವನಕೋಡಿ ಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ
- 36 ಯಾಚೀನಹಳ್ಳಿ ತೆಡಗರಹಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ
- 37 ಮೊಳಹಳ್ಳಿ ಕುರಣೀನಹಳ್ಳಿ ಅಕ್ಕಿಹೆಬ್ಬಾಳುಹೋಬಳಿ ಪೈಕಿ ಆ
- 38 ಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನಹಳ್ಳಿ ಮಾಂಬಳ್ಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವ
- 39 ಳಲುಗ್ರಾಮ ಉಭಯಂ ಹದಿಮೂರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟಿಕಾರ್ಲೆ
- 40 ಗಳಸಹ ನರ್ವಮಾನ ವಾಗಿ ನಡಸುವಂತೆ ಆತಾಲ್ಕು ಆಮೀಲ
- 41 ಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಆಯ್ಯಾಜಿಯವರು ಸನ್ನದು
- 42 ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸನ್ನದುಮೇರೆ ಆರುವತ್ತು
- 43 ವೃತ್ತಿ ಪೈಕಿ ಒಂದೆ ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ಕರೋಪಕರಣ ಸಹಿ
- 44 ತವಾದ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ
- 45 ಪುಣ್ಯರೋಕ|| ವಾಸ ಸಿದ್ಧಾರ್ಥವಾಗಿ ಸಹಿರಣ್ಣೋದಕದಾನ
- 46 ಧಾರಾಪುರ ಕವಾಗಿ ಹರಿತಸಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರ

47 ದ ಬುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ ಅನಂತೈಯ್ಯನವರ ಪೌತ್ರರಾದ
 48 ಕುಪ್ಪೈಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೈಯ್ಯನವರಿಗೆ ಅತ್ರೇಯ
 49 ಸಗೋತ್ರ ಅಶ್ವಲಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ
 50 ಕೃಷ್ಣರಾಜವಡೆಯರವರಪೌತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾ
 51 ಜವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಪುರಾಜವಡೆಯರವರ ಧ
 52 ಮರಪತ್ನಿ ದೇವರಾಜಮಂಣ್ಣಿಯವರು ದಾರೆಯನ್ನರದು ಕೊ
 53 ಟ್ಟವಾದಕಾರಣ ಈ ವೃತ್ತಿಗೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತು
 54 ಡಿಕೆ ಕಾಡಾರಂಬ-ನೀರಾರಂಬ ಮಗ್ಗ-ಮನೆಹಣ ಕೆಂಪುನೂಲು
 55 ಉಪ್ಪಿನಮೋಳೆ-ಈಚಲುಪ್ಪೆರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ
 56 ನಾಮಕಾಣಿಕೆ-ಗುರುಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊ
 57 ಂಮ್ಮು ಆಲೆಪೊಮ್ಮು ಹತ್ತಿಪೊಮ್ಮು ಮಾರ್ಗ ಕರಗಪಡಿಸುಂಕ
 58 ಪೊಮ್ಮು ಜಾತಿಕೂಟ ಸಮಯಾಚಾರ ಹುಲ್ಲುಹಣಚರಾದಾ
 59 ಯ ಹೊರಾದಾಯ ಶೀಗೆ-ಮಡ್ಡಿ-ಪತಂಗ ಪೂಪ್ಪಳಿ ಗಿಡಿಗಾವಲು
 60 ಬ್ರಾಹ್ಮಣನಿವೇಶನ ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನಪೋಟ ತಿಪ್ಪೆಹಳ್ಳ
 61 ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಪಲವೃಕ್ಷ ಮದ್ದಿಕ ಮುಂ
 62 ತಾದ ಈ ವಂದುವೃತ್ತಿಗೆ ಸಲುವ ಆಸಕಲಸ್ವಾಮ್ಯವನ್ನು ಧ್ಯ
 63 ಪುಂಡಿಗೆ ಮೂರೆ ರೋಹಿಸಿಕ್ಕೊಂಡು ಈವ್ಯಯ ಸಂವತ್ಸರದಾರ
 64 ಧ್ಯನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ
 65 ಪಾರಂಪರ್ಯವಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ
 66 ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಶ್ರೀ
 67 ಯುಪ್ರಾರ್ಥನೆಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈವೃತ್ತಿಗೆ ಶೇ
 68 ರಿದ ಭೂಮಿಮೊಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಪಾಣಅಕ್ಷೀಣಾಗಾ
 69 ಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗಳು ನಿಮಗೆ ಸಲ
 70 ವದು ಯಿಲ್ಲಂದಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವುಮಾಡುವ ಅಧಿಕೃತ
 71 ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತುಷ್ಟಯಗಳಿಗೂ ನಿಮ
 72 ಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವದೆಂದು ಆತ್ರೇಯಸಗೋತ್ರ ಅಶ್ವಲಾಯನ
 73 ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪೌ
 74 ತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪುತ್ರರಾದ ಚಾ
 75 ಪುರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವರಾಜಮಂಣ್ಣಿಯವರು
 76 ಹರಿತಸಗೋತ್ರ ಅಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ
 77 ಅನಂತೈಯ್ಯನವರ ಪೌತ್ರರಾದ ಕುಪ್ಪೈಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೈ
 78 ಯ್ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ತರೋಪಕರಣ ಗೃಹಸಹಿತ
 79 ವಾದ ಭೂದಾನಸಾಧನಸಹೀ ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ
 80 ದ್ಯಾಭೂಮಿರಾಪೋಹ್ಯದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಲು
 81 ಭೇಚಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ತವೃತ್ತಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ
 82 ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
 83 ನಿಷ್ಪಲಂಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರಿ | ಪಿತೃದತ್ತಾಸಹೋ
 84 ದರಿ | ಅನ್ಯದತ್ತಾತು ಮಾತಾನ್ಯಾದ್ವತ್ತಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ ||
 85 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತಪನುಂಧರಾಂ | ಪ್ಲಷ್ಟಿರ್ವ
 86 ಪ್ಸ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ || ಮದ್ವಂಶಜಾಃ
 87 ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾನ್ಸತತಮುಜ್ವಲಧ
 88 ಮ್ನು ಚಿತ್ತಾಃ | ಮದ್ಧಮ್ನು ಮೇನನತತಂ ಪರಿಪಾಲಯಂತಿತತ್ಪಾದ
 89 ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ || ಬ ತಾರೀಖ ೧೪ನೇಮಾಹ ಜುಲಾ
 90 ಯಿ ಸ ೧೮೨೭ನೆ ಯಿನವಿಯಲ್ಲು || ಶ್ರೀಕಂಠ ||

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ಅದೇ ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರಾದ ಮತ್ತೊಂದು ಸನ್ನದು.

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿದಿವಿಷದ್ಯಕ್ಕೋತ್ಥತೇಜಃ ಭಟಾ ಸಂ
- 2 ಭೂತಾಮತಿಭೇಷಣ ಪ್ರಹರಣಪ್ರೋದ್ಧಾನ್ಯಾಹಾಪ್ತಕಾಂ || ಗರ್ಜ
- 3 ತ್ವರಿಭದ್ರೈತ್ಯ ಪಾತಿತ ಮಹಾ ಶೂಲಾಂತ್ರಿಲೋಕೀಭಯ ಪ್ರೋನ್ಮಾಧ
- 4 ಪ್ರತದಕ್ಷಿತಾಂಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಭಾವಯೇ ನಿಧಾನಂಸಿದ್ಧಾ
- 5 ನಾಂ ನಿಖಿಲ ಜಗತಾಂಮೂಲಮನಃಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರ
- 6 ಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ ಪರಂಪಸ್ತು ಶ್ರೀಮತ್ಪರಮ ಕರುಣಾ

7 ಸಾರಭರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂದಿಶತು ಭವತಾಮಪ್ಯವಿಕಲಂ ||
 8 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟಾದಂಧಸ್ವಪಾತುನಃ ಹೇಮಾದ್ರಿಕಲ
 9 ಶಾಯತ್ರ ಧಾತ್ರೀ ಭತ್ತಶ್ರಿಯಂದಧೌ ನಮಸ್ತೇಸ್ತುನರಾಹಾಯ ಲೀ
 10 ಲಯೋದ್ಧರತೇಮಹೀಂ | ಖುರಮಧ್ಯಗತೋಯಸ್ಯಮೇರುಕಣ
 11 ಕಣಾಯತೇ | ಪಾತುಶ್ರೀಣಿ ಜಗಂತಿ ಸಂತತಮಕೂಪಾರಾದ್ಧರಾ
 12 ಮುದ್ಧರನ್ನೀಡಾ ಕೋಡಕಳೇಬರಸ್ವಭಗವಾನ್ಯಸ್ಯೇಕದಂಷ್ಟಾಂಕು
 13 ರೇ ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳಶಿದ್ಧಿರಸನಃ ಪತ್ರಂತಿದಿಗ್ಧಂತಿನೋ ಮೇ
 14 ರುಃ ಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿವೈರವಾಪಿರೋಲಂಬತಿ ಸ್ನಸ್ತಿಶ್ರೀ
 15 ವಿಜಯಾಬ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೯ನೆ ಸಂದ
 16 ವರ್ತಮಾನ ವೈಯನಾಮ ಸಂವತ್ಸರದ ಆಷಾಢ ಶು ೧೦ ಶುಕ್ರವಾ
 17 ರದಲ್ಲು ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನ ಸೂತ್ರ ಋಕ್ಸಾಖಾನು
 18 ವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪಾತ್ರರಾದ ಯಿಂಮಡಿ
 19 ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯ
 20 ರವರ ಧರ್ಮಪತಿ ದೇವಾಜಂಮಂಣ್ಣಿಯವರು ಮೌನಭಾರ್ಗ
 21 ವ ಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಸಾಖಾಧ್ಯಾಯಿಗಳಾದ
 22 ದ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈನವರ ಪಾತ್ರರಾದ ರಾಮದಾಸೈನವರ
 23 ಪುತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ಕರೋ
 24 ಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನಸಾಧನ ಪಂತೆಂದರೆ
 25 ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈದಿವ್ವದಲ್ಲ ನಾವು ತುಲಾ
 26 ಭಾರದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ
 27 ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನವಂ ಮಾಡಿ
 28 ಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ವ್ಯೂಹ ಪಂಚಕಕ್ಕೆ ಗಣನಂ
 29 ಖ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ಪಂದುಸಹ ಅರವತ್ತು ವೃತ್ತಿಗೆ ಯೀವೃತ್ತಿವಂ
 30 ತರಿಗೆ ನರಸೀಪುರತಾಲ್ಕು ಹೇಮಾವತೀ ನದೀತೀರದಲ್ಲಿ ಹೇಮಗಿ
 31 ರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳಕಟ್ಟಿ ದೇವಾ
 32 ಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈವೃತ್ತಿಗಳಿಗೆ ಸಲ್ಲುವ ನ
 33 ರಸೀಪುರ ತಾಲ್ಕು ಬಂಡಿಹೊಳೆ ಹೋಬಳಿ ಪೈಕಿ ಕಸಬಾಬಂಡಿಹೊಳೆ
 34 ಗ್ರಾಮ ತೆರಣೇನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋಬಳಿ ಪೈಕಿ ಕಸಬಾ ಮ
 35 ಡವನಕೋಡಿಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ ಯಾಚೇನಹಳ್ಳಿ ತೆಡಗರಹ
 36 ಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ ಮೆಳ್ಳಹಳ್ಳಿ ಕುರಣೇನಹ
 37 ಳ್ಳಿ ಅಕ್ಕಿಹಬ್ಬಾಳು ಹೋಬಳಿ ಪೈಕಿ ಆಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನ ಹ
 38 ಳ್ಳಿ ಮಾಂಬಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವಳಲುಗ್ರಾಮ ಉಭಯಂಹದಿ
 39 ರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟೆ-ಕಾಲ್ಮೈಗಳ ಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸು
 40 ವಂತೆ ಆ ತಾಲ್ಕು ಆಮೀಲಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಅ
 41 ಯ್ಯಾಜಿಯವರು ಸನ್ನದು ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸ
 42 ನ್ನದುಮೇರೆ ಅರುವತ್ತು ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ಕ
 43 ರೋಪಕರಣಸಹಿತವಾಧ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ
 44 ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ ಪುಣ್ಯಲೋಕವಾಸ ಸಿದ್ಧ್ಯರ್ಥವಾಗಿ ಸ
 45 ಹಿರಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಮೌನಭಾರ್ಗ
 46 ವಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಸಾಖಾಧ್ಯಾಯಿಗಳಾದ
 47 ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈನವರ ಪಾತ್ರರಾದ ರಾಮದಾಸೈನವರ ಪು
 48 ತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾ
 49 ಯನಸೂತ್ರ ಋಕ್ಸಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡೆಯ
 50 ರವರ ಪಾತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪು
 51 ತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವರಾಜ
 52 ಂಮಂಣ್ಣಿಯವರು ಧಾರೆಯನೆ ರದುಕೊಟ್ಟವಾದಕಾರಣ ಯೀ
 53 ವೃತ್ತಿಗೆ ಸಲುವ ಗದ್ದೆ-ಬೆದ್ದಲು ತೋಟ-ತುಡಿಕೆ ಕಾಡಾರಂಬ ನೀ
 54 ರಾರಂಬ ಮಗ್ಗು ಮನೆ ಹಣ ಕೆಂಪುನೂಲು ಉಪ್ಪಿನಮೋಳೆ ಈ
 55 ಚಲುಪೈರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ ನಾಮಕಾಣಿಕೆ ಗುರು
 56 ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊಮ್ಮು ಆಲೆಪೊಮ್ಮು
 57 ಹತ್ತಿಪೊಮ್ಮು ಮಾರ್ಗ ಕರಗೆ ಪಡಿಸುಂಕ ಪೊಮ್ಮು ಜಾತಿಕೂ
 58 ಟ ಸಮಯಾಚಾರ ಹುಲ್ಲು ಹಣ ಚರಾದಾಯ ಹೊರಾದಾಯ
 59 ಶೀಗೆ ಮಡ್ಡಿ ಪತಂಗ ಪೊಪ್ಪಳಿ ಗಿಡಗಾವಲು ಬ್ರಾಹ್ಮಣನಿವೇಶನ

- 60 ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊರತಾ
 61 ದ ಮರವಳಿ ಫಲವೃಕ್ಷ ಮದ್ದಿಕ ಮುಂತಾದ ಈವಂದು ವ್ಯ
 62 ತ್ತಿಗೆ ಸಲುವ ಆಸಕಲ ಸ್ವಾಮ್ಯವನ್ನು ಧೃವುಂಡಿಗೆ ಮೇರೆ ರೋ
 63 ಹಿಶಿಕ್ಕೊಂಡು ಈ ವ್ಯಯ ಸಂವತ್ಸರದಾರಭ್ಯ ನಿರುಪಾಧಿ
 64 ಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ
 65 ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ ಚಿರಂಜೀ
 66 ವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಶ್ರೇಯಃಪ್ರಾ
 67 ರ್ಥನೆಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈ ವೃತ್ತಿಗೆ ಶೇರಿ
 68 ದ ಭೂಮಿವಳಿಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಷಾಣ ಅಕ್ಷೀಣಾ
 69 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಗಳು ನಿ
 70 ಮಗ ಸಲುವದು ಯಿಲ್ಲದೆ ಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವು ಮಾ
 71 ಡುವ ಅಧಿಕ್ರಯ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತು
 72 ಸ್ವಯಂಗಳಿಗೂ ನಿಮಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವುದೆಂದು ಆತ್ರೇಯ
 73 ಸಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾ
 74 ದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪಾತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ
 75 ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧ
 76 ಮಪತ್ನಿ ದೇವಾಜಂಪುಣ್ಣಿಯವರು ಮೌನಭಾಗ್ಯವಗೋ
 77 ತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕಳಾದ ಪ್ರ
 78 ಧಾನ ವೆಂಕಪ್ಪೈಯ್ಯನವರ ಪಾತ್ರರಾದ ರಾಮದಾಸೈನವರ ಪ್ರ
 79 ತ್ರರಾದ ವೆಂಕಟರಾವೈನವರಿಗೆ ಬರೆಶಿಕ್ಕೊಟ್ಟು ಸೋಪಸ್ತ
 80 ರೋಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನಸಾಧನಸಹೀ
 81 ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹ್ಯದ
 82 ಯಂ ಯಮಶ್ಚ | ಅಹಶ್ವರಾತ್ರಿಶ್ಚಉಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮ
 83 ಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರ
 84 ದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ
 85 ಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ
 86 ಅನ್ಯದತ್ತಾತುಮಾತಾನ್ಯಾದ್ವತ್ತಾಂಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ ಸ್ಯ
 87 ದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವ್ಯ
 88 ಪ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ಮದ್ವಂ
 89 ಶಜಾಃ ಪರಮಹೀಪತಿ ವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾ ಸ್ತತ
 90 ತ ಮುಜ್ಜಲ ಧರ್ಮಚಿತ್ತಾಃ || ಮದ್ವರ್ಮಪೇವ ಸತತಂಪರಿ
 91 ಪಾಲಯಂತಿ ತತ್ಪಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ
 92 ಬ || ತಾರೀಖು ೧೪ನೇ ಮಾಹೆ ಜುಲಯಿ ಸ ೧೮೭೬ನೆ ಯಿಸ
 93 ವಿಯಲ್ಲು ಶ್ರೀಕಂಠ

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ಶಿಕ್ಕೇರಿ ಹೋಬಳಿ ಕಡಂಬಿಗೆಯ ವಿಭೂತಿಯ ಕುಪ್ಪೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

	ಪ್ರಮಾಣ 2'-4"×0'-9"	
1 ಹೆಮ್ಮೊಗೆಯ	5 ಸಲಗಮೂಟು	9 ವಂ ಅಳಿದನ್ನು
2 ಚಕಗಪ್ಪಣ್ಣ	6 ಬೆದ್ದಲಗೆ ಒ	10 ಕವಿಲೆಯ
3 ನಂಕಕುಡೇವ	7 ನ್ನುಸಲಗೆ	11 ಕೊಂದಪಾ (1)
4 ಗ್ನೆ ಬಿಟ್ಟಗದ್ದೆ	8 (ಗ) ಇನಿಸು	

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ಅಕ್ಕಿಹೆಬ್ಬಾಳು ಹೋಬಳಿ ಶ್ರವಣ ಹಳ್ಳಿಗೆ ಪೂರ್ವದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×2'

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾದ್ವಾದಾಪೋಪಲಾಂಭ
 2 ನಂಜೀಯಾತ್ರೈಳೋತ್ಸವಂಶನಶಾಸನಂಸ್ವಸ್ತಿ
 3 ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಪ್ರಭುವನಮಲ್ಲತಳ
 4 ಕಾಡುಗೊಣ್ಣುಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸ
 5 ಳ ದೇವರ ಪಿರಿಯರಸಿ ಚಂದಲ ದೇವಿಯರು || ಶ್ರೀಭುವನತಿಳ

- 6 ... ತೀರ್ಥದ ವೀರಕೊಂಗಾಳ್ವ ಜಿನಾರಯ
- 7 ದ ದೇವರ ಆಂಗಭೋಗಕ್ಕಂ ರಿಷಿಯರಾಹಾಸದಾನಕ್ಕಂತ
- 8 ಮೃದಪ್ರಾಪ್ತಿಯ ಕೊಂಗಾಳ್ವ ದೇವರವಗಬಳಿವಳಿಬಿ
- 9 ಟ್ತ ಪಾಂದಗೇಡೆಯ ಶ್ರೀಯೋಳಗೆ ಕಾವನಹಳ್ಳಿಯತಮ್ಮ
- 10 ತಮ್ಮದುಡ್ಡಮಲ್ಲದೇವನು ತಾವು ವಿಟ್ಟು ಶ್ರೀ ಮೂಲಸಂಘ
- 11 ದೇಸಿಗ ಗಣಪುಸ್ತಕಗಶ್ಚೆಕ್ಕೊ ಕುಂದಾನ್ದಯದ ಶ್ರೀಮೇಘ
- 12 ಚಂದ್ರತ್ವವಿದ್ಯದೇವರ ಶಿಷ್ಯರು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ [ನಂದೇವ]
- 13 ರ ಕಾಲಂಕರ್ಷಿಧಾರಾಪೂರ್ವಕಮಾಡಿ [ಸರ್ವಬಾಧಾ]
- 14 ಪರಿಹಾರಮಾಡಿಬಿಟ್ಟದತ್ತಿಮಂ [ಗಲಮಹಾ]
- 15 ಶ್ರೀ|| ಇದನಾಪನೊರ್ಪಂ ಪ್ರತಿಪಾಳಿಸಿದೆ
- 16 ವಿಲೆಯಕ್ಕೋಡುಂಕೊಳಗಮಂ
- 17 ಗಂಗೆಯ

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ಚಿನಕುರಳಿ ಹೋಬಳಿ ಮಯಿಲನಹಳ್ಳಿಯ ಉರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

- 1 ಶುಭಮಸ್ತು ಶಾಲಿವಾಹನ ಶಕವರಿಷ್ಕ ...
- 2 ೩೭ ನಂದವರ್ತಮಾನವಾದ ಜಯ .
- 3 ತ್ತರದ ವಯಿಶಾಖ ಬ ೧೨ ಲೂ .
- 4 ರಾಯರಿಗೆ ಬಿನ್ನಾಹಮಾಡಿ ರಾಯರ
- 5 ಪ್ಪಣಯಲೂ ರಾಮಾಥಟರು (?)
- 6 ಪೊಳಗಾಗಿ ಯಿದಪುರ ತಾಂಜಂ ವೃನ್ದಾವನ
- 7 ದ ಪೊಳಗಾದ ಮಯಿಲನ ಹಳ್ಳಿ ಆ ಪುರದ
- 8 ಗ್ರಾಮಗಳನು ಅಬ್ಬಗಂಜೂರು ನಂಜರಾ
- 9 ಜಗಳೂ ತಮ್ಮ ಧರ್ಮವಾಗಿ ಮೇಲುಗೋ
- 10 ಜಯ ಕಿಲಿಳಿರಾಯರಿಗರ್ಪಿಸಿದೆ
- 11 ರು ನಾಳಗಾಚಾರಿ ಸಿಂಡಗ್ರಾಮದ ಚಲುವ
- 12 ರಾಮಾನುಜನ ಬರಹ

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ಅದೇ ಹೋಬಳಿ ವಸಂತಪುರದ ಅಂಜನೇಯನ ಗುಡಿಯ ಮುಂದಣ ಗೆರುಡಗಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 1'-2"×1'-6"

ಹೊಸಕನ್ನಡದ ಅಕ್ಷರ

1 ಶ್ರೀ ವಸಂತಪುರದ ಬ | 2 ಸರ್ವೇ ಗೌಡನಮಗ ಕೆ | 3 ಅಪ್ಪೇಗೌಡನು ಶ್ರೀ ರಾಮ

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ಮಂಡ್ಯದ ತಾಲ್ಲೂಕು

ಮಂಡ್ಯದ ಹೋಬಳಿ ಪುಳೇನಹಳ್ಳಿ ಚಾಮಯ್ಯನ ವಶದಲ್ಲಿತ್ತು ತಾಂತ್ರಾಶನ 5 ಹಲಗೆ ಉಂಗರ, ಅನೆ ಮೊಹರಿದೆ.

- 1 ಶ್ರೀಚಿಂತಕವತಾಗತಘನಗನಾಭೇನತತ್ವನಾಭೇನ ಶ್ರೀಮತ್ತಾಹ್ನವೇಯಕುಲಾದುಲವ್ಯೋಮಾವಭಾ
- 2 ಸರಫಾಕ್ತರೇನ ಒಡ್ಡುಕಪ್ರಹಾರಬಣ್ಣತಮಹಾಶಿಲಾಸ್ತವ್ವಲಬ್ಧಬಲಸರಾಕ್ರಮೋದಾರುಣಾರಿಗಣ
- 3 ವಿವಾರುಣೋಪಲಬ್ಧಪ್ರಗವಿಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾಣ್ಯಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗುಣಿ ವರ್ಮಧ
- 4 ಮ್ಹೂ ಮಹಾಧಿರಾಜಃ ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ಯಾಗತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯವಿಹಿತವೃತ್ತಸಮ್ಯಕ್ಪಜಾ
- 5 ಪಾಲಕಮಾರ್ಯಾಧಿಗತರಾಜ್ಯ ಪ್ರಯೋಜನೋ ವಿದ್ವತ್ಕವಿ ಕಾಣ್ಯಾನನಿಕ ಪೋಷಲಧೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರ
- 6 ಯೋಕ್ತ ಕುತೋದತ್ತಕ ಸೂತ್ರವೃತ್ತ ಟ್ಪಿಣೀತಾ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಪಿತೃ
- 7 ಮಾರಾಜಮಗುಣ ಯುಕ್ತೋನೇಕಚಾತುರ್ಧನ್ತಯುದ್ಧವಾಪ್ತ ಚತುರುದಧಿಸಲಿರಾನ್ವಾದಿತ
- 8 ಮ.ಶಾ. ಶ್ರೀಮತ್ ಪುವರ್ಮಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ದ್ವಿಜಗುರುದೇವತಾ ಪೂಜನ ಪರೋನಾರಾಯಣ
- 9 ಪರಗಾನುಮಾ ತ ಶ್ರೀಮತ್ ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ತ್ಯಮ್ಹಕಚರಣಾವ್ಯೋರಾಹ ರಜ
- 10 ಕ್ಷಿಪಿತ್ತೀ ಕಮೋದಮಂಗಃ ಸ್ತಬ್ಜಜಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯ ಕಲಿಯುಗಬಲ ಪಂಕಾಪನನ್ನಧರ್ಮ
- 11 ವ ಮೋದ್ಧರಣಿತನನ್ನದ್ವಃ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ವಿದ್ಯಾವಿನಯಾತಿಶಯ
- 12 ಪರಿಪೂರ್ಣತಾನ್ತ್ರಾಸಿರವಗ್ರಹ ಪ್ರಧಾನಶಾರ್ಫಃ ಶ್ರೀಮದವನೀತ ನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ಫಿಜ್ಯ
- ಮುಮಾಣಕತ್ತಿತ್ರಯಃ ಅನ್ತರಿ ಅಲತ್ತುಪ್ಪೊರ್ವರುಳಣಿಪಿಜ್ಞ [ಗ] ರಾಧ್ಯನೇಕಸಮರ ಮುಖಮುಖ

- 14 ಹುತಪ್ರಹಿತ ಶೂರಪುರುಷ ಪಶೂಪಹಾರವಿಘನವಿಹಸ್ವೀಕೃತಾನಾಗ್ನಿಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯಃ
 15 ಇದ್ವದಶಸ್ತರ್ಗಚೀಕಾಕಾರೋ ದುರ್ವಿನೀತನಾಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ದುರ್ಧ್ವಾನ್ತವಿಮದ್ಧವಿಮದಿತವಿಶ್ವಮ್
 16 ರಾಧಿಪಮಾಲಮಾಲಾಮಕರನ್ತಪುಷ್ಪಾಪಿಷ್ಪಾ ರೀಕ್ರಿಯಮಾಣಚರಣಯುಗಲನಳಿನಃ ಮುಷ್ಕರನಾ
 17 ಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ಚತುರ್ಧ್ವಾಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲ ಮತಿಃ ವಿಶೇಷತೋನವಶಃ
 18 ಪುನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋರಿಪುತಿಮಿರನಿಕರ ನಿರಾಕರಣೋದಯಭಾಸ್ವ
 19 ರಃಶ್ರೀವಿಕ್ರಮ ಪ್ರಧಿತನಾಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರಸಂಪಾದಿತ ವಿಜೃಂಭಿತದ್ವಿರ
 20 ದರದನಾಕುಲಶಾಭಿಪಾತಃ ಪ್ರಾಣಸಂರೂಢಭಾಸ್ವದ್ವಿಜಯಲಕ್ಷಣ ಲಕ್ಷೀಕೃತ ವಿಶಾಲ
 21 ವಕ್ಷಸ್ತಲಃ ಸಮಧಿಗತಕಲ ಶಾಸ್ತ್ರಾರ್ಥತತ್ತ್ವಃ ಸಮಾರಾಧಿತ ತ್ರಿವರ್ಗಃ ನಿರವಧಚರಿತಕ್ಷುಃ
 22 ದಿನಮಭಿವರ್ಧಮಾನ ಪ್ರಭಾಪೋದೂವಿಕ್ರಮ ನಾಮಧೇಯಃ ಅಪಿಚನಾನಾಹೇತಿಪ ಹಾರಪ್ರ
 23 ವಿಘಟಿತಭಟೋರಃ ಕವಾಚೋತ್ತಿತಾಸ್ಯಕ್ಧಾರಾಶ್ವಾ ದಪ್ರಮತ್ತದ್ವಿಪಶತಚರಣಕ್ಷೋದ ಸಂವಾರ್ಧಬೀಮಃ
 24 ಸಂಗ್ರಾಪೋಪಲ್ಲವೇನ್ದ್ರನ್ವರಪತಿಮಜಯದ್ಯೋವಿಳನ್ವಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಕೃತ್ಸಮರ
 25 ಸತಜಯಾವಾಪ್ತ ಲಕ್ಷ್ಮೀವಿ [ಶಾಲಃ] ತಸ್ಯಾನುಜೋನತ ನರೇನ್ದ್ರ ಕಿರೀಟಕೂಟರತ್ನಾಕೃತ್
 26 ದೀಧಿತಿವಿರಾಜಿತಪದ [ಪಾದ] ಪತ್ಯಃ ಲಕ್ಷ್ಮ್ಯಾಸ್ತಯಂವೃತಪರ್ತಿವ ಕಾಮನಾಮಾಸ್ಯಪ್ರಪ್ರಿಯೋ
 27 ರಿಗಣವಿದಾರುಣ ಗೀತಕೀರ್ತಿ ತಸ್ಯಕೋಂಗುಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರ [ರ] ನಾಮಧೇಯಃ
 28 ಪಾತ್ರಃ ಸಮವನತ ಸಮಸ್ತ ಸಾಮನ್ತಮಕುಟ ಘಟ್ಟಿ ಕಟಪಲರತ್ನ ವಿಲಸದಮರಧನು
- III (a) 29 ಪುಣ್ಯಮಣ್ಣಿತ ಚರಣನಖಮಣ್ಣಿಲಃ ನಾರಾಯಣಚರಣ ನಿಹಿತಭಕ್ತಿಃ ಶೂರಪುರುಷತುರ
 30 ಗ ನರವಾರಣ ಘಟ್ಟಸಂಘಟ್ಟದಾರುಣ ಸಮರಸಿರಸಿನಿಹಿತಾತ್ಮ ಕೋಪೋಭೀಮಕೋಪಃ
 31 ಪ್ರಕಟರತಿಸಮಯ ಶಮನುವರ್ತನ ಚತುರಯುಪತೀಜನರೂಪ ಧೂತೋರೋಕಧೂತಃ ಸುಧು
 32 ಧ್ವರಾನೇಕ ಯುದ್ಧಮೂರ್ಧ್ವಲಬ್ಧವಿಜಯ ಸಂಪದಕಿತಗಜಘಟಾಕಲಸರೀರಾ
 33 ಜ ಕೇಸರೀ ಅಪಿಚ ಯೋ ಗಂಗಾನ್ವಯ ಸಮ್ಪರಾಂಬರ ತಲವ್ಯಾಭಾನನಪ್ರೋಲ್ಲ
 34 ಸನ್ಮಾರ್ತಗೋರಿಭಯಂಕರಃ ಸುಭಕರ ಸನ್ಮಾರ್ಗರಕ್ಷಾಕರಃ ಸೌರಾಜ್ಯಂ ಸಮುಪೇತ್ಯ ರಾಜಸ
 35 ಮಿತಾರಾಜನ್ಗುಣೈರುತ್ತಮೈರಾಜಾ ಶ್ರೀಪುರುಷಶ್ಚಿರಂವಿಜಯತೇ ರಾಜನ್ಯಚೂಡಾಮಣಿಃ
- IV (a) 36 ಕಾಮೋರಾಮಾಸುಚಾಪೇದಶರಥತನಯೋವಿಕ್ರಮೇಯಾಮದಗ್ನ್ಯಃಪ್ರಾಜ್ಞೈಶ್ವಯೇವರಾರಿ
 37 ಬ್ರಹ್ಮ ಮಹಸಿರವಿ ಶ್ವಪ್ರಭುತ್ವೇಧನೇಶಃಘೋವಿಖ್ಯಾತಶಕ್ತಿಃ ಷತರಮಖಲ ಪ್ರಾಣಧಾ
 38 ಜಾಂ ವಿಧಾತಾಧಾತ್ರಾಸ್ಯಪ್ರಜಾನಾಂ ಪತಿರಿತಿವಯೋಯಂಪ್ರಶಸ್ತಿನಿತ್ಯಂಸತು ಪ್ರತಿವಿನ್ದಪ್ರವೃ
 39 ತ್ತ ಮಹಾದಾನ ಜನಿತಪುಣ್ಯಾಹಘೋಷಮುಖರಿತ ಮನ್ದಿರೋದರೇಣ ಶ್ರೀಪುರುಷ ಪ್ರಧಮನಾಮಧೇ
 40 ಯಃ ಪೃಥಿವೀಕೋಂಗುಣಿ ಮಹಾರಾಜಾಧಿರಾಜಃ ಶ್ರೀ ಬಾಣವಂಶೋ ತ್ಥವ ಶ್ರೀ ದಿಣ್ಡಿಗರಕ್ರಬ್ಧಪ್ಪನಾಡು
 ಸಾಸಿರ
 41 ದೇಹುಃ ಮಾನಾಳುತಿಬ್ಧ ಶ್ರೀಪುರುಷಮಹಾರಾಜರ್ಗಿ ಬಿನ್ನಪ್ರಗೈಯು ದಕ್ಷಿಣಾಯನವಿಷ್ಣುಪತತ್ತ್ವಾ
 42 ಲದುಃ ಸುಗೋತ್ರಗಾರ್ಗಜನಾರ್ದನಾಸ್ತಸ್ಯಕೇಶವಭಟ್ಟಸ್ಯ ನಾಮತಸರ್ವಶಾಸ್ತ್ರಾಸ್ಯಜನಾತಿ
- IV (b) 43 ಕೌಸಿಕಗೋತ್ರ ನಾಗಶರ್ಮ ಪ್ರವರಕಾಶ್ಯಪಗೋತ್ರ ಶ್ವೇತಿ | ಇ [ಈ] ಮೂವರ್ಗಂ ಮೂಉಭಾಗಮಾಗೆಕೊಪ
 44 ಳಿ ವೆಟ್ಟುನಾಪುಗ್ರಾಮಂ ಬ್ರಹ್ಮದೇಯಂದತ್ತಃ ದಿಣ್ಡಿಗನಾಡೆಯರುಂ ಕೊನ್ನಡಿಯುಂ ಪೆರ್ಗಡೆತ್ತನಂಗೈಯೆ
 ನಗರೂರ
 45 ಬೆಳ್ಳಿಯರುಂ ಮರವೂರವಣ್ಣಾಕರುಂ ಕಲ್ಲದುಪಿನಮಾದಡಿಯು ಮೊದೂರಜಿಯಚಾಯರುಂ ನರಸಾಕ್ಷಿ |
 46 ಪದೆಯುಂ ಮೂಉಮಾಸೆ | ಸೀಮಾನ್ತರ ಮೂಡಾಯಿಳಗೆಟಿಯ ಪಾದರಿ ಎ ಅನ್ನೆಅಬನ್ನಕೆಟಿಯುಳ್ಳು
 47 ಡಿ ಪೆರ್ವಳ್ಳಮೆಸನ್ನು ಪಡುವಾಯ್ಲೊಡೆಪುಣನವೆತಂಕಾಯ್ಲೆ ಮೊಱೆಡೆದಿಡೆಕೆಟಿ ಮೊದ
 48 ಳಿ ಮಡುವಪಡುವಾಯ್ಲೊಳ್ಳಕಾಲುವೆವದುಂಳ್ಳಿಗಳಾಗೆ ತೊರೆವ ಬಡಗಾಯ್ಲೆಡವಿಗೇಟಿವ
 49 ಅನ್ನೆ ವನ್ನು ಮಣ್ಣುಳ್ಳೊಣಿವ ಬಾಡೊ ದ್ವೇನನ್ನು ಸೊಱಲೊರಡಿವ ಅನ್ನೆಬನ್ನು ಬಾನ್ನಿಗಾರ್ಲಕುಪ್ಪೆ
- V (a) 50 ಯೆವಾಣೊ ಟ್ವೆಯೆಸನ್ನು ಪಾದರಿಯೊಳ್ಳೊಡೆತ್ತಸೀಮೆ ಶ್ರೀ ಸ್ವದತ್ತಂಪರದತ್ತಾನ್ವಾಯೋ
 51 ಹರೇತಿಬಶುನ್ದರಾಪ್ರಪ್ತಿ ಬರಿಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಂಜಾ [ಯ] ಶೀಕೃಮಿಬಹುಭಿವ್ಯಃ
 52 ಸುಧಾಭುಕ್ತರಾಜಭಿಶಗರಾಜಭಿಯಸ್ಯಯಸ್ಯಯತೋಭೂಮಿತಸ್ಯ ತಸ್ಯತದಾಪಲಂ
 53 ಬ್ರಹ್ಮಶ್ವನ್ನುವಿಷಂಘೋರಂನವಿಷಂವಿಪಮುಖ್ಯತೇ | ವಿಷಮೇಕಾಕಿನಂಹುಬ್ರಹ್ಮಶ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ |

ಮೈಸೂರು ಓರಿಯಂಟ್ ಲೈಬ್ರರಿ ಚಕ್ರವರ್ತಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರಿಂದ ಬಂದ ತಾಮ್ರಶಾಸನ ೨ ಹಲಗೆಗಳು

(ಚಂದ್ರ+ಚಕ್ರ—ವಡಗಲೆನಾಮ—ಶಂಖ+ಸೂರ್ಯ)

- I (a) 1 ಉತ್ತರೇಸಹ್ಯಜಾತೀರೇನರ್ವಸ್ಥಾನಸಮುಚ್ಚಯ
 2 ನಾರಾಯಣಗಿರಾಶ್ರೀಮಾ ಆಸ್ತೇನಾರಾಯ

- 3 ಜಾನ್ವಯಂ || ಸ್ವಸ್ತಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
4 ಲವಾಹನ ಶ್ರೀರ್ಮಮಹಾ || || ರಾಜಾ
5 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ನರಪತಿ ವಿಶ್ವಾಧ
6 ಬೋಕ್ಷಪುರಿ ಅರಿರಾಯರೆಗಂಡ ಚತು
7 ಸಮುದ್ರಾಧಿಪತಿ ಪ್ರತಾಪ ವಿರೂಪಾಕ್ಷ ಮ
8 ಹಾರಾಯರು ಸುಖಸಂಬವವಿನೋದ
9 ದಿಂದ ಪೃಥ್ವಿಸಾಂಬ್ರಾಜ್ಯಂಗೈಉತಿರಲು |
10 ಶಕವರ್ಷಂಗಳು ೧೩೯೦ನೆ ಸಂದವರ್ತಮಾ
11 ನವಾದ ಸರ್ವಜಿತು ನಾಮಸಂದಶರದ ಪಾ
12 ಲ್ಗುಣ ಶು ೧೫೮೮ ಜ್ಞಾನಮಂಟಪ ಪರಾಭಿ
13 ದಾನ ದಕ್ಷಿಣಬದರಿಕಾಶ್ರಮ ಶ್ರೀಯಾದಾ
14 ವ ಗಿರಿಯಾದಾ ||

- I (b) 15 ಶ್ರೀತಿರುನಾರಾಯಣಪುರದ ಶ್ರೀ ನಾರಾಯಣ ದೇ
16 ವರಿಗೆ ಅಭಿನವಕುಲಶಖರನಾದಾ ಶ್ರೀರ್ಮ
17 ಮಹಾಶ್ರದಾನಾ ತಿಂಮಂಣ ಡಾಣಯೆಕಳುಡೆ
18 ಯರು ಶ್ರೀ ನಾರಾಯಣ ದೇವರ ಪಾದ ಪಾದ ಪ
19 ದ್ಯಂಗಳಿಗೆ ಸಮರ್ಪಿತದ ಗ್ರಾಮ ಹೊಗರನಾಡಿ
20 ಗೆ ಶರಿದ ಕದಲಗೆರೆ ಗ್ರಾಮ ೧ಕೆ ಘಟಿಗ ೧೧೫ ವ
21 ರಹಾಕ್ಕೆ ನಡದು ಬರೂಶೆವೆವಿವರರಾತ್ರ ಅವ
22 ಸರ ತಳಿಗೆ ಅಪೈದಕೆ ದಿನ ೧ಕೆ ೧||ರಲ್ಲೂ ವರುಷ
23 ೧ಕೆ ೫೪ ವರಹಾ ಅಂಮ್ಮನವರ ಶಯನೋತ್ಸವದ
24 ಶೆವೆಗೆ ೪೦ ವರಹಾ ನಾರಾಯಣದೇವರ ನಂದ
25 ಧಿಪಕೆ ೧೮ ವರಹಾ ಅರ್ಧಕೆಗೆ ೩ ವರಹಾ ಅಂ
26 ತು ೧೧೫ ವರಹಾವಂನು ಸಮರ್ಪಣೆಯಂ

- II (a) 27 ಜೊ ಯಂನ್ನೂ ಮಾಡಿ ಈ ಗ್ರಾಮದ ಗಳುಡ
28 ಕಲ್ಯಾಣಗವುಡ ಯಾ ಗ್ರಾಮದ ಕೊಡಿ
29 ಗೆ ನಾರಾಯಣ ದೇವರಿಗೆ ಪಶ್ಚಿಮ ದಿಕನ |
30 ಹೊಲಕೆ ಬಿಜವರಿ ೫ | ಬೊರೆ ದೇವರಿಗೆ
31 ಪೂರ್ವ ದಿಕನ ಹೊಲ ಬಿಜವರಿ ||೧ ೩ ಕ
32 ಲ್ಯಾಣ ಗಳುಡನಿಗೆ ಪೂರ್ವದಿಕನ ಹೊ
33 ಲ ಬಿಜವರಿ ||೧ ೪ ಶ್ಯಾನುಭಾಗ ರಾಮಾ |
34 ನುಜಗೆ ದಕ್ಷಿಣದಿಕನ ಹೊಲ ಬಿಜ
35 ವರಿ ||೧ ೪ ಯಾ ಮೇರೆ ಗ್ರಾಮವನ್ನೂ
36 ನಾರಾಯಣ ದೇವರಿಗೆ ಸಮರ್ಪಣೆ ಮಾ
37 ಡಿ ಯಿಥೆ || ಶ್ಲೋ || ದಾನಪಾಲನಯೊ
38 ಮುಢೈದಾನಾಚ್ಚೆಯೋನಪಾಲನಂ | ದಾ
39 ನಾಸ್ವರ್ಗಮವಾಪ್ಪೊತಿ ಪಾಲನಾದ ಚ
40 ತಂಪದಂ || ಸ್ವದತ್ತಾದಿಗುಣಂ ಪುಂಣ್ಯಂ |
41 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
42 ರೇಣ | ಸ್ವದತ್ತಂನಿಸ್ತುಲಂಭವೇತ್ || ಶ್ರೀ
II (b) 43 ಯಾದವ ಗಿರಿಗೆ ಪೂರ್ವ ಲೂಕಪಾವನೆಗೆ ಪ
44 ಶ್ಚಿಮ ನಾಗಮಂಗಲಕೆ ದಕ್ಷಿಣ ಕಾವೆರಿಗೆ ಉತ್ತ
45 ರದಲ್ಲ ಯಿರುವ ಕದಲಗೆರೆ ಗ್ರಾಮವಂನು ಶ್ರೀ
46 ನಾರಾಯಣ ದೇವರ ಪಾದಕೆ ತಿಂಮಂಣ ಡಾಣಂ |
47 ಯಕಥರ್ಮ ಶ್ರೀ

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ಮೈಸೂರು ಹೋಬಳಿ ನಾಚನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೇರಿದ ದಳವಾಯಿ ಕೆರೆಗೆ ಉತ್ತರಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಸುರೈ



1 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ

3 ಕೃಷ್ಣರಾಜ ವಡಯರವ

1 ಶ್ರೀ

ಚಂದ್ರ

4 ರು ಅವಲಬಾರ ಕಚಿರಿ

5 ಬಕ್ಷಿ ಗುಲಾಮ ಮಹಂ

6 ಮೃದಬಾಹನರಿಗೆ ಪುತ್ರಪ
7 ಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನ
8 ಡಯುವ ಮೃರಗೆ ಕೊಟ್ಟ

9 ಸರ್ವಮಾಂಸವಾದ ನಾ
10 ಚನಹಳ್ಳಿ ಗ್ರಾಮದ
11 ಯಡ್ಲೆ ಕಲ್ಲು .

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ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ನರಸಾಂಬುಧಿ ರೈಲ್ವೆ ಸ್ಟೇಷನ್‌ಗೆ ಎದುರುಭಾಗದಲ್ಲಿ ಸುಮಾರು
ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿರುವ ತೋಟದಲ್ಲಿ ಹಾಳುಬಾವಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು

1 ಶುಭಮನ್ತು ಶುಭಕೃತು ಸಂ
2 ವತ್ಸರದ ವಯಿಶಾಖ ಶು ೧ ಲು
3 ದೇವರಸಯ್ಯನವರ ನಿರೂ
4 ಪದಿಂದ ಕೋದಮರಸಯ್ಯ
5 ನವರು ಶ್ರೀ ದೇವರ ಕಾರ್ಯಕ್ಕೆ

6 ಬಿಟ್ಟುದು ಗಡ್ಡ ಹೊಲ
7 . . . ಕ್ಕೆ ಮೂಡಲು ಹಳ್ಳ
8 . . . ತೆಂಕ . . . ನಡೆ . .
9 ಇದನು . .
10 ಪಾಪಿ

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ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಕವಲಂದೇ ಹೋಬಳಿ ದೇವನೂರು ಗುರುಸ್ವಾಮಿ ಮಠದ ಸ್ವಾಮಿಗಳ ವಶದಲ್ಲಿದ್ದ
ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆ, ಉಂಗರ ಜೈನವಿಗ್ರಹದ ಮೊಹರು

I (b) 1 ಸಮೋವ್ಯಾತ್ಮೇಧನನ್ನಾ ಮಯನ್ನಾ ಭಕಮಲಂಕೃತಂ | ಹರಶ್ಚಯಸ್ಯಕಾಂತೇನ್ನ ಕಳಯಾಕಮಲಂಕ್ರಿ
2 ತಂ ಭೂಪೋಭವತ್ ಬೃಹದುರಸ್ತಲರಾಜಮಾನ ಶ್ರೀಕಾಸ್ತುಭಾಯತಕರೈರುಪಗೂಢಕಣ್ಣಃ ಸತ್ಯಾನ್ವಿತೋ
3 ವಿಪುಲಬಾಹು ವಿನಿರ್ಜಿತಾರಿಚಕ್ರೋಪ್ಯಕೃಷ್ಣಚರಿತೋ ಭುವಿ ಕೃಷ್ಣರಾಜಃ ಪಕ್ಷಚ್ಛೇದ ಭಯಾಶ್ರಿತಾಖಿಲಮು
4 ಹಾಭೂಭೃತ್ಕುಲ ಭ್ರಾಜಿತಾತ್ ದುರ್ಲಭಂಘೃದಪರೈಕ (ರ) ನೇಕವಿಪುಲಭ್ರಾಜಿಷ್ಣುರತ್ನಾನ್ವಿತಾತ್ ಯಶ್ಚಾಳು
ಕುಕುಲಾ

5 ದನೂನವಿಬುಧಾ ವ್ರತಾಶ್ರಯೋ ವಾರಿಧೇಃ ಲಕ್ಷ್ಮೀಮೃನ್ದರವತ್ಸುಲಲಮಚಿರಾದಾಕ್ಷಷ್ಣವಾನ್ವಲ (ಭ)
6 ಭಃ ತನ್ಯಾಭೂತ್ತನಯಃಪ್ರತಾ (ಪ) ವಿಸರೈರಾಕಾನ್ತದಿಬ್ಧಿಣ್ಣಲಶ್ಚಣ್ಡಾಂಶೊನ್ನದೃಶೂಪ್ಯ ಚ
7 ಣ್ಣಕರತೊಪ್ರಹ್ಲಾದಿತ್ವಾಧರೋ ಧೋರೋಧೈರ್ಯಧನೋವಿಪಕ್ಷ ವನಿತಾವ ಕ್ರಾಂಬುಜ ಶ್ರೀಹರೋಹಾ
8 ರೀಕೃತ್ಯಯಶೋಯದೀಯಮನಿಶನ್ನಿಬ್ನಾಯಿಕಾಭರ್ಥತ (ಂ) ಜೈಷ್ಠೊಲ್ಲಂಘನಜಾತಯಾಪ್ಯಮಲಯಾಲ
9 ಕ್ಷ್ಮಾನ್ಮೇತೋಪಿಸನ್ ಯೋಭೂನ್ನಿ ಮೃಲಮಣ್ಣಲಪ್ತಿಯುತೋದೋಪಾಕರೊನಕ್ಷಚಿತ್ ಕರ್ಣಾಧಃಕೃತದಾ
10 ನಸಂತಿಭೃತೋ ಯಸ್ಯಾನ್ಯದಾನಾಧಿಕನ್ನಾನಂದೀಕ್ಷ್ಯ ಸುಲಜ್ಜಿತಾ ಇವದಿಶಾಮ್ಪ್ರಾನ್ವೇಷಿತಾದಿಗ್ಗ

II (a) 11 ಜಾಃ ಅನ್ಯೈರ್ನ್ಯಜಾತುವಿಜಿತಂಗುರುಶಕ್ತಿನಾರಮಾಕ್ರಾಂತಭೂತಲಮನನ್ಯ ಸಮಾನಮಾ (ನಾ) ಯೇನೇ
12 ಹಬದ್ಧಮತ (ವ) ಲೋಕೈಚಿರಾಯಗಂಗಮೂರೇ (ರ) ಸ್ವನಿಗ್ರಹಭಯೇ ತ (ವ) ಕಲಪ್ರಯಾತಃ ಏಕತ್ರಾತ್ಮಬ
13 ಲೇನವಾರಿನಿಧಿ ನಾಪ್ಯನ್ಯತ್ರರುಧ್ಯಾಘನ ನಿಷ್ಕೃಷ್ಟಪ್ಲಾಸಿಭಜೋದ್ಧತೇನ ವಿಹರತ್ತಾಳಾತಿಭೀಮೇನ
14 ಚ ಮಾತಜ್ಞಾನ್ಮದವಾರಿನಿರ್ಯುರಮುಚಃ ಪ್ರಾಪ್ಯಾನ ತಾತ್ಪಲ್ಲವಾತ್ ತಚ್ಚಿತ್ರಾ (ತ್ರಂ) ಮದಲೇಶಮಪ್ಯ
ನುದಿ

15 ನಂ ಯಸ್ತ್ವಪ್ಪವಾನ್ವಕ್ಷಚಿತ್ ಹೇಲಾಪ್ತೀಕೃತಗೌರಾಜ್ಯ ಕಮಲ ನಾನ್ತ ಪ್ರವೇಶ್ಯಾಚಿರಾ
16 ದುನ್ಮಾರ್ಗೇಮರು ಮಧ್ಯಮಪ್ರತಿ ಬಲೈರ್ಯೋವತ್ಸರಾಜಮ್ಬಲೈಃ ಗೌಡೀಯಂಶರದಿನ್ದಪಾದ
17 ಧವಳಚ್ಛತ್ರದ್ವಯಂ ಕೇವಲಂ ? ತನ್ಮಾದಾಹ್ಯತದ್ಯಶೋಷಿಕ ಕುಭಾಮ್ರಾನ್ವೇಷಿತಸ್ತತ್ಕ್ಷಣಾತ್
18 ಲಬ್ಧಪ್ರತಿಷ್ಠಮಚಿರಾಯಕಲಂಸುದೂರಮುತ್ಸಾರ್ಯ ಶುದ್ಧಚರಿತೈರ್ಧರಣೀತಲಸ್ಯ ಕೃತ್ವಾಪುನಃ
19 ಕೃತಯುಗಶ್ರಿಯಮಪ್ಯಶೇಷಚಿತ್ರಂಕಧನ್ನಿರುಪಮಃ ಕಲಿವಲ್ಲಭೋ ಭೂತ್ ಪ್ರಾಭೂತ್
20 ಮೃಪರಾತ್ತತೋನಿರುಪಮಾದಿನ್ದರ್ಯಧಾವಾರಿಧೇಶುದ್ಧಾತ್ಮಾ ಪರಮೇಶ್ವರೊನ್ನತ ಶಿರಸ್ಸಂಸಕ್ತ

II (b) 21 ಪಾದಸ್ತಧಾಪತ್ಮಾನನ್ದಕರಃಪ್ರತಾಪಸಹಿತೋನಿತ್ಯೋದಯಃ ಸೋನ್ನತೇಃ ಪೂರ್ವಾದ್ರೇರಿವಭಾನುಮಾನ
22 ಭಿಮತೋಗೋಷಿನ್ದರಾಜಸತಾ ಯಸ್ಮಿನ್ಸರ್ವಗುಣಾಶ್ರಯಕ್ಷಿತಿಪತಾಶ್ರೀರಾಪ್ತ ಕೂಟಾನ್ವಯೇಜಾತೇ
23 ಯಾದವವಂಶವನ್ಮಧುರಿಪಾವಾಸೀದಲಂಘ್ಯಃ ಪರೈಃ ದೃಷ್ಟ್ವಾನಾವಧಯಃ ಕೃತಾಃಸ್ಯಸದೃಶಾಃ
24 ದಾನೇನಯೇನೋದ್ಧತಾಃ ಮುಕ್ತಾಹಾರವಿಭೂಷಿತಾಃ ಸ್ಫುಟಮಿತಿಪ್ರತ್ಯರ್ಥಿನೋಪ್ಯರ್ಥಿನಾಃ ಯಸ್ಯಾಕಾ
25 ರಮಮಾನುಷಂತ್ರಿಭುವನವ್ಯಾಪ್ತಿರಕ್ಷೋಚಿತಂ ಕೃಷ್ಣಸೈವನಿರೀಕ್ಷ್ಯಯಚ್ಛಿತಿಪದಯದ್ಯಾ
26 ಧಿಪತ್ಯಂಭುವಃ ಅಪ್ತಾನ್ತಾತವೇಯ ಮಪ್ರತಿಹತಾದತ್ತಾತ್ಪಯಾಕಣಿಕಾಕಿನಾನ್ವಜ್ಞೈವ
27 ಮಯಾಧ್ಯತೇತಿಹಿತರಂಯುಕ್ತಂ ಸತತ್ರಾಭ [ಭೃ] ಧಾತ್ ತಸ್ಮಿನ್ಸ್ವರ್ಗವಿಭೂಷಣಾಯಜನೇಯಾತೇಯ
28 ಶಶ್ಯೇಷತಾಪೇಕೀ ಭೂಯಸಮುದ್ಯತಾನ್ವಸುಮತೀ ಸಂಹಾರಮಾಧಿತ್ವಯಾವಿಚ್ಛಾಯಾನ್ವಹರಾ
29 ಪೃಥತ್ತನ್ಯಪತೀನೇಕೋಪಿಯೋದ್ವಾದಶಖ್ಯತಾನಪ್ಯಧಿಕಪ್ರತಾಪಸಹಿತಾನ್ಸಂವರ್ತಕೋಲ್ಕಾನಿ
30 ವ ಯೇನಾತ್ಯನ್ತದಯಾಲುನಾಧನಿಗಳಕ್ಷೇಶಾದ ಪಾಸ್ಯಾನತಂ ಸ್ಪಂದೇಶಂಗಮಿತೋಪಿದರ್ಶನ

III (a) 31 ರಾಧ್ಯಃ ಪ್ರಾತಿಕೂಲೈಶ್ಚಿತಃ ಲೀಲಾಭೂಕುಟೀಲೇ (ಲ) ಲಾಟಪಲಕೇಯಾವಚ್ಛನಾಲಕ್ಷ್ಯತೇ ವಿಕ್ಷೇಪೇಣ
ವಿಜಿ

32 ತ್ಯತಾವದಚಿರಾದಾಬದ್ಧಗಂಗಂಪುನಃ | ಸತ್ಪಾಯಾಶುಶಿಲೀಮುಖಾಸ್ವಸಮಯಾತ್ ಬಾಣಾನನಸ್ಯೋ

- ೩೩ ಪರಿಪ್ರಾಪ್ತಂವರ್ಧಿತಬಂಧುಜೀವವಿಭವಂ ಪತ್ಯಾಭಿವೃದ್ಧಾನ್ವಿತಂ ಸರ್ವಕ್ಷತ್ರಮುದೀಕ್ಷ್ಯಯಂ ಶರ
ದೃತು (೦) ಪ
೩೪ ಜ್ಞಾನೈವತ್ಸೂರ್ಯರೋನಪ್ತಃ ಕ್ವಾಪಿಭಯಾತ್‌ತಥಾಪಿಸಮಯಂಸ್ವಪ್ನೇಪ್ಯಪಶ್ಯನ್ಯಥಾಯತ್ವಾದಾನತಿ
೩೫ ಮಾತೃಮೇಕಶರಣಾನಾಲೋಕೈಲಕ್ಷ್ಮೀಧಿಯಾದೊರಾನ್ಮಾಳವನಾಯಕೋನಯಪರೋಯತ್ರಾ
೩೬ ತಿ ಬದ್ಧಾಞ್ಜಲಿಃ ಯೋವಿದ್ವಾನ್ಸ್ಥಲನಾಸಹಾಲ್ಪಪಲವಾನ್ಸ್ವ (ಸ್ವ) ದ್ವಾರನಧತ್ತೇಪರಾನ್ನಿಶೇನೂತಿರ
೩೭ ಸಾಯದಾತ್ಮಪರಯೋರಾಧಿಕ್ಯಸಂವೇದನಂ ವಿನ್ಯಾಸದ್ವಿಃ ಕಟಕೇನಿವಿಷ್ಣುಕಟಕಶ್ಚುತ್ಪಾಚರೈರ್ಯುರ್
೩೮ ನಿಜೈಸ್ತಂದೇಶಂಸಮುಪಾಗತಾಃ ದ್ವೈವಮಿತಿ ಜ್ಞಾತ್ಯಾಧಿಯಾಪೇರಿತಃ ಮಾರಾಶರ್ವ ಮಹೀಪತಿ
ದ್ರುತ

III (b)

- ೩೯ ಮಗಾದಪ್ರಾಪ್ತ ಪೂರ್ವಮ್ಪರೈರ್ಯುರ್ಸ್ಯೇಚ್ಛಾಮನುಕೂಲಯುಕ್ತ[ಬ]ಲಧನೈಃಪಾದಪ್ರಣಾಮೈರಪಿನೀ
೪೦ ತ್ವಾಶ್ರೀಭುವನೇಘನಾಪನಪನವ್ಯಾಪ್ತಂಪರಂಪ್ರಾಪ್ಯಪಂತಸ್ಮಾದಾಗತವಾಸಮನ್ನಿಜಬ
೪೧ ಲೈರಾತುಬ್ಧದ್ರಾತಟಂ ತತ್ರಸ್ಥಃಸ್ವಕಾರಾಗತವ್ತ್ವಕೃತಿಭಿನ್ನಶೈಷಮಾಕೃಪ್ತವಾವಿಕ್ಷೇಪೈರಪಿಚಿ
೪೨ ತ್ರಮಾನತರಿಪ್ಜ್ವಗ್ರಾಹತಂಪಲ್ಲವಾತ್ ಲೇಖಾಹಾರಮುಕೋದಿತಾಧ್ವವಚನಾಯತ್ರನ್ಯವೇದ್ಭೀಶ್ವ
೪೩ ರೋನಿತ್ಯಂಕಿಂಕರವತ್‌ಪೃಥಾದವಿರತಂಕಮ್ಬಸ್ತಮಾತ್ಮೇಚ್ಛಯಾ ಬಾಹ್ಯಾಳೇಧ್ಯತೀರಸ್ಯಯೇನರಚಿ
೪೪ ತಾ ವೈಮೋವಲಗ್ಗಾರುಚಂಧಾತ್ರಿಮಾಶ್ಚಿಕಮಾಲಿಕಾಮಿವದ್ಯತೋಮೂರ್ಧ್ವಸ್ವತಾರಾಗಣೈಃ ಸನ್ಮಾ
೪೫ ಸಾತ್ವರಚಕ್ರರಾಜಕಮಗಾತ್‌ತತ್ತ್ವವ್ವದೇವಾವಿಧಿವ್ಯಾ ಬದ್ಧಾಞ್ಜಲಿಶೋಭಿತೇನಶರ
೪೬ ಣಮೂರ್ಧ್ವಾಯದದ್ವೈದ್ವಯಂ ಯದ್ಯಾಧತ್ತಪರಾದ್ವೈಭೂಷಣಗಣೈರ್ನ್ಯಾಲಂಕೃತಂತತ್ತಥಾ ಮಾ
೪೭ ಭೈಷ್ಠೀರಿತಿಸತ್ಯವಾಲಕಯಶಸ್ವಿತೃಯಾಧಾತಗ್ಗಿರಾ ತೇನೇದಮನಿಲ ವಿದ್ಯುಚ್ಚಿಜ್ವಲಮವಲೋಕ್ಯ
೪೮ ಜೀವಿತಮನಾರಂಕ್ಷತಿದಾನಮ್ಪರಮ್ಪುಣ್ಯಂ ಪ್ರವತ್ತಿತೋಬ್ರಹ್ಮದಾಯೋಯಂಸಚ ಪರಮಭಟ್ಟಾರ
೪೯ ಕ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ ಶ್ರೀಮತ್‌ದ್ವಾರಾವರ್ಷದೇವಪಾದಾನುದ್ಯಾನಪರಮಭಟ್ಟಾರಕ
೫೦ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪೃಥುವಿಲ್ಲಭಪ್ರಭೂತವರ್ಷ ಶ್ರೀಮತ್‌ ಗೋವಿಂದರಾಜದೇವಃ

IV (a)

- ೫೧ ಧಾರಾವರ್ಷಶ್ರೀವಿಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ ಪುತ್ರಃಶಾಚಾಚಾರಪ್ರಭುರಗುಣಗಣಪುಣ
೫೨ ಮಿತಸಮಸ್ತರೋಕಃ ಪರೋಪಕಾರಕರುಣಾಪರಃ ಪರಮೇಶ್ವರಚರಣಾರವಿನ್ಸವನ್ನನಾಭಿನಂದನಃ ರ
೫೩ ಣಾವರೋಕ ಶ್ರೀ ಕಮ್ಬರಾಜಃಪುನ್ಯಾಡವಿನಾಡುವಿಷಯೇ ವದನಗುಪ್ತನಾಮಗ್ರಾಮಃ ತಲವ
೫೪ ನನಗರಮಧಿವಸತಿವಿಜಯಸ್ಥನ್ಯಾ ವಾರೇತ್ರಿಂಶದುತ್ತರೇಷ್ಟತೀತೇಷು ಶತವರ್ಷೇಷು ಕಾರ್ತಿಕಾ
೫೫ ಮಾಸಪೂರ್ಣಮಾಸ್ಯಾಂ ರೋಹಿಣೀ ನಕ್ಷತ್ರೇ ಸೋಮವಾರೇ ಕೊಣ್ಣಕುನ್ದಾನ್ವಯಸಿಮ್ಬಲಗಿ
೫೬ ಗೂರುಗುಣಕುಮಾರನನ್ನಿಭಟ್ಟಾರಕಸ್ಯಶಿಷ್ಯಃ ಎಳವಾಚಾರ್ಯಗುರುಃ ತಸ್ಯಶಿಷ್ಯೋವದ್ಧಮಾ
೫೭ ನಗುರುಃಸರ್ವಪ್ರಾಣಿಹಿತಃ ಸಾಕ್ಷಾತ್‌ಸಿದ್ಧಾಂತನುಗಮೋದ್ಧತಃ ಶಾಂತಸ್ತವಜ್ಞಕಲೋಯಂನಯೋನ್ಮ
೫೮ ತಗುಣೋನ್ಮತಃ ತಸ್ಮೈತಂ ಗ್ರಾಮಮದಾತ್‌ಸ್ಯಪುತ್ರಶ್ರೀ ಶಂಕರಗಣ್ಣ ವಿಜ್ಞಾಪನೇನ ಶ್ರೀಕಮ್ಬದೇವಃ
ಶ್ರೀ ವಿಜಯ

IV (b)

- ೫೯ ವಸತಯೇ ತಲವನನಗರೇ ಪ್ರತಿಷ್ಠಿತಾಯ ತಸ್ಯಸೀಮಾಂತರಾಣಿ ಬಡಗಣದೇರೆಪೊಣಪುರ್
೬೦ ಳಿ ಬಡಗಣ ಪಡುವಣ ಕೊನೆ ದುಪಾಣತ್ತಿಗಲ್ಲು ಪಡುವಣ ಸೀಮೆ ಕಡಬಗೆಟೆಯಪೆವ್ವಾರ್
೬೧ ಗಂ ಪಡುವಣ ತೆಂಕಣ ಕೊನೆದು ಪೊಲ್ಲುಲ್ಪಟ್ಟಿತ್ತೆನ್ನೆಟ್ಟ ತೆಂಕಣ ಸೀಮೆ ಬೆಳಕೊಲತನ್ನೆ
೬೨ ಟ್ವೆ ತೆಂಕಣ ಮೂಡಣ ಕೊನೆದುಮುದು ವನ್ನಿ ಕಾಣಲುಮೂಡಣಸೀಮೆ ಕಳ್ಳಿವೆಟ್ಟಿನ ಮೂಡಣ ಪೊರೆ
೬೩ ಯೆಮ್ಮಾಟುಬೆಳ್ಳ ಒಳಗುಮೂಡಣ ಬಡಗಣ ಕೊನೆದು ಬದನಿದಿಯ ಬಡಗಣ ಒಟ್ಟ
೬೪ ಅಲು ಅಸ್ಯದಾನಸ್ಯ ಸಾಕ್ಷಿಣಃ ಪುಣ್ಯವತಿಸಹಸ್ರವಿಷಯ ಪ್ರಕೃತಯಃ
೬೫ ಯೋ ಸ್ಯಾಪಹರ್ತೃ ಲೋಭಾನೋಹಾತ್ಪ್ರಮಾದೇನಚ ಸಪಂಚಭಿಮ್ಮಹದ್ವಿಃ ಪಾತಕೈ ಸ್ವಯಂಕೊ
೬೬ ಭವತಿ ಯೋ ರಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಯವತಿ ಅಚಿಚಾತ್ರಮನುಗೀತ ಶ್ಲೋಕಾ ಶ್ರೀ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
೬೭ ವಾ ಯೋಹರೇತವಸುನ್ದರಾ ಪಷ್ಠಿಂವರ್ಷಸಹಸ್ರಾಣಿ ವಿಪ್ಲವಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ಸ್ವನ್ನಾತುಂ
೬೮ ಸುಮಹತ್ಪುಂ ದುಃಖಮನ್ಯಸ್ಯವಾಲನಂ ದಾನಂ [ವಾ]ಪಾಲನಂವೇತಿ ದಾನಾಚ್ಛೇಯೋನುಪಾ

V (a)

- ೬೯ ಲನಂ ಬಹುಭಿವ್ವಸುನಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ ತಸ್ಯ
೭೦ ತಸ್ಯ ತದಾಫಲಂದೇವಸ್ವನ್ನವಿಷಂ ಪೋರಂ ನವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂಹಂತಿ
೭೧ ದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಕ ವಿಶ್ವಕರ್ಮಾಚಾರ್ಯೇಣ ಲಖಿತ ಶ್ರೀ

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ಅದೇ ದೇವನೂರಿಗೆ ಸವಿಾಪದಲ್ಲಿರುವ ಹಳ್ಳದ ದಡದಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು

1 ಶುಭಮಸ್ತು

2 ರಾಜಪನಾಯಕರು

3 ಕಟ್ಟಿಸಿದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

2 ದೇವಗುಡರಮಕ್ಕಳು

4 ಈ ದೇವರಕಟ್ಟೆಯನ್ನು

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್.

ಶಿಕಾರಿಪುರ ತಾಲೂಕು.

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ಶಿಕಾರಿಪುರ ತಾಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ಚೆನ್ನಬಸಪ್ಪನವರ ಖಾತೆ ಜಮೀನಿ ನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ '4—6"×1'—9"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರಿದ್ವೀವಲ್ಲಭಮ
- 2 ಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಸ
- 3 ತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀ
- 4 ಶ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ
- 5 ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾ
- 6 ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ | ಸ್ವಸ್ತಿಯಮ
- 7 ಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣಮೌನಾ
- 8 ಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮದನಾದಿಯಾಗ್ರಹಾರ
- 9 ರಕ ಪದಮಹಾಜನಂಗಳು ಶ್ರೀಮತು
- 10 ಹಿತಾಗ್ನಿಗಳಮಮ್ಮಬಮ್ಮಯ್ಯಗಳಮಗ
- 11 ನಮಗ ವಿಜಯಯ್ಯನುಂ ಮತ್ತಮವರಮಗ
- 12 ಟ್ಟಮಯ್ಯನುಂ ತಮ್ಮಭಕ್ತಿಶಕ್ತಿಯಿಂ ಪಾದಪೂಜೆಯಂ
- 13 ಕೂಟ್ಟುಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ೧೮ನೆಯ ಶ್ರೀಮು
- 14 ಖ ಸಂವತ್ಸರದ ಪೌಷ್ಯ ಸುಧ ೧೩ ಸೋಮ
- 15 ವಾರದ್ವಿನುತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿಯನ್ನನಂ
- 16 ಗೇರಿಯ ಬಯಲನಡುವೆ ತಾವು ಕಟ್ಟಿಸಿದ ಕಟ್ಟೆ
- 17 ಯ ಕೀಳೇರಿಯಲ್ಲಿ ಪದೆದು ಬಿಟ್ಟುಗಡ್ಡೆಗುಣಿಗ
- 18 ನಮತ್ತಲೆರಡು ಹುದವೆರಡು ಈ ಧರ್ಮಮಂ ಪ್ಪ
- 19 ಶಿ ಪಾಳಿಸುವರ್ಗೆ ವಾರಾಣಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳ
- 20 ಸಾಯಿರ ಕವಿರೆಯಂಕೋಡುಂಕೊಳಗುಮಂ
- 21 ತ್ನಂಗಳಿಂ
- 22 ದೆಗ್ಗೂಪುಣ್ಯಘಳಮಕ್ಕು ಈ ಧರ್ಮಮನಾವ
- 23 ನಳಿದ ಮಹಾ
- 24 ಕಾಲಕಾಲೇಹಾಲನೀಯೋ
- 25 ಭವದ್ವಿಃ ಸರ್ವಾನೇತಾನಾನ್ವಿನಾಪಾಥ್ವೀವೇಂದ್ರಾನ್ವೊ
- 26 ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ
- 27 ಈ ಕಲ್ಲವಾಡಿಸಿದಂಬಿಯಣಬಟ್ಟಿಮಯ್ಯ ಬಿಟ್ಟ
- 28 ಟ್ಟ ಮಯ್ಯನುಂಬರೆದನೇನಬೋವಕೇತಮಲ್ಲ
- 29 ಕಣ್ಣರಿಸಿದಸಮಯಕೀರ್ತ್ಯಾಚಾರ್ಯಶ್ರೀ

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-3"

- | | | |
|--------------------|-----------------|-------------|
| 1 ಶಕವರುಶಕ್ಕೆ ಸಾವಿರ | 5 ರದಲು ಕಪರಹಳ್ಳಿ | 8 ಗುಡನು ಸ್ವ |
| 2 ದ ೩೨೮ನೆಯ ನಳ | 6 ಯ ಮಲ್ಲೇಗವುಡರ | 9 ಗ್ಗನನಾದ |
| 3 ಸಂವತ್ಸರ ಪಾ | 7 ಮಗ ಮಲ್ಲೇ | 10 ನ್ನು |
| 4 ಲ್ಲಣ ಬ ೨ ಶುಕ್ರವಾ | | |

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0"×2'-9"

1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದ	6 ರದಲು ಶ್ರೀವೀರಪ್ಪ ತಾಪದೇ	10 ಉದು ದೇವಲೋಕ
2 ಯಶ್ವತಕ ವರುಶ ಗಿಳಿಲ	7 ವರಾಯರು ರಾಜ್ಯಂಗೈವಲ	11 ಮು ಯಾತನ ಸತಿ
3 ನೆಯ ನಡೆದ ವಿಶ್ವಾವಸು	8 ಕಪರಹಳ್ಳಿಯ ಹುಯಲಿ	12 ಬೀರಬ್ಬ ಮಹಾಸತಿಯಾ
4 ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ	9 ನಾಚೆಯಪಲರನಿ	13 ದಳು ಜಕ್ಕೋಜನಬೆಸನ
5 ದ ಸುಗಂ ಮಂಗಳವಾ		

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ	8 ಪ ಯಿಮ್ಮಡಿ ದೇ	15 ಕೆಸಲುವನೇಲುವಳಿ
2 ಭೈದಯ ಶಕ	9 ವ ರಾಯಮ	16 ಗೆ ನಾಡವಳಗಣ ಕ
3 ವರುಶ ಗಿಳಿಲ ಸ	10 ಹಾರಾಯರು	17 ಪ್ಪನಹಳ್ಳಿಯ ಮ
4 ಉಮ್ಮಸಂವತ್ಸರ	11 ಸುಖರಾಜ್ಯಂ	18 ಲ್ಲಗಲುಡರ ಮಗ
5 ದ ಪ್ರಥಮ ಭಾದ್ರ	12 ಗೆಯಿಲುತ್ತಯಿ	19 ಬಯಿರಗಲುಡನು ಸ್ವ
6 ಪದ ಸ್ಥ ೨ ಗಿಲು	13 ದರ್ಕಾಲದಲ ಆ	20 ಗ್ರಸ್ತನಾದನು ಮಂ
7 ವೀರಪ್ಪತಾ	14 ರಗದವೆಂಟಯ	21 ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕೆಸಬಾ ಹೋಬಳಿ ಕೊಟ್ಟಗ್ರಾಮದ ಗಾಡರ ಹೊಲದಲ್ಲಿ ಮಾಸ್ತಿ ಕಲ್ಲು

1 ಮಲೆದ	3 ವಲಸಬೀಬಾ	5 ಯಾದಳು
2 ವರುಬಗೆ	4 ಯಿಸತಿ	

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ಅದೇ ಕೊಟ್ಟಗ್ರಾಮದ ಕರಿಯವರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ದೇವರಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×3'-6"

(ಈ ಶಾಸನವು ಪುರಾತನಾಕ್ಷರಗಳಿಂದ ಕೂಡಿದ್ದು ಕಾರಣ ಆ ಅಕ್ಷರಗಳನ್ನೆಲ್ಲಾ ಕೆತ್ತಿಸಿ ಬೇರೆಹೊಸದಾಗಿ ಶಾಸನವನ್ನು ಬರೆಸಿದ್ದಾರೆ)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಕೆ ಸಲುವ [೧೦೦೨೦೨೬]ನೆ ವರ್ಷಕೆ ಸಲುವ
- 2 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಹುಳ ೮ ಮೀ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ ಮಹಾನಾಯಕಾಚಾರ್ಯರಾದ
- 3 ಕಾಶಿ ಬಯಿರಪನಾಯಕರ ಕುಮಾರರಾದ ಚಿಕ್ಕಣನಾಯಕರು ಕೋಟಪುರದ ತಿರುವೆಂಗಳನಾ
- 4 ಧಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದಡೆ ನಮಗೆ ಸಲುವ ಮಾಳೇನಹಳ್ಳಿ
- 5 ಯ ಸೀಮೆಯೊಳಗಣ ಕೊಟ್ಟ ವೆಂಬ ಗ್ರಾಮವನು ಶ್ರೀಜಯಂತೀ ಪುಣ್ಯಕಾಲದ
- 6 ಲು ಕೋಟಪುರದ ತಿರುಮಲದೇವರಿಗೆ ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವ
- 7 ಕವಾಗಿ ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರದಾಯಾದಾದ್ಯನುಮತದಿಂದ ಸಮರ್ಪಿಸಿದ ಕುಮುದ್ವತೀ ತೀರದ
- 8 ಕೊಟ್ಟವೆಂಬಗ್ರಾಮದ ಪ್ರತಿನಾಮ ತಿರುಮಲಪುರದ ಧರ್ಮಸಸನಯಿದಕಾರು
- 9 ತಪ್ಪಿದರೆ ತಮ್ಮ ತಾಯಿತಂದೆಯ ಕೊಂಡಪಾಪಕ್ಕೆ ಹೋಹರು
- 10 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ
- 11 ವಿಷ್ಣುಯಾಂ ಚಾಯತೇಕ್ರಿಮಿಃ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರ ದತ್ತಾನುಪಾಲನಂ
- 12 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಏಕೈವಭಗಿನೀ ಲೋಕೇಸರ್ವೇ
- 13 ಪಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾಪ ಸುಂಧರಾ ಇ
- 14 ಪರ ಗ್ರಾಮಕ್ಕೆ ಆರು ತಪ್ಪಿದರೆ ತಾಯಿತಂದೆ ವಾರಾಣಾಸಿಯಲಿಕೊಂ
- 15 ದವರು ಗೋಬ್ರಾಹ್ಮಣರ ವಧಮಾಡಿದವರು ಗುರುತಲ್ಪಮಾಡಿದವರು
- 16 ಯಿಧರ್ಮಕ್ಕೆ ಶರಣ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

- 11 ಕ್ರಯದಾನವಾಗಿ ಕೊಂಡುಬಿಟ್ಟ ಧರ್ಮ ಶ್ರೀಮತು ಸೋಮೇ
 12 ಶ್ವರ ದೇವಗ್ನಿ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟಿದ್ದ ಜಾಕಿಯೂರ ಬಯಲೊಳ
 13 ಗೆ ಹೆಂನರಡು ಮಾರುಗಳೆಯ ಲಯ್ದುಕಡಹವೂರ
 14 ೫೦ ಆ ಚಂದ್ರತಾರಂ ಸಲುತ್ತುಮಿಕ್ಕೇ
 15 ಈ ಧರ್ಮಮನಾವನೋವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆವಾರಣಾಸಿ
 16 ಕಾಶಿ ಪ್ರಯಾಗೆಯಲ್ಲಿ ಸಾಯಿರಕವಿಲೆಯಂ ಸಾಯಿರ
 17 ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ನಿ ಕೊಟ್ಟು ಪಳಮಕ್ಕು
 18 ಇದನಳಿದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲ್ಲಿ
 19 ಸಾವಿರ ಕವಿಲೆಯಂ ಹತ್ತುಸಾಸಿರ ವೇದಪಾರಗರಪ್ಪ
 20 ಬ್ರಾಹ್ಮಣರನಳಿದಮಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
 21 ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ
 22 ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾನುಭೋಗ ಮಂಜಪ್ಪನವರ ಗದ್ದೆಯಲ್ಲಿ

ಪ್ರಮಾಣ 2"-0"×1'-6"

- | | |
|--------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶಕವರುಶ ೧೦೩೧ನೆ | 6 ನಿತ್ಯನೈವೇದ್ಯಕ್ಕೆಂದು ಕೊಟ್ಟದು |
| 2 ಯು ಸೌಮ್ಯ ಸಂವತ್ಸರದ ವೈಶಾ | 7 ಕಣಿಯ ಕೆಳಗೆ ಗದ್ದೆಯರಡು ಬಂ ಯಿ |
| 3 ಬಿ ಬಿ ೧೪ ಮಂ ೮ ಹೊನ್ನವೂರ | 8 ದನಾರೊಬ್ಬರು |
| 4 ಕಲಿನಾಥ ದೇವರಹಳಿಯ ರಾ | 9 ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ |
| 5 ಮನಾಯಕರು ಕಲಿನಾಥದೇವರ | |

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ವೀರಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2"-6"×2"-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಃ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾ
 2 ಧಿ ರಾಜಂ ಪರಮೇಸ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯ ಕು
 3 ಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ಹೆ
 4 ಮಾರ್ಳದೇವರಸರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವ
 5 ರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ತತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸಕವರ್ಷ
 6 ೧೦೪೫ನೆಯ ಶೋಭಕೃತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧ ದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀ ಮ
 7 ದನಾದಿ ಯಗ್ರಹಾರಂ ಹೆತ್ತಿಳದ ಮಾದ್ವರು ಕೂಡೂರ
 8 ಯರಕೊಟ್ಟಯ್ಯನು . . . ದೇವಯ .
 9 ಉ ಹಿತ್ತಿಲದ ಯೈನೂರ್ವರ್ಧೇವಗ್ನಿ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ
 10 ರಾಘವೋವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆ ಗಂಗೆ ವಾರಣಾಸಿ
 11 ಕುರುಕ್ಷೇತ್ರದೊಳ್ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ನಿ ಸಾಯಿರ ಕವಿಲೆ
 12 ಯುಮಂ ಕೊಟ್ಟ ಧರ್ಮ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ ಯೋ
 13 ಹರೇತ ವಸುಂಧರಾಂ ಪೃಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
 14 ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಶಿಕಾರಿಪುರ ಕಸಬಾ ಹೋಬಳಿ ಗುತ್ತನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ
 ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ
 2 ಜನವಾಸಿ ಪರವರಾಧೀಶ್ವರಂ ಜಯಂತೀ ಮಧುಕೇಸ್ವರ
 3 ಸತ್ಯರಾಧೇಯ
 4 ಶ್ರೀಮತು ವೀರರಾಮದೇವರಸರು
 5 ೧೧೮೦ನೆಯ ಪೈಂಗಳ ಸಂವತ್ಸರದ ಶ್ರಾವಣ
 6 ದಣ್ಣಾಯಕ ಗವುಣ್ಣನ ಮೇಲೆ

- 7 ಉವಂಕೂಂಡು ಪೆಂಡಿರುಡೆ ಯುಚ್ಚಲು ಬಿಲ್ಲಂಕಕಾಱುರುಷ್ ನಾರಾಯಣ ಪರಬಳಸಾದಕ ದ
 8 ಲು ಘಟ್ಟದ ರಾಮಗವುಂಡಂ ತಳ್ಳಿಡಿದು ತುಳುಪಂ ಮಗುಳ್ಳ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಆವಂತೆಂ
 9 ದಡೆ ಪೊಳವ ಸಿಡಿಲಂತೆ ಜವನಂತಳವಡಿಸುವ ಕಾಲಮ್ಪಿತ್ತು ವೆಂಬಂತೊಡರ್ವ
 10 ಸಿ ಪೊಯ್ದ ನಾಗಳು ಗಿರಿಗೌಡ ರಾಮಗವುಡಂಪಲರಂ ಸುರಿದರು ಪೂವಿನ ಸರಿಮಳೆಸುರ
 11 ದುಂದುಭಿ ಯೊಡನೆ ಶಂಖಕರ್ಣಾರವಮುಂ ಬೆರಸು ಸುರಾಂಗನೆಯರ್ಪಿರಿಯನೆಂದು ರಾಮ
 12 ಗವುಡನಂ ದಿವಗುಯ್ದರು ಜಿತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ವಂಸನೇ ಕಾ
 13 ಯೇ ಕಾಚಿಂತಾಮರಣೀರಣೇ ಓಂ ನಮಶ್ಚಿ ವಾಯು

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಮುಡಬಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ವಿನಲ್ಲಿ ಪಾಳುಭಾವಿ ಒಳ
 ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

(ಎರಡು ಕಡೆಯಲ್ಲೂ ಹೋಗಿದೆ)

- 1 ಹೋಗ್ರಕುಲತಿಲಕಂ ನಯಪ್ರತಾಪ ಸಾ
 2 ಯು ತ್ತು ಮಿರೆ ಒಳೆಯಪೆಮ್ಮಾಡಿಯರ್ಸಾನ್ತ
 3 ನುಚಿತಾಚಾರ ನನ್ಯಾಯವರ್ಜಿತನಚಿಪಿಲ್ಲ
 4 ಸ್ವಸ್ತಿ ಸಕನ್ಯಪ ಕಾಲಾತೀತಂ ವತ್ಸರಜ್ಜಳಿ . . .
 5 ಉಯುಮಂ ಕಟ್ಟಿಸಿ ದೇಗುಲಮಂ ಮಾಡಿಸಿ ಯಿಟ್ಟವ್ವುಡಿ
 6 ಕೊಟ್ಟುದು ಯಿದು ಕಾದೋಬ್ಬಸ್ವಮೇಧದಪಲ

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ಅದೇ ಹೋಬಳಿ ಹೋತನಕಟ್ಟಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ವಿನಲ್ಲಿ ಯಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 3'-0"×1"=6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಅಮೃತನಾಥ ದೇವರ ಬ್ರಾಹ್ಮರುಗ
 2 ಳು ಸಂದಿಗೇರಿ ರಾಮಣ್ಣಂಗೆ ಸರ್ಬ್ವಾ
 3 ಧಾ ಪರಿಹಾರವಾಗಿ ಹತ್ತು ಕಂಬಗದ್ದೆಯನು
 4 ಸಲಿಸುವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿನಂಡಗ್ರಾಮದಬಳಿ ನಂದೀಕೋಲು ಬಸವಣ್ಣನ ಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 5'-6"×1'-0"

- | | |
|--------------------------------|----------------------------------|
| 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ | 16 ಬ ಗ್ರಾಮವನು ಪುರವಾಗಿ ಆಚಂದ್ರಾಕ್ಷ |
| 2 ಚಂದ್ರಚಾಮರಚಾರ | 17 ಸ್ಥಾಯಿಯಾಗಿ ಕೊಟ್ಟುದು ಈ ಧರ್ಮಮ |
| 3 ವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ | 18 ಆರು ಅಳುವಿದೊಡೀ |
| 4 ಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೇ | 19 ವಾರಣಾಸಿಯ |
| 5 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ | 20 ಲ ಸಾವಿರ ಕವಿರ |
| 6 ದ ಶಕ ವರುಷ ೧೨೮೮ನೆಯ ಪ | 21 ಸಾವಿರ ಬ್ರಾಹ್ಮಣರ |
| 7 ರಾಭವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು | 22 ಕೊಂದ ಪಾಪದ |
| 8 ದ ೩ ಬುಧಾನೂರಾಧೆಯಲಿ ಸ್ವಸ್ತಿ | 23 ಲ ಹೋಹರು ಶ್ರೀ |
| 9 ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರ | 24 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ |
| 10 ಅರಿರಾಯವಿಭಾದ ಭಾಷೆಗೆ ತಪ್ಪುವ | 25 ವಾಯೋಹರೇತ |
| 11 ರಾಯರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕಣ್ಣ ಪೊ | 26 ವಸುಂಧರಾಂ ಸಷ್ಟಿ |
| 12 ಡೆಯರ ಕುಮಾರ ವಿರುಪಂಣ ಪೊಡೆ | 27 ವರುಶ ಸಹಸ್ರಾಣಿ |
| 13 ಯರು ಹಂಪೆಯ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇ | 28 ವಿಷ್ಣುಯಾಂಜಾಯ |
| 14 ವರಿಗೆ ಅಂಗಭೋಗ ರಂಗಭೋಗ ಅಮೃತಪಡಿ | 29 ತೇಕ್ರಿಮಿಃ |
| 15 ಗೆ ಸಲುವಳಿಗೆ ನಾಡಬಳಗಣ ಸಂಡವೆಂ | |

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ಅದೇ ಸಂಡಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟೆಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×2'—9"

- ¹ ಸಕವರಿಷ್ಠ ೧೨.೧೧ನೆಯ ಪೌಷ್ಯ ಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಬ ೧ ಲು ಶ್ರೀಮತು ಆಯಮರಾಯದೇವರ ಮನೆಯ
² ಅಳಿಯ ಬಮಯಗೌಡರ ಕಲದೇವನಮಗೆ ಚಿಕ್ಕಬೊಮ್ಮ ಸ್ವರ್ಗಸ್ಥನಾದ ನಾತನವಲ್ಲಭೆ ಬೀರಬೆ ಕಲುನಿಲಿಸಿದ ಪ್ರತಿಷ್ಠೆ

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ಅದೇ ಸಂಡಗ್ರಾಮದಬಳಿ ಬೂದಿಗದ್ದೆ ಸರ್ವೇ ನಂಬರು 15ರಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

¹ ತಾರಣಸಂವಧ	⁷ ನಾಡಿಗೆ ಸಲುವ	¹² ಬರುವುದೆಂದು ಕೊ
² ರದ ಅಸ್ವೀಜ ಶು ವಿ	⁸ ಸಂಡದ ಕೆರೆಯ	¹³ ಟ್ಟ ಶಿಲಾಸಾಸನ ಇ
³ ಜಯದಶಮಿಯ	⁹ ಕೆಳಗೆ . . ಬಳ	¹⁴ ದಕೆ ತಪ್ಪಿದವರ
⁴ ಲು ಶಿವರುದ್ರ ದೇ	¹⁰ ಕೊಟ್ಟರು ಇದು	¹⁵ ತಾಯಿತಂದೆಕೊಂದ
⁵ ವರಿಗೆ ರಾಯನಾಯ	¹¹ ಅಚಂದ್ರತಾರಕ	¹⁶ ವರು
⁶ ಕರು ಕೊಟ್ಟಭೂಮಿ		

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ಅದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಬಳಿ ನಟ್ಟಕಲ್ಲು

¹ ನಂದನ ಸಂವತ್ಸರದ	³ ಡಡಮಲೆಕ ಕಡ ಗ	⁵ ಮಲೆಗೌಡರು ಸ್ವ
² ಚಯಿತ್ರ ಸು ೨ ಲು ಸಂ	⁴ ಉಡರಮಗೆ ಚಿಕ್ಕ	⁶ ಗ್ರಸ್ತರಾದನು [ರು]

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೂದಿಬಸವನ ಗುಡ್ಡದಲ್ಲಿ ಹೊಂಗೆಮರದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—6"×2'—0"

- ¹ ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
² ಚಾರವೇ ತ್ರಯಿಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
³ ಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾ
⁴ ಹನ ಶಕವರುಷ ೧೪೯೩ನೇ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ
⁵ ಶ್ರಾವಣ ಶು ೫ ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರ
⁶ ಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವದೇವ ಮಹಾರಾಯ
⁷ ರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರತ್ನಸಿಂಹಾಸನಾರೂಢ ರಾ
⁸ ಗಿ ಪೃಥಿವೀ ರಾಜ್ಯಂಗೇಯು ತ್ರಿರಲು ಅರರುದ್ರಕವಳದ ವೊ
⁹ ಳಗಣ ಬನ್ನೂರ ಗ್ರಾಮಿಗಳು ಸಂಕಣ್ಣನಾಯಕರು ನಮಗೆ ಸಮ್ಮ
¹⁰ ತನಾದ ಧರ್ಮಾಜಿಪಂಡಿತರ ತೇಜಪುರದ ಗಿರಿಯಪ್ಪಯ್ಯ
¹¹ ನವರ ಮಕ್ಕಳು ಮಾರಪ್ಪಯ್ಯಗೆ ಕೊಟ್ಟ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂ
¹² ಗಡಿಯ ಭತ್ತ ಬ ೨ ಸಾಲೂರ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂಗಡಿಯಿಂ
¹³ ದ ಮದಗದ ಗದ್ದೆಗ ಸಲುವ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಯ್ಯ
¹⁴ ವನುಸಹ ನೀವು ಪುತ್ರಪುತ್ರ ಪಾರಂಪರೆಯಾ
¹⁵ ಗಿ ಅಚಂದ್ರಾರ್ಯಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭ
¹⁶ ವಿಸಿಕೊಂಡು ಬರಲುಳವರು ಯೆಂದು ಕೊಟ್ಟ ಸ್ಥಳದ
¹⁷ ಶಿರಾಶಾಸನ (ರಾಮಾಚಾರಿ)
¹⁸ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಞಂ ಪರದತ್ತಾನು
¹⁹ ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
²⁰ ನಿಷ್ಕಲಂಭವೇತ್ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೆ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಾವಿಬಸವಣ್ಣದೇವರ ಗುಡಿಯಬಳಿ ನಿಲ್ಲಿಸಿದ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—0"×1'—6"

¹ ಸ್ವಸ್ತಿಶ್ರೀ ಬಲ್ಲಮರ	³ ಅರಸುಗೆಯುಗೆ ಬಲ್ಲನಾಡಹ
² ಕುಮಾರನಾಟ	⁴ ಬನ್ನಿಯೂರ ನಾಸಿರ್ಪರೊಳು

- 5 ಕುಣ್ಣುಗುಡಿ ಅನಗ ಗೊ
6 ಸಸಿಸುರರೊಳೆ ಕೂಡೆ
7 ಗೊಸಸಿಯ ತಮ್ಮಂ ಕಲ್ಲ

- 8 ನಿಱುಸಿದೊನಾ
9 ಚೆನ್ನತಾರಕಂ
10 ನಿಲಕೆ

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಳದ ೧೩ನೆಯ ಸುಕ್ಲಸಂವತ್ಸ
2 ರದೆ ಫಾಲ್ಗುಣ ಸುದ್ದ ಅಮಾವಾಸ್ಯೆಯನ್ನು ಸಾಲಯೂ
3 ರ ಹೊರಿಗಳನಿಱುದು ತುಱುವ ಕೊಣ್ಣು ಹೆಂಡಿರ ಪುಡೆವಚ್ಚವಲ್ಲಿ
4 ಕುಱುಂಬಬೀರಯ್ಯಂಗಂಬಳೆಯಬ್ಬೆಗಂ ಪುಟ್ಟಿದ ಓಜೆಗಪುಣ್ಣಂ
5 ತುಱುವ ಮಗುಳ್ಳಪಲರಂಕೊನ್ನು ಬೀರಲೋಕ ಪ್ರಾಪಿತನಾದ

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾ
2 ಮೋಘಲಾಂಥನಂ |
3 ಶಾಸನಂ ಜಿನಶಾ
4 ಸನಂಶ್ರೀ ಚಂದ್ರನಾಥದೇವ
5 ರ ಗುಡ್ಡಿನಾದೊವೈಯ
6 ನಾಗಯ್ಯಂಗಳು ನಿಲ
7 ಸಿದ ಕಲ್ಲು ಸಾಲಯೂರ
8 ಮಹಾಜನಂ
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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ 1ನೆಯ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1 ಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಧ್ವೀವಲ್ಲಿಭಮಹಾರಾ
2 ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ
3 ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನ್ ಮಲ್ಲದೇವರ ವಿಜ
4 ಯೆ ರಾಜ್ಯಮುತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾ
5 ಕೃತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀ ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ
6 ನೆಯ ಮನ್ಮಥಸಂದೇಶ್ವರ ಪುಷ್ಯ ಸುದ್ದ ೧೧ ಸುಕ್ರವಾರ ದನ್ನು
7 ಮದನಾದಿಯಗ್ರಹಾರಂ ಸಾಲವೂರಸಾಸಿವರ್ಷರು
8 . ವ ಕುಬೇಶ್ವರದೇವರ ಗರ್ಭಗೃಹದ ಸಾಮ್ಯಮಂ ಮಧ್ಯಕ
9 . ವಿಶ್ವಗೃಹಮುನ್ನಂ ಸಕಾರುಣ್ಯಂಗೈಯ್ದ ಕೊಟ್ಟಿರು ಅವರ ಮ
10 ಮಾರ ಕಬ್ಬೆಯ ಮಕ್ಕಳ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಬಿಯ
11 . . . ಹಿತಾಗ್ನಿಗಳ ಮದ್ಮಂಬೀಯಮಯ್ಯಂಗಂ ಮಾರಭ್ವಗಂ ಪುಟ್ಟಿ
12 ಕೇಶವಯ್ಯನಂ ಅವರಿಂ ಕಿಱಿಯ ಬಿಟ್ಟಮಯ್ಯದೇವರ ಪಾ
13 ದ ನಿಲಯಂ ಕಟ್ಟಿಸಿ ಗರ್ಭಗೃಹಮಂಮಾಡಿಸಿದರು ಮ
14 ತ್ತಂಬಿಯಣ ಬಿಟ್ಟಮಯ್ಯಂಗಮವನ ಧರ್ಮಪತ್ನಿ ಜನ್ನಂಜೆಗಂಪು .
15 . . ದ ಮಕ್ಕಳ ಚಿಕ್ಕಣ ಮೈಸಾಸಿಯವರಿಂ ಕಿಱಿಯ ಶಂಕರ
16 . . ತನವನಿಂ ಕಿಱಿಯ ವಾಮನ ಅವನಿಂ ಕಿಱಿಯ ಚಿಕ್ಕಯ್ಯನು
17 ಮತ್ತಂ ಕನವಯ್ಯನ ಮಕ್ಕಳು ಸೋಮಂಣದೇವರ್ ಅವರಿಂ ಕಿಱಿಯಂ
18 . ಪುತ್ರಕುಳದೀಪಕನೆನಿಸಿಗಲ್ಲ ಕುವಳಯ
19 . . ದಿದ ವಾಶಾಂಬರಮನೆಯ್ದ ದಿಟಂ ಸಭೆಯೊಳ
20 . . ತಿಳಕ . . ಜ ಭಕ್ತಸಾಲವೂರಜೀಯ ವಿನಯನಿಧಾನ
21 . . . ತಿಳಕ ವಿಪ್ರವಂಸ ಚೂಡಾರತ್ನಂ ಜನವಿನುತವಿಭು ಬೀಮಯ್ಯನಂ
22 ನಿಪ ಸಾಲವೂರ ಇನ್ನೆನಿಸಿದ ಬೀಡಯ್ಯನಿಂ ಕಿಱಿಯ ಬಿ

- 23 ಟ್ಟಿ ಮಯ್ಯನು ಮತ್ತಂ ಬಿಟ್ಟಿಮಯ್ಯಂಗಮವರ ಧರ್ಮಪತ್ನಿ ಬಿಚ್ಚವೈಗಂ ಪುಟ್ಟಿದ ಮಕ್ಕ
 24 ಕೇಸವಯ್ಯಬಿಟ್ಟ ಇಂತಿವರನ್ವಯದಿಂ ಕುಲಕ್ರಮದಿಂಧರ್ಮಮಂಜಿ
 25 ಯ ಚ ಬೀರಂಜದ್ಗ ಗಾಗಿ
 26 ಬಿಟ್ಟಿಮಯ್ಯಂ ತಾವು ಕಟ್ಟಿಸಿದ ಕೆಱೆಯ
 27 ಗಣ ಕೋಡಿಯಲ್ಲಿ ಪೂರೊಳಗೆ ತಮ್ಮ ಭಕ್ತಿ
 28 ಗುಣಿಗನ ಮತ್ತಲೊಂದು ಈ ಧರ್ಮಮಂ ಸಾಸಿವ್ವರು ತಮ್ಮ ತಮ್ಮ
 29 ಪ್ರತಿಪಾಳಿಸಿದಗ್ಗ ವಾರಣಾಸಿಯ ಸಾಸಿರ ಕವಿಲೆಯ
 30 || ಇದನಳಿದಾತ ಕವಿಲೆಯನಳಿದ ಪಾತಕನಕ್ಕು

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟ 2ನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 3'-6"×2'-3"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋ
 2 ಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
 3 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ ನೆರಡ
 4 ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರದಮಾವಾಸೈ ಸೋಮವಾರದಂ
 5 ದು ಅನಾದ್ಯಘ್ರಾರಂ ಸಾಲಿಯೂರ ಶೇಷಸಾಸಿವ್ವರು ಮಹಾಜನಂಗಳು
 6 ತಮ್ಮ ಗ್ರಾಮ ಸ್ವಾರ್ಥವಾಗಿ ವಶಿಷ್ಠಗೋತ್ರದಯಂ ಪಿಲಿಯ ಬಾಸಿಮೆಯ್ಯನ ಮ
 7 ಗ ರಾಮಯ್ಯನ ಬ್ರಾಹ್ಮಣ ಚವುಡಚ್ಚೈಗಂ ಪುಟ್ಟಿದ ಬೇಡ ಪಂತಲ ಭೀಮ
 8 ಯ್ಯನ ಮಾದಿಮಯ್ಯನ ಕಯ್ಯಲು ಕೊಂಡು ಕಾಲಂ ಕ
 9 ಚ್ಚಿಧಾರಾಪೂರ್ವಕಮಾಡಿ ಬೈರೆದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ ಧ
 10 ಮ್ಮದ ಭೂಮಿ ಬಂನುರದ ಅಯಗಾಂಡೆಗೆಱೆಯ ಹೊರೆಯ
 11 ಲು ಗುಣಿಗನ ಮತ್ತಲೊಂದು ಪುರಾಣಕ್ಕೆ ಗುಣಿಗನ ಮತ್ತ
 12 ಲೊಂದು ಯಲ್ಲಪದೇವರ ಮತ್ತಲೊಂದು ಇನ್ನು ಬಿ
 13 ಟ್ಟ ಧರ್ಮಭೂಮಿಯಂ ಸಾಸಿವ್ವರು ಪ್ರತಿಪಾಳಿಸುವರು ಯವಗ್ಗ
 14 ಗಂಗಾಶೀರದಲ್ಲ ಪ್ರಯಾಗೆಯಲ್ಲಿ ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಬ್ರಾಹ್ಮ
 15 ಣರುವಂ ಸಾಸಿರ ಕವಿಲೆಯುವಂ ರಕ್ಷಿಸಿದ ಫಲವಕ್ಕು
 16 ಯ್ನೀ ಧರ್ಮಮ ನಾವನಾನುಪೊಚ್ಚಿನಡೆದಪನಾಶೀರದಲ್ಲ ಸಾಸಿವ್
 17 ಬ್ರಾಹ್ಮಣರುವ ಸಾಸಿರ ಕವಿಲೆಯುಮಕೊಂಡ ಮಹಾಪಾತಕನ
 18 ಕ್ಕು | ಸ್ತದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ ವ
 19 ಪ್ಪ ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
 20 ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇ
 21 ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ ಸರ್ವಾಪೇತಾನೃಪಿನಃ
 22 ಪಾತ್ಕಿಪೇಂದ್ರಃ ಧೂಯೋಧೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ | ಶ್ರೀ

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ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚವುಡಿ ಗುಡಿಯಬಳಿ ಬಿದ್ದಿರುವ ಕಂಬದಲ್ಲ

ಪ್ರಮಾಣ 4'—0"×1'—0"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸಾನ್ನರ ಅಜವ | 3 ತೋದು ಇದು ಅಚ್ಚನ್ನತಾರಮ್
 2 ಮ್ಮರಸರೂರಾಸಿಗ್ಗಪಾಲದಳನಿ

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಕೆರೆಯಕಳಗೆ ಶಾನಭೋಗರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 4'—0"×2'—0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
 2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿ ನಮಸ್ತ ಭು
 3 ವನಾಶ್ಚ ಯ ಶ್ರೀ ಪ್ರಿಧುವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪ
 4 ರವೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳು
 5 ಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ
 6 ರಾಜ್ಯಮಾತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂ
 7 ದ್ರಾಕ್ಯತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಸ್ವಸ್ತಿಯಮನಿಯಮ ಸ್ವಾ

- 8 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ
 9 ಜಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರುಂ
 10 ಸುಪ್ರಸನ್ನರುಂ ಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಗಳ್
 11 . . . ಕುಳಾಗಮವೇದಿಗಳುಂ ನಿಜಕೀರ್ತ್ತಿಮದಾ
 12 . . ಧವಳಿತದಿಗಂತರಾಳರುಂ ಶರಣಾಗತ ವ
 13 ಜ್ರಪ್ರಾಕಾರರುಮೆನಿಸಿ ಶ್ರೀ ಮದನಾದಿಯಗ್ರ
 14 ಹಾರಂ ಸಾಲವೂರ ಸಾಸಿರ್ವರ್ಗೇ ಕಾರುಣ್ಯಂಗೈಯ್ದ
 15 ಕೇಶವಾಹಿತಾಗ್ಮಿಗಳ್ ತಮ್ಮದೊಂದು ಭಕ್ತಿ . . .
 16 ಧರ್ಮಮಂಮಾಳ್ವ ನುಕೂಲದಿಂಸಾಸಿ
 17 ವ್ಯರ್ಗೈ ಪಾದಪೂಜೆಯಂಕೊಟ್ಟು ಸ್ತಸ್ತಿ
 18 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕೈ ವಿಕ್ರಮಕಾಲದ ೩೬
 19 ನೆಯ ಜಯಸಂವತ್ಸರದ ವೈಶಾಖದ ಮಾ
 20 ವಾಸ್ಯೆ ಬೃಹಸ್ಪತಿ ವಾರದಂದು ಭಟ್ಟಮಹಾ
 21 ಜನ ಮೂವತ್ತಿಚಾರ್ಫಸಿರಕ್ಕೆ ಚಾತುರ್ಮಾಸ್ಯದ ಕಳ್ಳ
 22 ದಕ್ಕೆ ಸರ್ಬನಮಸ್ಯವಾಗಿ ಕಿಕ್ಕೆಯೆಳಗೆ ಗದ್ದೆ
 23 ಬಿಟ್ಟು . ಗುಣಿಗನಮತ್ತೆಲೆರಡಂತೀಧರ್ಮಮಂ ಪ್ರತಿಪಾ
 24 ಳಿಸುವುದಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದನಾತಂಗೆ ಕುರು
 25 ಕ್ಷೇತ ಪ್ರಯಾಗೈಯ್ಯರ್ಗೈರ್ತೀರ್ಥದೊಳ್ ಸಹಸ್ರ ಕವಿ
 26 ಲೆಯಂ ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ಸಹ
 27 ಸ್ರ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗೈಗೊಟ್ಟು ಫಳ ಮ
 28 . . . ಧರ್ಮಮನಳಿದನಾಪುಣ್ಯಕ್ಷೇತ್ರದೊಳಗಿಂತು . . .
 29 ಕವಿಲೆಯುಮನನಿಬರ್ವದಪಾರಗರು ಮನಳಿದ
 30 ಪಾತಕನಕ್ಕುಂ ಸ್ತದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವ
 31 ಸುಂಧರಾಂ ಪೃಷ್ಠಿವರ್ಷ ಸಹಶ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ
 32 ಜಾಯತೇ ಕ್ರಿಮಿಃ .

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ಅದೇ ಸಾಲೂರು ಗ್ರಾಮದ ನಾಡಿಗರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×1'—6"

- 1 ಸ್ವಸ್ತೈ ಮೋಘವರ್ಷ ದೇವರ ವಿ
 2 ಯುತಿರೆ ಸಕವರ್ಷ ೭೬೨ನೆಯ
 3 ರದ ಮಾಘಬ ೧ ಅದಿತ್ಯವಾರದನ್ನು
 4 ಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾ
 5 ರಣ ಜಪಸಮಾಧಿ ಶೀಲಸಂಪನ್ನರಪ್ಪ
 6 ದನೇಕ ತರ್ಕ್ಕ ಶಾಸ್ತ್ರಕುಲವೇದ ಪಾರಗರಪ್ಪ
 7 ಹಾರಸಾಲವೂರ ಸ್ವಸ್ತಿ ಶ್ರೀಮದಗ್ರಹಾರ
 8 ಋಯ ಅಂಗೀರಸಗೋತ್ರದ ಪೂರೋಡೆಯಮಾದ
 9 ಸ್ಯವಾದಪೂಜೆಯಂ ಕೊಟ್ಟು ಪುಳಿಸಯ
 10 ಭೋಜನ ಅತಿಥಿ ಅಧ್ಯಾಗತರ್ಪ್ಪರಸಿಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟು
 11 ದೆಗೆಟ್ಟು ಬಯಲೊಳಗೆ ಗುಣಿಗನ ಮತ್ತಲು
 12 ಆ ಭೋಜನದ ಪರಿಕಾರ ಮೆನ್ನೆನ್ನಡೆ ಆರುಮಾನ ಅಕ್ಕಿ
 13 ಮಾನ ತುಪ್ಪ ಒಂದುಮಾನ ವಂದರು ಇನ್ನಿಪರಿಕಾರದಿಂದ ಮಾ
 14 ಬಹುಳ ಅಪ್ಪಮಿಯಂದು ಸಾಸಿರ್ವರ್ಗಧೈಕ್ಷದಿಂ — ಯಮ
 15 ಗೌತಮಗೋತ್ರದ ತತ್ಪತ್ರಸ್ವದಾರರತಿ
 16 ನಿರತನಪ್ಪ ಮಾದಿಮಯ್ಯನ ವಂಶದವರು ನಾಲ್ಕದಕೆ ಮತ್ತ
 17 ಬ್ಯಾಳ ಸಹಿತ ಕುಡಿಸಿ ಅಲ್ಲಿ ಪುಟ್ಟಿದ
 18 ಯಂದುಪಜೀವಿಸುವರು ಮತ್ತಮಲ್ಲಿ . . . ಪಡಿಯ
 19 ಪೊನ್ನಂ ನೆರಪೀ ತಮ್ಮ ಮನೆಯಿಂ ಪಂಚಕೇಶ್ವರಮಂಪೊರಮಡಿ
 20 ಸಿ ಓಡಿಸಿ ಆಯರ್ಥಮಂ ಪೂಜಿಸುವರು | ಇನ್ನೀ ಧರ್ಮಮಂ ಪ್ರ
 21 ತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೈ ಯಗ್ಯರ್ಗೈರ್ತೀ
 22 ರ್ಥ ಮೊದಲಾದ ಕ್ಷೇತ್ರಂಗಳೊಳ್ ಸಾಸಿರ ಕವಿಲೆಯುಮಂ
 23 ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ವೇದಪಾರಗ
 24 ರಗ್ನಿಹೋತ್ರಿಗಳ್ ಉಭಯಮುಖಿಯಂ ಕೊಟ್ಟು ಪುಣ್ಯ
- ಒಡೆದು ಹೋಗಿದೆ.

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 26
 27 ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ
 ಕಾಲೇ ಕಾಲೇ
 28 ಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನ್ವೇತನ್ಮಾನಿನಃ ಪಾರ್ಥಿವ
 29 ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ
 30 ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷ
 31 ಜಾಯತೇಕ್ರಮಿಃ

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ಅದೇ ಬೆಳೆಂದೂರು ಹೋಬಳಿ ಕಲ್ಲುಮನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬ

- 1 ಸ್ತುತಿಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳ ದೇವವರ್ಷದ ೧೧ನೆಯ ಪೈಂಗಳ
 2 ಸೋಮವಾರದಂದು ಶ್ರೀಮತು
 3
 4 ಮಂನೆಯಸುಂಕ ವೆಗ್ಗಡೆ ಮಾರಯ್ಯ
 5 ದೇವರ ನಂದ ದೀವಿಗೆ ತಿಂಗಳಿಂಗ
 6 ತಮ್ಮ ಹೆಜ್ಜುಂಕದ ಸೇನಬೋವ
 7 ಮಂನೆಯದಲ್ಲ ಹಾ
 8 ಅಂತುತಿಂಗಳಿಗೆ ಈಪ್ಪಣ
 9 ಚಾರ್ಯ ಮಧುಕೇಸ್ವರ ಪಂಡಿತಗ್ಗೇ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟರು.

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ಉಡುಗಣಿಹೋಬಳಿ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲುಕನಾಬರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—9"

- 1 ಶುಭಮಸ್ತು ಯುವನಂವತ್ಸರದ ಆಶಾಡ ಬ ೧೪ ಲು ಶ್ರೀ
 2 ಮತ್ತೆಳದಿ ಚೆನ್ನಬಸಪ್ಪ ನಾಯಕರು ವೀರಂಣಗೆ ಬರೆಸಿ
 3 ಕಳುಹಿದಕಾರ್ಯ ಉಡುಗಣಿಕೋಟೆ ಊಳಿಗದ ಕೈ
 4 ನೋಡಿ ಬಸವನು ಹುಜುರುಬಂದು ಉಡುಗಣಿ ಪೇರೆ
 5 ಉಕ್ಕಡದ ಬಳಿಯಲ್ಲಿ ತಾನು ಚನ್ನಪ್ಪ ನಾಯಕರವರು
 6 ಕೊಡಿಸಿದ ಸ್ವಾಸ್ಥಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಮಲ್ಲಾಪುರದ ಗ್ರಾ
 7 ಮದ ನಿವೇಶನವ ಉತ್ತರವಕೊಟ್ಟು ಯೀ ಭೂಮಿ ಮ
 8 ರದ ಚಲು ಮೂಲೆಗೆ ಶಿಲಾಸ್ತಾಪಿತವ ಮಾಡಿಸಿಕೊಟ್ಟು ನಮ
 9 ಗೆ ನಿರೂಪಕೆ ಅಪ್ಪಣಿಯಾಗಬೇಕೆಂದು ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ
 10 ಯಿದರ ಕ್ರಿಯೆಗೆ ೧೫||= ಹದಿನಯಿದು ವರಹ ಎಂ
 11 ಟುಹೊಂನು ಮೂರು ವೀಸವನು ಅರಮನೆಗೆ ತೆಗೆದು
 12 ಕೊಂಡು ಉಡುಗಣಿ ಸೀಮೆ ಮಲ್ಲಾಪು
 13 ರದ ಗ್ರಾಮದಿಂದ ನಿಲ್ಲಿಸಿದ ನಷ್ಟದಿಂದ
 14 ಗ ೩ ಯೀ ಬಗ್ಗೆ ಕೂಡಿದಾನೋಹದ ಸಿನ್ನು
 15 ಲ್= ಉಭಯಂಗ ೩= ಮೂರು
 16 ವರಹಾನು ಮೂರು ವೀಸದ ಭೂಮಿಯನು
 17 ಉಡುಗಣಿಕೋಟೆ ಊಳಿಗದ ಕೈನೋಡಿ
 18 ಬಸವನು ಉಡುಗಣಿಪೇರೆ ಉಕ್ಕಡ
 19 ದ ಬಳಿಯಲು ಕಟ್ಟಡವನು ಕಟ್ಟಿದ ಆಯಕಟ್ಟಿನ
 20 ವಿರಕ್ತಮಟ್ಟಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಉ
 21 ತ್ತಾರವಕೊಟ್ಟು ಯೀ ಭೂಮಿಗೆ ಲಂಗಮು
 22 ದ್ರಾಶಿಲಾಸ್ತಾಪಿತವ ಮಾಡಿಸುವವರೆಗೆ ಹುಜು
 23 ರಿಂದ ಊಳಿಗದ ಭದ್ರನ ಕಳುಹಿಸಿ
 24 ಧೇವಚ ಉಗ್ರಾಮದವರ ಕರಸಿಕೊಂಡು
 25 ಗಡಿ ತಾತ್ಪಾರಬಾರದರಿತಿ ಯಿವನಮುಂದಿಟ್ಟು
 26 ರೇಖೆ ಪ್ರಮಾಣು ನಿಲಿಸಿದ ನಷ್ಟದ ಭೂಮಿ ಮರದ
 27 ಚಲು ಮೂಲೆಗೆ ನೀವು ಶಿಲಾಸ್ತಾಪಿತವ ಮಾಡಿ
 28 ಸಿಕೊಟ್ಟು ಯೀ ಕಾಗದ ಸೇನಬೋವರ ಕಡಿತಕ್ಕೆ

29 ಒರಿಸಿ ತಿರಿಗಿ ಯಿವನ ವಶಕ್ಕೆ ಕೊಡುವರಾ
30 ಗಿ ಯೆಂದು ಸಜ ನಿರೂಪಪ್ರತಿ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಯಲ್ಲಿ ರಾಘವೇಂದ್ರಚಾರ್ಯರ ಮನೆಯಲ್ಲಿನಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ ಪ್ರತಿ,

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಪರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಜ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
- 3 ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೬೫ನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ
- 4 ಶ್ರಾವಣ ಶುದ್ಧ ಎಲೂ ಶ್ರೀಮತು ಸಜನ ಶುದ್ಧ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾ
- 5 ಪಾ ಪೃಥ್ವೀ ಮಹಾಮಹತ್ತಿಗೊಳಗಾದ ಚೆನ್ನಬಸಸ್ವದೇವರಮರಕೆ
- 6 ಯೆಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ
- 7 ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದೀ ವೆಂಕಟ
- 8 ಪ್ಪ ನಾಯಕರ ಪಾತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭ
- 9 ದ್ರ ನಾಯಕರೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟದಾನ ತಾಂಬ್ರಶಾಸನ ಕ್ತ
- 10 ಮ ವೆಂತೆಂದರೆ ಪುರಾಣದ ಮಾದಯ್ಯಗಳ ಮಕ್ಕಳು ಮಹದೇ
- 11 ವಗಳ ಕಯ್ಯ ಆರಸನೆಗೆ ತತ್ಕಾಲೋಚಿತ ದ್ವೈದಿಂಕೊಂಡು
- 12 ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟ ಸ್ವಾಸ್ತಿ ವಿವರ ಉಡುಗಣಿಸೀಮೆವೊಳಗಣ
- 13 ಮಾವಿನ ಹಾಳುಗ್ರಾಮ ೧ಕೆ ರೆಬೆಗ ೬೦ ಅರುವತ್ತುವರಹಾನ
- 14 ಭೂಮಿಯನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಹಾಕಿದ
- 15 ಗಡಿಕಲ್ಲಿನಿಂದ ವೊಳಗಾದ ಭೂಮಿಗೆ ಸಲುವ ಅಷ್ಟಭೋಗ
- 16 ತೇಜ ಸ್ವಾಮ್ಯವನೂ ಪ್ರಾಕುಮರ್ಯಾದೆಯಲ್ಲಿ ಆಗುಮಾ
- 17 ಡಿಕೊಂಡು ಮರದ ಧರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡಸಿಕೊಂಡು ಬ
- 18 ರುವುದೆಂದು ಬರಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
- 19 ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಪವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ವಾ
- 20 ಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇ
- 21 ಯೋನು ಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
- 22 ಚ್ಯುತಂ ಪದಂ ಶ್ರೀವೆಂಕಟಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿ ಕಸಬೆಯಲ್ಲಿ ಹಾವೇರಿ ರಾಮಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿನಿಕ್ಕಿದ ಪೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ,

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
- 2 ಪರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- 3 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೨೯೮
- 4 ನೆಯ ನಳಸಂವತ್ಸರದ ಮಾಘ ಸು ೧ ಅದಿತ್ಯವಾರದಲು ಶ್ರೀವ.ನ್ಮ
- 5 ಹಾಮಂಡಲೇಶ್ವರ ಅರಿರಾಯ ವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
- 6 ರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರ ಕುಮಾರ ವಿರುಪಂಣೋಡೆಯ
- 7 ರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪ್ರತಿವೀರಾಜ್ಯವನಾಳುವಲ್ಲಿ
- 8 ಶ್ರೀಮತು ಉಡುಗಣಿನಾಡು ಸೀಮೆವೊಳಗಾದ ಸಮಸ್ತನಾಡ
- 9 ಪ್ರಭುಗಳು ಅಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕ್ಮಾಪಯ ಕೌಸಿಕ
- 10 ಗೋತ್ರದ ಮಹದೇವಭಟ್ಟರ ಮಕ್ಕಳ ಗೋವಿಂದಭಟ್ಟರು ಅ
- 11 ವರ ತಮ್ಮ ಗೇವಣಭಟ್ಟರುಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಶಾಸನ ಕ್ತಮ
- 12 ವೆಂತೆಂದರೆ ನಮು ನಾಡವೊಳಗಣ ನಂದಿಹಳ್ಳಿಗ್ರಾಮಕೆ
- 13 ಸಲುವ ಚತುಸ್ಸೀಮೆವೊಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ
- 14 ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲತರುಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯ
- 15 ಅಪ್ಪ ಭೋಗತೇಜಸ್ವಾಮ್ಯ ಮುಂತಾಗಿ ಯೇನುಳ್ಳದನೂ ತಂಮ್ಮ
- 16 ಪಿತುಗಳಿಗೆ ಪುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಸೂರ್ಯೋಪರಾಗಪುಂ
- 17 ಣ್ಯ ಕಾಲದಲು ಶಿವಾರ್ಪಣವಾಗಿ ಮಾಡಿ ತಂಮೊಳು ಸರ್ವೈಕ
- 18 ಮತ್ಯವಾಗಿ ವೊಡಂಬಟ್ಟು ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ದಾನತಾಮ್ರ
- 19 ಶಾಸನ ಯಿ ಧರ್ಮಕ್ಕೆ ಆರುಅಳುಪಿದವರು ವಿಶ್ವೇಶ್ವರಸನ್ನಿಧಿ
- 20 ಯಲು ಸಾವಿರ ಕವಿಲೆಯ ಕೊಂಠಪಾಪ ತಮ್ಮ ಪಿತೃಗಳ ನರಕಕ್ಕೆ
- 21 ಯಿಕ್ಕಿದವರು ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಧೂ
- 22 ಭುಜಾಂ ನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ||

- ಸ ದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತವನುಂಧರಾಂ ಪೃಷ್ಠಿವರು
- ಪ ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ಅದಿತ್ಯ
- ಚಂದ್ರಾವನಿಲೋನಳಶ್ಚ ದ್ಯೌರ್ಧೂಮಿರಾಶೋಹೃದಯಂ ಯಮು
- ಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚನಂಧೇಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ
- ಸ್ತುತಂ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅವೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬನವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿ ವೀರಗಲ್ಲು,

ಪ್ರಮಾಣ 3'—6"×1'—9"

- ಸ ಸ್ತಿಶ್ರೀ ಯಾದವ ಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳ
- ದೇವರ ರಾಜ್ಯದಲು
- ಶ್ರೀಮತು ಮಹಾವೇವದಂಣಾಯಕರು ಸಿಂಗದೇವನ ಪೋಲೆ
- ಘಳನಡದಾಗ ಗಂಡರಗಂಡ ಬೀರಯ್ಯಂ ಪೋಗಿ ಪಲರ
- ನಿಜದು ಸುರಗಣಿಕಯಲೊಳ್ಳೊಡಿದನಾತನ ತಮ್ಮ ಕಾಳ
- ಗಪುಂಡಂ ಕಲ್ಲನಿಲಿದಂ
- ಎತ್ತನಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀಪುರ್ತೇ
- ಕ್ಷಣವಿದಂನನೇ ಕಾಯೇಕಾಚಿಂತಾಮರಣೀರಣೇ

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ಅವೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬನವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಾಗರಕಲ್ಲಿನಲ್ಲಿ,

- ಅಂಗಿರಸ ಸಂದತ್ಸರದ ಶ್ವಾ ಪಣ ಸದ್ಧ ³ ನಿಲಿಸಿದ ನಾಗರಕಲ್ಲಿನ ಶ್ರೀ
- ² ಹೂತಿಯಲು ಯಲಪನಾಯಕನು

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ಅವೇ ಉಡುಗಣಿಗ್ರಾಮದ ಮಾರೀಗುಡಿಯಮುಂದೆ ನಟ್ಟಿ ನಾಗರಕಲ್ಲಿನಲ್ಲಿ,

- ಶ್ರೀ ನಾಗೇಶ್ವರನಾ ಚಿಂತಯು ² ನಾಯಕಮಾಡಿದ ಕೆಲಸ ಶ್ರೀ

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ಅವೇ ಉಡುಗಣಿಹೋಳಿ ಬಿಸ್ಸೇ ಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ಕಲ್ಲು,

ಪ್ರಮಾಣ 3'—6"×1'—9"

- ¹ ಸಮಸ್ತಂಗೆ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ದೃಢೋಕ್ಯ
- ನಗರಾರಂಭ ಮೂಲಶ್ಚಂಭಾಯ ಶಂಭವೇ
- ಸ್ತಿಸ್ತಿಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವ ವಿಜ
- ಯ ರಾಜ ಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ವ
- ಮಾನಸಾಚಂಪ್ರಾಕ್ಯತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ
- ತತ್ವಾದಪದ್ಮಾರಾಧಕನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
- ಶ್ರೀಮನ್ಮಹಾಪ್ರಭಾವಂ ಬಾಣಸಾವೆರ್ಗ್ಗಡೆ ದಂಡನಾಯಕ ಆನ
- ನ ಪಾಳರಸರ ಪೆಸದಿಂ ಸಮೇಸ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
- ಮನು ವಡ್ಡರಾಪುಳದ ದಂಡನಾಯಕಂ ಗೋವಿಂದರಸರು ಬನ
- ಪಾಸೆ ಪನ್ನಿಹಾರಿಸಿರಮುಮಂ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾ
- ಜ್ವಗಯ್ಯುತ್ತಮಿರೆ || ಪರವಿದ್ಯಾನಿಧಿ ಕೇಸಿರಾಜ ವಿಭುಗಂ
- ಸೇಲಿಬ್ಬೆಗಂಪ್ಪಟ್ಟಿ ಭಾಸುರಕೀರ್ತಿ ಪ್ರಿಯನಾಗಿ ಸಂದಗು
- ಐದತ್ತಂ ದಾಸಿರಾಜಂಪರಾಶರ ಗೋತ್ರಾಂಬರ ತಿಗ್ಮ ರೋಚಿನ
- ಕಂತಾದ್ವಾರು ನಾನಾಗುಣಾಕರೆ ಸೋಮಾಂಬಿಕ ಎಂದೊಡೀ ಭುವನದೊ
- ಕ ಗೋವಿಂದನೇಂಧನ್ಯನೋ || ತತ್ವಾದಪದ್ಮೋಪಜೀವಿ ಅನ್ತರ್ವೇದಿಯ
- ಶ್ರೀರಾಮವತ್ತಿಯ ಅಪ್ಪ ಸಹಸ್ರ ಸಂಖ್ಯಾಗ ವೇಷಗ್ರಾಮಪು
- ಅದೇ ದೊರು ಮಾಧವಭಟ್ಟರು ತಂದೆ ತಾಯ್ ಜಾಹ್ನಕಿ ವತ್ಸ ಗೋತ್ರ ಗೌರಬ್ಬೆ
- ಕನ್ಯಾ ಕುಡ್ಡಳನನುಜಂ ದಣ್ಣನಾಯಕ ಗೋವಿಂದರಸರ ಮಯ್ಯುನ ಪ್ಪ
- ಶ್ರೀಪರಶ್ರಾಮಾಜಿ ಭಟ್ಟರು ಶ್ರೀಮನ್ಮಹಾಪದ್ಮ ಗ್ರಾಮಂತಾನೆ
- ಸಿಸಿದ ಕುಂಡುರಲು ಪೆರ್ಗ್ಗಡೆತನಂಗೆಯ್ಯುತ್ತಮಿದ್ಧುರ್ಧ್ವ ಪ್ರಸಂಗ
- ದಿಂ ಕೆಳಯನಗಳಿಸಲು ಭೂಮಿಯಂ ಕುಡಿದೆಂದು ಮೂವ

- 22 ತ್ರಿಚಾರ್ಪಾಸಿರಕ್ಕಂ ಬಿನ್ನಪಂಗೆಯೈ ಪ್ರಸನ್ನಚಿತ್ತರಾಗಿ ಉರಿಂ ಬಡಗಣ
 23 ಹದಿಯ ಬಟ್ಟೆಯಲು ಭೂಮಿಯಂಕುಡೆ ಚಾಳುಕ್ಕ
 24 ವಿಕ್ರಮಕಾಲದ ೨೨ ಡೆನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಚ
 25 ಯಿತ್ತ ಸುದ್ದ ತದಿಗೆ ಬ್ರಹ್ಮಸ್ತಿವಾರದಲು ಕೆಳೆಯನಗ
 26 ಳಿಸಿ ದೇಗುಲವಂ ಮಾಡಿಸಿ ಅಲ್ಲಿ ಪಂಡಗಯ ಅಂಬುಗಂ ದೇವರ ನಿ
 27 ವೇದ್ಯಕಂ ಪೂಜೆಗಂ ಓಜರಮಕ್ಕೆಯಲು ಕೆಳೆಯ ಕೆಳ
 28 ಗೆ ಕಚ್ಚವಿಯಗಳೆಯಲು ಮಾಡುಗೊಂಡು ಬಿಟ್ಟ ಕಮ್ಮ ೫೦
 29 ಮಹಾದೇವರ ಕಯ್ಯಲು ಆರವೆಗೆ ಮಾಡುಗೊಂಡು ಕಮ್ಮ
 30 ೧೩ ಅನ್ನುಕಮ್ಮ ೬೩ ಕ್ಕಂ ಮೂವತ್ತಿಚಾರ್ಪಾಸಿರಕಂ ಪಾದ
 31 ಪೂಜೆಯಂಕೊಟ್ಟು ರುದ್ರೇಸ್ವರದ ಪಂಡಿತಗ್ಗೆ ಧಾರಾಪೂ
 32 ರ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟ ರೀಧಮ್ಮಮಂ ಮೂವತ್ತಿಚಾರ್ಪಾಸಿ
 33 ರ ನಡೆಪ ಪೆಗ್ಗೆಡೆಗಳು ಪ್ರತಿಪಾಳಿಸುವರು
 34 ಈ ಧಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು
 35 ಸಾಸಿರ್ವ ಬ್ರಾಹ್ಮಣರು ಮನಾಸಿರ ಕವಿಲೆಯದಾನಂಗಯ್ ಪು

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ಅದೇ ಬಿಸ್ಸೆಲಹಳ್ಳಿ ಸಂಗಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 2'—6"

- 1 ಸ್ವಸ್ತಿ ಕನ್ನರವಲ್ಲಹಂ ಪ್ರಥಮೀ ರಾಜ್ಯಂ
 2 ಗೆಯ್ಯ ಅಯ್ಯೂರ ಬೀರ ಆನೆಗುನ್ನ
 3 ಕೂಡಿ ಕೋಟೆಯ ಅಣಿ . .
 4 ನಿ ಬಲ್ಲರು
 5 ಕೊಟ್ಟಪೊ ನಮ
 6 ಳದಾ
 7 ಬ
 8 ಕಲ್ಲಂಕೃತ

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ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ಕೆಳೆಯ ಒಳಭಾಗದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6" × 1'—6"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತೈ
 2 ಳೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
 3 ಶ್ರೀಮತು ಭೂಲೋಕ ಮಲ್ಲದೇವವರ್ಷದ ೧೫ನೆಯ ರಾತ್ರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗು
 4 ನ ಶುದ್ಧ ಪೂರ್ಣಿಮಾ ಬ್ರಿದಂದು ಶ್ರೀಸ್ವಸ್ತಿ ಯಮನಿಯಮ
 5 ಸ್ವಾಧ್ಯಾಯ ಧ್ವಾನಧಾರಣ ಮಾನಾನುಪಾಣ ಜ
 6 ಪಸವಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಮದನಾದಿ
 7 ಯಗ್ರಹಾರಂ ತಾಣಗುಂದೂರ ರಾಜಗುರು ಶಿವಶಕ್ತಿದೇವರ
 8 ಕಾಲಂ ತೊಳೆದು ಧಾರಾಪೂರ್ವಕಮಾಡಿ ತಾವರೆ ಕೆಳೆಯ
 9 ಗನಹಸ್ತದಲು ತೆವರಮೇಲೆ ಆಲದ
 10 ಮರನ ಒಟ್ಟು ಅಪ್ಪುಗೆಯ ಗದ್ದೆಗಳೆ . .
 11 ಪೂಜೆಯಂಮಾಡಿ ಕೊಟ್ಟರು ಆಮೇ
 12 ಯಿನ್ನೀ ಧಮ್ಮಮಂ ನಾವನಾನುಂ ಪ್ರತಿಪಾಳಿಸಿದಸ್ವಾಯಿರ
 13 ಬ್ರಾಹ್ಮಣರ ಸಾಯಿರಕವಿಲೆಯಂಕೊಟ್ಟ ಪಲಮನೆಯ್ತು
 14 ವರೀಧಮ್ಮಮಂ ಕಿಡಿಸಿದರಾಸಿರ ಕವಿಲೆಯು ಮಂ
 15 ಸಾಸಿರ್ವರ್ವೇದಪಾಲಕರ ಕೊಂದ ಮಹಾಪಾತಕನಕ್ಕ
 16 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಥ್ವಿ
 17 ವರ್ವರಿಸ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ
 18 ಕ್ರಮಿಃ | ಬಾಳೆಬರೆದ ಧಮ್ಮೋಜನಕೆಲಸ

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ಅದೇ ಬಸವನಂದಿಹಳ್ಳಿಗೆ ಉತ್ತರಗುಡ್ಡದಮೇಲೆ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6"

- 1 ಸ್ವಸ್ತಿಜಯಾಭ್ಯುದಯ ಶಲ
- 2 ವಾಹನ ಶಕ ವರುಶ ರಾಕ್ಷಸಳ
- 3 ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ

- 4 ಅಶಾಧ ಶು ಗಂಲು ಶ್ರೀಮತು
- 5 ಕೆಳದಿ ಶಿವಸ್ವನಾಯಕರ
- 6 ಪುತ್ರರಾದ ಸೋಮಶೇಖರ

- 7 ನಾಯಕರ ಧರ್ಮಪತ್ನಿ
- 8 ಯರಾದ ಚಿಂತಾಮಾಜಿ
- 9 ಯವರು ಕಟ್ಟಿಸಿದ ಮಂಟಪ ಧರ್ಮ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಮುಳಕೊಪ್ಪದಬಳಿ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—6"

- 1 ಶಿವಾಯನಮಃ ಸ್ವಸ್ತಿ
- 2 ಶ್ರೀಮತು ಕಾಮದೇವವರಿ
- 3 ಶದ ರಾನಿಯ ಪ್ರ
- 4 ಮಾದಿ ಸಂವತ್ಸರ ಚೈ
- 5 ತ್ರ ಬ ಅಮಾವಾಸೆ

- 6 ಸೋಮವಾರ ವ್ಯತಿ
- 7 ಪಾತದಂದು ಕಲ್ಲಗಾ
- 8 ಡನ ಮಗ ಜಕ್ಕಗಾಡ
- 9 ನು ಮಲ್ಲೇದೇವರ ನಿ
- 10 ವೇದ್ಯ ಬಿಟ್ಟಭೂಮಿ

- 11 ಕೆಟೆಯಕೆಳಗೆ ಕಂ ಗಂ
- 12 ಇದನು ಸಲಸದನು
- 13 ಪಂಚಮಹಾಪಾತಕನಕ್ಕು
- 14 ಸೇನಬೋವಮಾದಯ್ಯನ ಬರಹ

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ತಾಳಗುಂದಹೋಬಳಿ ತಾಳಗುಂದ ಕೆಳಬೆಯಲ್ಲಿ ಗಂಗಾಧರದೇವಾಲಯದ ಮುಂದೆ ಇರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವವರಪ ಲ
- 2 ನಯ ಪ್ಲವಂಗ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ರಾ ಸುಕ್ರವಾರದಲಿ
- 3 ಶ್ರೀಮತು ತಾಳಗುಂದದ ಮೂವತ್ತಿಚ್ಚಾರದ
- 4
- 5 ಮಗಂ ಗೋವರ ಗೂಳಜನಮಗ ಸೋಮಯನು ಅ . . .
- 6 ವಾಸುರಬವರದಲು ಕಾದಿಸುರಿಗಿಡಿದು ಸು
- 7 ರಲೋಕ ಪ್ರಾಪ್ತನಾದ ||

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ಅದೇ ತಾಣಗುಂದದ ಹೋಬಳಿ ಶಿವಳ್ಳಿಗ್ರಾಮದ ಹೆನುಮಂತದೇವರ ದೇವಾಲಯದಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—3"×2'—9"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಧಿವೀವಲ್ಲದ ಮಹಾ
- 2 ಕುಳತಿಳಕ ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ
- 3 ಮಲೆಯನಾಯಕ
- 4 ತುಣುವಹುಯಲಲು ಸುರ
- 5 ಲೋಕ ನವಿಲೆಯನಾಯಕ

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ಅದೇ ತಾಣಗುಂದದಹೋಬಳಿ ಮೂರುಗ್ರಾಮದಬಳಿ ಶಾನುಭೋಗ ಮಧ್ವರಾಯರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6"

- 1 ಯುವಸಂವತ್ಸರದ
- 2 ಶುಭ ಪಾದಿವ ಆದಿವಾರ
- 3 ಲು ಮದೆಯಜೀಯ
- 4 ಮಜೀಯಗಳಿಗೆ ಬೊಮ್ಮ
- 5 ಗಾಂಡ ಜಕ್ಕಗುಂಡಗ್ಗ
- 6 ಳು ಆನೆಯಕೆಟೆಯಕೆ
- 7 ಳಿಗೆ ತಂಪ್ಪು ಉಂಬಳಿಯೊಳ
- 8 ಗೆ ತೋಟಕೆಸಲುವಾಗಿ ಕಂಬ

- 9 ವೇಳಂಕೊಟ್ಟು ಆ ತಂಪುಡಿಯರ
- 10 ಕಯಲುಸಂಭವಟ್ಟದ ಕೆಳ
- 11 ಗೆ ಮೊದಲೇರಿಯಲು ಕಂಬವೇ
- 12 ಳು ಕೊಂಡು ಮಹಾಜನಂಗ
- 13 ಳ ಸಾಕ್ಷಿ ಸಾಯಂಣ ಸೋವಂಣ
- 14 ವೀರಂಣ ಜಕ್ಕಂಣ
- 15 ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶಿ ? ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ದೇವಿಕೊಪ್ಪದ ಕಾನಿನಲ್ಲಿ ಪಟೇಲ ಮಲ್ಲಪಗೌಡ ಜಮೀನಿನಲ್ಲಿ ಇರುವಕಲ್ಲು.

ಪ ಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ
- 2 ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲ
- 3 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತುಗುಣಸಂಪನ್ನರು ನುಡಿದಂತೆ
- 5 ತೊಡರೆಬಲ್ಲುಂ ಗಣ್ಣರತಳ
- 6 ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವಪಾದಾರಾಧಕಂ
- 7 ಮನೆಯ ನಾಯಕರಪರಿಕಾಱ
- 8 ಸರ್ವನೃತಮೃಂ ಕೀರ್ತಿನಾರಾಯಣಂ
- 9 ಶ್ರೀಮಚ್ಚಾಳುಕೈ ವಿಕ್ರಮಕಾಲದ ೧೧ನೆಯ ಶ್ರೀ
- 10 ಸುಖಸಂಕಥಾ
- 11 ವಾರದಂದು ಶ್ರೀ
- 12 ಶಿಶ್ಯವಾಮಶಕ್ತಿ
- 13 ಹೇಶ್ವರ ಸನ್ನಿಧಾನದಲು
- 14 ಇನ್ನೀಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದಂ ವಾರಣಾಸಿ
- 15 ಕ್ಷೇತ್ರ ಸಾಸಿರ್ವಬ್ರಾಹ್ಮಣಗೈ
- 16 ಕೊಟ್ಟುಫಲ ಸಾಸಿರಕವಿಲೆಯ
- 17 ಸಾಸಿರ್ವಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹ
- 18 ರೇತವಸುಂಧರಾಂ ಶಪ್ತಿವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ (ಬೇಚರಾಕಾ) ಕಾಡತನಹಳ್ಳಿಯ ಬಳಿ ಅಂಜನೇಯ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 4'—3"×2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ
- 2 ಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮ
- 3 ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾ
- 4 ನಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೀಲಗುಣ
- 5 ಸಂಪನ್ನನುಡಿದು ಮತ್ತೆನ್ನ ಹರಚರಣಸರೋರುಹ ಭೃಂಗಸಾಹಸೋತ್ತಂ
- 6 ಗೆ ತೊಡರೆ ಬಲ್ಲಂಡಗಂಡರಗಂಡ ವೈರಿಭೇರುಂಡ ಮದಗಜಸಾಧಕನಪ್ಪ
- 7 ಶ್ರೀಮನ್ಮಹಾ ಅನೇವಟ್ಟಿಯನಾಯಕಗ್ಗಂಪಾದಳಗಪುಡಿನಾಯಕಿತಿಗಂ
- 8 ಪುಟ್ಟಿದ ಬೀರಮನಾಯಕರು ಅವರ ತಮ್ಮ ಮಲ್ಲ
- 9 ಅಳುತ್ತಿದ್ದು ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕೈ ವಿಕ್ರಮಕಾಲದ
- 10 ೧೧ನೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಪುಣ್ಯ ಸು ೧೧ ಮಾಳಪೂ
- 11 ರಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತುಮಿದ್ವಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ
- 12 ವ್ಯತಿಪಾತವಾದಿತ್ಯವಾರದಂದು ಶ್ರೀಮತು ಚಂದ್ರೇಶ್ವರದೇವರ ನಿತ್ಯಪೂಜೆ ನಂದಾದೀವಿಗೇಗಂ
- 13 ದು ಕಚ್ಚವಿಯಗಳೆಯಲುಮತ್ತಲು ತಂಮಡಿಗಳಮನೆಯ ನಿವೇಶನ
- 14 ಕೈ ಗಳೆಯಲು ೭೪೦ ಕೊಟ್ಟು
- 15 ಇಂತೀಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವನಾವವನು
- 16 ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಕವಿಲೆಯಂ ಕೊಟ್ಟು
- 17 ಲಮಕ್ಕು ಇ ಧರ್ಮಮನಳಿದಾತನಾಪುಂಜ್ಯತೀರ್ಥದಲು ನಾಯಿರಕವಿಲೆಯ
- 18 ಮನಾಸಾಯಿರ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
- 19 ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಶಪ್ತಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 20 ಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗೇರಿದ ಗುಡ್ಡದಕೆಳಗೆ ಫಾರೆನ್ನಿನಲ್ಲಿ ಪಾಳುದೇವಾಲಯದಬಳಿ

ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಅನಂದಸಂವತ್ಸರದ ಅಶಾಢ ಬ ೮ ಲು
- 2 ದೇವಗೌಂಡನಮಗೆ ಭೀರಣ ಮಲಪಗಪುಂಡನ ಮೇಗೆ

³ ಬಂದು ಹುಯಲ ತುಂಬ ಮಗುಳ್ಳ ಸುರ

⁴ ಲೋಕಪ್ರಾಪ್ತನಾದ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಗುಡ್ಡರ ಹೂಸಹಳ್ಳಿಗನೇರಿದ ಫಾರೆನ್ನಿನಲ್ಲಿ ಗುಡ್ಡದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

¹ ಸ್ತಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವವರಿಷ

² ದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೦ ಬ್ರಹ್ಮವಾರ

³ ಪೂಮ ಶ್ರೀಮತು ಬೀರರಸನಮಗ ಮಾದರಸನು

⁴ ಮರಡಿಯ ಹುಯಲಲ ಕಾದಿ ಪಲರನಿಹಿದು

⁵ ಸುರಲೋಕಪ್ರಾಪಿತನಾದ || ಜಿತೇನಲಭ್ಯತೇ

⁶ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣವಿಧ್ಯಂ

⁷ ನನೇಕಾಯೇಕಾಚಿನ್ನಾ ಮರಣೇರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ ||

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ಸೊರಬ ತಾಲ್ಲೂಕು

ಕ್ಯಾನನೊರುಹೋಬಳಿ ಚೆಟ್ಟುರುಗ್ರಾಮದ ಉರುಬಾಗಿಲಬಳಿ ಅರಳಿಸುರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×2'—9"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತೈಲೋಕ್ಯ ನ
- ² ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ತಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು
- ³ ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೮೩ನೆಯ ಪ್ಲವ
- ⁴ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೫ ಲು ಶ್ರೀಮತು ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂ
- ⁵ ಪನ್ನರಾದ ಹುರುಳಿಯ ಚಿಂನಮರ್ದೇದೇವರಿಗೆ ಎಡವಮುರಾ
- ⁶ ರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೃದಿಕಾದೈವ್ಯತ ಪ್ರತಿಷ್ಠಾ
- ⁷ ಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕಳದಿ ಸದಾಶಿವ ನಾ
- ⁸ ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧ ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪ
- ⁹ ನಾಯಕರ ಪ್ರತ್ಯರಾದ ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
- ¹⁰ ತಿ ಯರಾವ ಚಿಂನಮಾಜಿಯವರು ಬರಸಿಕೊಟ್ಟ ದಾನ
- ¹¹ ಶಾಸನ ಕ್ರಮವೆಂಕೆಂವರೆ ಮಡಗಣಿಸೀಮೆಯೊಳಗಣ
- ¹² ಗ್ರಾಮವನು ಶಿವಾರ್ಪಿ
- ¹³ ತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಈ ಗ್ರಾಮಕ್ಕೆ ನಟ್ಟ ಲಿಂಗಮುದೆ ಕಲ್ಲಿನ ವಳ
- ¹⁴ ಗುಳ್ಳ ಸಿಧಿ ಮೂವರಾದ ಅಪ್ಪಭೋಗೇಜಸ್ವಾಮ್ಯವನು
- ¹⁵ ಪ್ರವೃತ್ತಿಮಾರಿಯಾದೆಯಲ್ಲಿ ಅಗುಮಾಡಿಕೊಂಡು
- ¹⁶ ಕೊಟ್ಟ ಶಾಸನ
- ¹⁷ ಸ್ತವತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
- ¹⁸ ತ್ತವಪಾಕೇಣ ಸ್ತವತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ||

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ಅದೇ ಚೆಟ್ಟುರುಗ್ರಾಮದ ಉರಮುಂದೆ ಪ್ರಾಣದೇವರ ಗುಡಿಯಬಳಿ ಅಶ್ವತ್ಥಮರದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—2"

- ¹ ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
- ² ರಚಾರವೇ ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- ³ ಸ್ತಸ್ತಿ ಸಕ ವರಿಷ ೧೧೦೨ನೆಯ ವಿಕಾರಿಸಂವತ್ಸರದ ಭಾದ್ರಪದ
- ⁴ ಮಲ್ಲಯನಮೇಲೆ ಧಾಳಿ ನಾಗದೈಯ ಹುಳ್ಳಗವುಂಡ
- ⁵ ನಿಹಿದು ಸುರಗಣಕೆಯರೊಳ್ಳೂದಿದಂ ಜಿತೇನ
- ⁶ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ | ಕ್ಷಣವಿಧ್ಯಂ
- ⁷ ನೇಕಾಯೇಕಾಚಿನ್ನಾ ಮರಣೇ ರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿ.

ಸತಾರಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್—ಬೌದ್ಧ ಸಂಸ್ಥಾನ.

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ಸತಾರಾಡಿಸ್ಟ್ರಿಕ್ಟ್ ಅವುಂದ್ ಎಂಬ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಹತ್ತಿರ ಇರುವ ಶಿಲಾಶಾಸನದ ಪೂರ್ವೋ ನಕಲು

- 1 ಸ್ತುತಿ ಸಮಾಪ್ತಭವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ
- 2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮ
- 3 ಭಟ್ಟಾರಕಂ
- 4 ಸತ್ಯಾ
- 5 ಶ್ರೇಯ
- 6 ಕುಳತಿ
- 7 ಳಕಂ ಚಾ
- 8 ಳುಕ್ಯಾಭ
- 9 ರಣಂ
- 10 ಶ್ರೀಮ
- 11 ತ್ರಿಭು
- 12 ವನ ಪುಲ್ಲ
- 13 ದೇವ ವಿಜಯ
- 14 ರಾಜ್ಯಮು
- 15 ತ್ತರೋತ್ತ
- 16 ರಾಭಿವ್ಯ
- 17 ದ್ವಿ ಪ ವ
- 18 ಧ್ವಮಾ
- 19 ನಮಾ
- 20 ಚಂದ್ರಾಕ್ಷತಾರವ್ವರಂ ಸಲುತ್ತಮಿರೆ ಮನ್ನೆ ಕೆಣಿಯನೆಲವೀಡಿನಲನು
- 21 ಕಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪ
- 22 ಜೀವಿಗಳಪ್ಪ ಸವಸ್ತ ಗುಣಗಣಾಲಂಕೃತ ಸತ್ಯಶಾಚಾಚಾರ ಚಾ
- 23 ರುಚರಿತ್ರಂ ನಯನಿಯ ಶೀಲಸಂಪನ್ನಂ ನುಡಿದುಮತ್ತೆನ್ನಂ ಗೋತ್ರ
- 24 ಪವಿತ್ರಂ ನಿರ್ಮಲಚರಿತ್ರಂ ನ್ಯಾಯನಿಷ್ಠಂ ಧರ್ಮಯುಧಿಷ್ಠಿರಂ
- 25 ಮಾವನ ಗನ್ಧವಾರಣಂ ರಿಪುನಿವಾರಣಂ ನಂಕ
- 26 ಕಾರಂ ವಿಬುಧ ವಿದಗ್ಧ ಕಾಮಿನೀಜನ ಶೃಂಗಾರಹಾರಂ ಮೃಗಯರೆ
- 27 ವನ್ನಂ ವೈರಿಕೃತಾನ್ತಂ ಕೊಲ್ಲಾಪುರ ಸಮುಧರಣಂ ಗುಣಗಣಾಭರಣಂ
- 28 ಕಸ್ತೂರಿಕಾಮೋದಂ ಶ್ರೀಮನ್ಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ನಾಮಾ
- 29 ದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರಬುಸೊಂನ
- 30 ನೆಯ್ಯ ನಾಯಕರುಮವರಮನೋನಯನ ವಲ್ಲಭೆಯರಪ್ಪ
- 31 ಲಖುಮಾದೇವಿಯರಂ ಮಗಳು ಚೋಳಬ್ಬಯ್ಯಯುಂ ಕುವಾರಂ
- 32 ಬೈಡಯನು ಮಿನಿವರು ಮಿಳ್ಳು ಕೊಲ್ಲಾಪುರದಲು ಪ್ರಭುತ್ವಮ
- 33 ನಾಳುತ್ತಮಿಳ್ಳು ಶ್ರೀ ಚಾಳುಕ್ಯ ವೀರವಿಕ್ರಮವರ್ಷದ ಮೂವ
- 34 ತೊಂದನೆಯ ವೈಯಸಂವತ್ಸರದ ಮಾಘ ಪುಣ್ಯಮಿ ಶುಕ್ರ
- 35 ವಾರದಂದು ಸೋಮಗೃಹಣಪರ್ವ ನಿಮಿತ್ತವಾಗಿ ಕಲಿಗೆ ಸ
- 36 ನ್ನೇರದರಬಳಿಯ ಬಾಡದಗ್ರಾಮಯಂ ಮಹಾಲಕ್ಷ್ಮೀದೇವಿಯರ್ಗಂಗಂ
- 37 ಗೂರ ಕಾಳಕೆಂಜೆಬೈಯ ಭೂವಿಯೊಳೆ ಅಹವಟ್ಟಿಗೆಯ ಬಟ್ಟೆಯ
- 38 ಮೂದಲು ಗೊರವಗಾಲಲಿ ಬ್ಬಾದಗಲ ನಾಲ್ಕು ಮತ್ತಕ್ಕೆಯ್ಯಮಂ
- 39 ಒನ್ನುಮನೆಯ ನಿವೇಸಣಮುಮಂಕಲಂಮ್ಮಾಡದ ಉತ್ತರ ಮಳಿಗೆಯ

- 40 ನು ಜೈರನಾಯಕರ ಕಾಲಂಕರ್ಚಿಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಸರ್ವಾಭಾ
 41 ಧಾ ಪರಿಹಾರಮಾಗಿ ಸಕಲಸಾಧಿಸಿಗರುಂ ಗಣ್ಯ ಮಾಡಾದ
 42 ವರಹದನವಜಿಯಲು ಬಿಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
 43 ದಂಗೆನನ್ನ ಧರ್ಮ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತ ವಸು
 44 ನ್ಧರಾಂ ಸಪ್ತಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ
 45 ಕಿ ಮಿಃ ಈ ಸಾಸನಮಂ ಬರೆದಂ ಬಾಚಣಯ್ಯಂ
 46 ಖಂಡರಿಸಿದಂ ಚನ್ನಮಯ್ಯಂ
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APPENDIX E.—LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
35	5		1 GANGA DYNASTY	(Fragmentary) Records a grant to one Īśvarabhatâr under orders of the king
35	4		Śivamâra	Records a grant of land to somebody (Name lost)
85	86		Do	Records the gift of the village Kovalevettu to three Brâhmans
105	118	No year Dakshinâyana Vishuvatâkâla	Do	(named) with the permission of the king by Dindigâr, Bâna king of Kalbappunâdu, contains the usual Ganga genealogy
59	44	Saka 777 (A D 855)	Ganga Perimâdi	Records the death of one Tammagaunda while killing a tiger at the village Kiri Ingala and grant of some land by the king in memory of his heroic act
112	122	Saka 730 (?) Kârtika śu 15 Monday with the constellation Rôhini	2 RASHTRAKUTA DYNASTY Gôvinda III	Contains the usual account of Râshtrakûta kings till Gôvinda III Records the gift of the village Va (Ba) danaguppe in Punnâda Edenâduvishaya by the prince Ranâvalôka Kam-bhadrâ to the Jama teacher Vardhamânaguru disciple of Elavâchârya and of Kondakundânvaya and Simalage-guru gâna (?) at the request of his son Sankaraganna for services in Vijayavasatî (Jama temple) in the town Talavana (Talkâd)
133	151	Saka 792 Mâgha ba 8 Sunday (28th January 870 A D)	Amôghavarsha	Records the gift of a plot of land measuring a <i>gana</i> made by Mâdmava and others for the purpose of feeding guests and visitors arriving at the village and for conducting Pancha-kêśvara festival
139	159		Kannara Vallabha	Records the death of one Avgûta Bîra in driving out wild elephants

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
94 105	105 118	(First year of victory of the king)	3 BĀNA DYNASTY Bāna Vidyādihara Dindigatal	Vīṇagal (no details) See under No. 118, P 105
90	96		4 NOLAMBA DYNASTY Dilipayya	Records the death of one Manemudda Malleya at the village Balla in a cattle-raid States that Tribhuvana-Karta-bhatâr was spiritual leader at the time (<i>tapôrâgyam geṇe</i>). Similar to the above Here Tribhuvana-kartabhatâr is said to be ruling the <i>sthâna</i> (<i>sthânaman â luttire</i>) One Balamendigâ-munda is stated to have been slain in a cattle raid and a grant of land made in memory of his heroism
91	99		Do	Records the death of one Īsagâ-munda in defence of the village Tabannabal and grant of land made in memory of his heroism Here Tribhuvanakartabhatâr is styled Panditadêvar Similar to the above Tribhuvanakarta-bhatâr is called here Pattanadêvar
92	100		Irivi Nolamba	
92	101		Dilipayya	
131	149		5 SANTARAS Ajavarmanmarasa	Records the grant of some land ? (<i>pâladalan</i>) to the thousand of some village.
124	136	Saka 1180 Paṅgala Sam, Śrāvapa	6. KADAMBAS—(feudatory kings) Râmadêvarasa	Records the death of Yelughatta Râmagauda in a cattle raid The titles Banavâsi-puavarâdhîśvara and Jayanti Madhukêśvara applied to Râmadêvarasa show that he was a Kadamba King

122	132	Saka 983 (A D 1061)	7 CHĀLUKYAS—Western Chālukyas of Kalyan Trailōkyamalla	Records the death of Jakkaya of the family of Baimadēva in a cattle-raid at the village Hettīla by Bēdas
143	166	Chālukya Vikramakāla ¹¹ (A. D 1087)	Tribhuvanamalla—(Vikramāditya VI)	Records the grant of some land to Śaiva priest Vānasakti by Sarvanyatamma Kīrtinārāyaṇa
143	167	Chālukya Vikrama Varsha Śrīmukha Sam Pushya śu 11 Sunday with Sankrānti and Vyatīpāta (Date irregular)	Do	Records the gift of some land for services in the temple of Chandréśvaradēvaru by Bīramanāyaka
118	124	Chālukya Vikrama Era 18 Śrīmukha sam Pushya śu 13 Monday (2nd January, A D 1094)	Do	Registers the grant of a wet field by the mahājanas of a village to Vijayayya and Bittimayya
147	172	Chālukya Vikrama Era 31 Vyaya sam Māgha śu 15 Friday, lunar eclipse (Friday 11th January, A. D. 1107)	Do (Wrongly printed as Vikramāditya IV)	Registers grant of some land for services in the temple of Mahālakshmi at Kollāpūr by Sonnanayanāyaka governor of Kollāpur while the king was residing at Mannekere.
138	158	Chālukya Vikrama Era 32. Sarva- jit sam. Chaitra śu 3 Thursday (17th March 1108 A D)	Do	Records the construction of a tank and a temple in the village Vêha and the gift of some land for the temple services to Rudiesvaradapandita by Prithvīdhara Trivājibhatta of Kundur known as Vaddagrāma, a subordinate of Gōvindarasa, dandanāyaka of vaddaiāvula in Banavāsī under the orders of mahāpradhāna dandanāyaka Anantapālarasa
123	133	Saka 1034 Nandana Sam Vai śu 11 Thursday (9th April 1112 A D Tuesday)	Do	Records the gift of the village Hittīla as an agraḥāra to Brah- mans and of some land for services in the temple of Sômés- vara by a subordinate (no name) of the king
132	150	Chālukya Vikrama Era 39 Jaya sam Vais 30 Thursday (6th May 1114 A D Wednesday)	Do	Records the gift of some land under the tank Kikkere by Késavāhittāgm to the thousand citizens of the village Sālāvūr (Sālūr).
129	147	Manmatha sam Pushya śu 11 Friday (December 29, A D 1115 Wednes- day)	Do	Records the construction of a Śiva temple (Vakubésvara) by the mahājanas of Sālūr and the gift of some land for services in the temple by Vibhu Bīmaya
124	135	Saka 1045 Sōbbakrit sam Pushya śu 1 (December 20, 1123 A D)	Do	Records the gift of some land to some deity by the Five Hun- dred of the village Hettīla
141	163	Chālukyachakravartī Sômésvaradēva varsha 8 Plavanga sam. Kāu ba 13 Friday (Plavanga is 2nd year of the reign of Sômésvara, not 8th. If Plavanga is taken the date is Friday 4th November A. D 1127)	Sômésvara III Bhūlōkamalla	Records the death of one Sōmayya, resident of Tālagunda, 32,000 Province

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
122	131	.	7 Chālukyas—Western Chālukyas of Kalyan— <i>concl.</i>	Records the death of Mādava of the village Hettla in a cattle-raid
142	164	..	..	Records the setting up of a viṅgal to the memory of a warrior Maleyanāyaka who died in a cattle-raid by Navileyanāyaka
139	160	Bhūlōkamalla year 15 Raudri sam Phal śu 15 Thursday (Saturday, February 23, A D 1141 ?)	Bhūlōkamalla Sômesvara III	Records the gift of some land under Tāvare Tank to Rājaguru Sivaśaktidēva by the Mahajanas of some village The date, 1141 A D, Raudri is too late for Sômesvara III but there are similar later dates for him (See <i>Bombay Gazetteer</i> Vol. I, Part 2, P 455, Foot-note 6)
43	15	Uttarāyana Sankramana	8 HOYSALAS.	Records the gift of some land to Jama guru Abhayachandra of Belave belonging to Mūlasangha by the king and some gaudas of Tolalahalli
65	53	.	Do	Records the death of some warrior in battle
55	37	Saka 1058 Sādhārana sam Varśāka śu 5 Wednesday (Date irregular.)	Viraganga Bittiga	Hoysaladēvaru Records the death of a warrior Sattivergade of village Hunasemakke during an attack on the village Hanne-radubidu by the king during his invasion of the province of Bayalnād.
49	25	..	Bhujabala Viraganga Poysana-dēva	Records the death of a woman Mālagaudī as Satī.
97	109	Jaya Samvatsaram	Bitti Hoysaladēva	Records a cattle-raid by Badivarasa of the village Melyur and the death of a warrior and the gift of some land to a Śiva temple in memory of his heroism
103	115	..	Viraganga Vishnuvardhana Hoysaladēva.	Records the gift of the village Kāvanahalli near Mandagere by queen Chantaladēvi (Śāntaladevi) and her younger brother Duddamalladēva to Jama guru Prabhāchandra, disciple of Mēghachandra of Mūla-sangha. Dēśiga-gana Pustaka—gachchha and Kondakundānvaya.

39	8	Vikâri Samvatsara	Pratâpa Hoysala Nârasunga dâva	Records the death of a warrior named Ankeya, son of Kâlpatti Dandâhipati at a battle at Vasudhâre (Vastâre, Chikmagalur Taluk)	57
41	12	..	Tribhuvanamalla Nârasingadâva	Records the grant of some land in the village Bantugavalli as <i>nettarukodage</i> to Tammayagauda of Suggalûr in Mâlyanâd	
47	20	..	Hoysana Vîra Nârasingadêva	Records the death of a warrior of the village Bîkanahalli in a battle and the setting up of a vîragal in memory thereof. The place of King's residence is stated to be Tiruvannâmale.	
47	21	Krôdhana sam Âshâdha Suddha	Vîra Nârasingadêvaru	Records the death of a warrior in the Village Halejavûr	
59	43	Târana Sam Chaitra ba 5 Monday	Do	Records the death of a warrior Balegâra Mallaya in defence of cattle of the village Hirivura and the setting up of a vîragal in memory	
40	11	Saka 1204 Vishu sam. Âshâdha sù 10 Vaddavâra (Saturday 18th June, A D. 1281.)	Vîra Nârasimhadêvarasa (Nârasimha III)	Records that one Kallaya fought in the interests of a temple at Sigalûru and died	
51	35	Saka 1211 Sarvadhâri Sam Âshâdha sù 15 Tuesday. (Date irregular.)	Hoysana Vîra Nârasimhadêvaru (Nârasimha III)	Records the death of a warrior of Âluvali in an attack on the village Bittaravalli by the people of Vasudhâre and a grant of the village Bârehalli in Hêbbetta by the citizens of Ânûr.	
45	19	Srimukha Sam Vaisâkha	Hoysala Vîra Ballâladêvaru	Six Thousand District in memory of the heroism Registers the construction of a tank by Areya Mâreyanâyaka and the gift of some lands below the tank for services in the Jama temple of Padmaprabha in Ekkôti Jinâlâya constructed by Bâhubahsetti and Pâusasetti disciples of Jama-guru Naya-kîrti, a mahâmandalâchârya and râjaguru Among the donees are various Nâyakas of Kabâhuvritti, gaudas and Jama gurus Nêmuchandra and Bâlachandra, disciples of Naya-kîrti	
48	23	Kîlaka sam Phal sù 10 Sunday	Vîra Ballâladêvaru	Records a fight that took place as the result of some person insulting the people of Belatû, Gunditadige, Kongu seven and Male provinces and the death of a warrior of the village Arisnaguppe and a gift of land made by the king in consultation with the mahâjanas of Ingula, Taligenâdu Thousand and Heravole Thirty districts and 9 <i>mânasagavundugal</i>	
49	24	..	Vîraballâladêva	Records the death of one Mâreya of Arisnaguppe fighting for the defence of the women of his village against an attack by Gangaveggade	
51	28	..	Ballâladêvarasa	Records the death of a warrior Nêmôja in a cattle-raid of the village Bantimakke and setting up of a vîragal in memory thereof	

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates-- *contd*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
52	31	Vinôdhakrit Sam. Chaitra sû 3 Wednesday	8. Hoysalas-- <i>contd</i> Vira Ballalâdêvaru	Records the death of a warrior Kûchagaunda, in a cattle raid and the erection of a vîragal.
54	36	Mammatha Sam Vaisâkha sû 11 Vaddavâra.	Do	Records the gift of some land in Ânûr in memory of the heroic death of a warrior in defence of Taligenâdu Thousand district
55	38	Plavanga Sam Uttarâvana Sankramana.	Vira Ballalâdêva	Records the gift of the village Hiriya Tumbuli by Dêvana, son-in-law of Lakshmayya (Lakshmidhara) to the matt Agnushstage in Khândeya by the permission of the king
56	39	Kiôdhana Sam Chaitra sû Friday ..	Do	Registers the grant of 13 gadyânas by Lakshmidharadannâyaka, <i>mahâpradhâna</i> for service in the temples of Mârkandêya and Janârdana
58	42	..	Do	Records the erection of a temple Nâgêsvaradêvâlaya and the grant of some lands by Honnagavunda, son of Nâgigavunda, feudatory of the king
134	152	Pangala, 11th year	Viraballalâdêva	Records some grant of money and land for services in some temple to Madhukêśvara pandita by Sunkaveggade Mârâyya
137	156	..	Yâdavachakravartî Viraballâlâ dêva	Records an expedition led by the Hoysala general Mahadêva Dânnâyaka against the (Yâdava) king Singadêva and the death of some warrior
144	169	Krôdhana Sam Chaitra sû 10 Thursday.	Viraballâlâdêva	Records the death of Mâdarasa son of Bîrarasa in a battle at Maradi
42	13	Saka 108 Kîlaka Sam. Vaisâkha sû 10 Tuesday.	Viraballâlâdêva (wrongly printed as Narasimha)	Records a boundary dispute between the villages Aggadalû and Ayravali and death of some warriors in a fight therefor
44	16	(Uttarâyana sankramana) ..	Tribhuvanamalla Talakâ	Records the gift of the village Navilûr to Jana guru Nêmuchan-drapandita for services in Jana temple at Tolalu
125	139	Saka 1288 Parâbhava sam. Kârtika sû 3 Wednesday with Anûrâdha.	VIJAYANAGAR KINGS	
136	155	Saka 1298 Nala sam. Mâgha sû 1 Sunday	Virûpanna Vodeyar son of Virabukka Virûpannavodeyar, son of Bukka.	Records the gift of the village Sanda by the king for services in the temple of Virûpâksha at Hampe Records the gift of the village Nandihalû by the Nâdu-prabhus of Udugannâd to Gôvîndabhatia and Rêvanabhatia.

61	48	...	Bukka I	Records the erection of a monument in memory of Jama guru Lakshmiśênabhtâraka, disciple of Prabhâkarasêna of Sênâgana by the Balegâra merchants Mâyana and Mâkana of Hosapattana (near Sakrepatna), capital of Bukka.
62	49	Saka 1328, Pârthiva sam. (A. D. 1405)	Do	Records the erection of a monument in memory of Jama guru Mânasêna, disciple of Lakshmiśêna by Mayasetti and others
64	52	Saka 1331 Virôdhi sam. Mâgha śu 15 (20th January A D 1410.)	Bukkarâya	Records the gift of a village to Râmachandrasarasvatî-vader, guru of Hariharpur Matt, by the Chief Sâmbannavadeyar under the orders of the king
75	68	Saka 1332 Vikrti sam Kârtika śu 12 (A D. 1410.)	Dêvarâya I	Gives the genealogy of Dêvarâya and records the gift of a village Votegâr in Âragaventhe to Mâyânâchârya (Vêdântâchârya), son of Dêvaiâchârya by the king
66	55	Saka 1340 Hêvilambi sam. Vaisâ śu 7th Sunday (23rd April, A. D. 1417.)	Harihara II	Records the gift of some land in the village Kêlûr by Kallanna to Lakhanna
119	126	Saka 1348 Visvâvasu sam. Phâl śu 11 Tuesday (Monday 18 February A D 1426) ?	Dêvarâya	Records the death of a warrior in a battle at Kapparahalli and the self-immolation by his wife Bîrabbe on his funeral pyre
120	127	Saka 1352 Saunya sam. Prathama Bhârapada śu 3 (A. D 1430)	Immadi Dêvarâya	Records the death of Bayiragauda of Kapparahalli
78	71	Saka 1356 Ânanda sam. 30 Monday with Âidra constellation, Prityôga, Bavakarana, Solar eclipse (7th June 1434 A. D)	Do Dêvarâya	Records the gift of the village Mârasamudra to Mahadêvaiya by Sonnagavunda son of Nukkannodeyar, Chief of Kôlalanâdu during the rule of Banmmasamudra by Mallanna, younger brother of Mahâpradhâna Perumâle dannâyaka under the orders of Lakkannodeyar
110	119	Saka 1390 Sarvajit sam. Phâl śu 15	Virûpâksha	Records the gift of village Kadalagere in Hogaianâdu by Mahâpradhâna Timmanadanâyaka for the service of Nâyâna temple in Trunârâyanapura (Mêlukote)
77	69	Saka 1435 Śrîmukha sam. Âsvîja śu 12	Kiushnarâya	Records the gift of the village Chinnapalle named Râmasamudra by Chief Râmanâyaka to Haribhattôpâdhyâya
96	107	Sâhivâhana Saka 1442 Vikrama sam. Pushya ba 10 (3rd January A D 1520)	Do	Records the gift of village Krishnâpuia for service in temple of Gôpâlakrishna by Pradhâna Nanjaya
58	41	Saka 1477 Ânanda sam	Sadâśivarâya	Records the death of some warrior in fighting with robbers
93	103	Sâhivâhana Saka 1479 Paingala sam Mâgha ba 3 Sat (5th February A D 1557)	Do	Records the gift of some land below the tank Râmasamudra for services in Râmedevuru temple by mahâmandalêśvara Râma-iâyaya
127	143	Saka 1493 Prajôtpatti sam Śrâvana śu 5	Do	Records the gift of some land by Sankanânâyaka of Bannûr to Mârappaya of Têjavura
65	54	Sâhivâhana Saka 1496 Hêvilambi sam Mâgha śu 5	Śrîrangarâya	Records the grant of 100 varahas to guru of Sivalli-matha at Hariharpur by Bhairasavodeyar

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates---*contd*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
85	89	Saka 1499 Íśvara sam Phál ba 30 Sat Solar eclipse (March 8 A D 1578)	Vijayanagar Kings--- <i>concl</i> Tumaladēva	Records the gift of village Harivahalli in Bairakūr to Tummāḷi-bhatta by Nanjegauda, nāduprabhu, in the presence of god Raghunāyaka
81	76	Ānanda sam. Nija Jyēshtha śu 5	Venkatapatidēvarāya	Records the gift of village Ganjuhalli for the service of a Śiva temple by Mommāyi son of Sugutūr chief Taminayagauda
82	81	Saka 1543 Durmatī sam Vaiśākha ba 12	Rāmarāja Vodeyar	Records the gift of some land to Sômēśvara temple by the mahājanas of Holah
40	10	Śāka 1581 Vikārī sam Kai śu 15 (20th October 1659 A D)	Śrīrangarāya	Records gift of village Sambhuganahalli (5 miles from Bêlūr) by Śrīrangarāya to the Mād̥hva guru Raghunāthatīrtha, disciple of Lakshminārāyanatīrtha of Kundāpur Vyāsārāya matt
91	98	..	Do	Records the gift of some land to Rāmāyadīkshita by the Chief Rāmāyanāyaka with the permission of King Śrīrangarāya
85	87	Raudrī sam Chaitra śu 9	MYSORE MAHARAJAS (Minister Pūrnaiya) K.ishna-rāja Vodeyar III	Sannad records the remission of some tax to vrittīdars of village Holah
60	45	Śāka 1734 Rākshasa sam Āśvi śu 8th Tuesday (13th October, A D 1812.)	Krishnarāja Vodeyar III	Records the setting up of a lamp pillar in the Ranganātha temple at Mād̥hvīkapura (Sakrepatna)
36	6	19th June 1813 A D Śrīmukha sam. Jyēsh ba 6	Krishnarāja Vodeyar III	Sannad. records reduction of quit-rent payable for the village Mattigatta by the vrittīdars Tangale Narasimhabhatta and others
57	40	18th January 1820 A D Saka 1742 Vikrama sam Māgha śu 3 Monday	Do	Sannad. records a visit of the king with the British Resident Mr Kole to the sacred place Udupi (in South Canara District) and the annual grant of 5.400 Bahadārī Varahas made by the king (for services of god Krishna) to the Mād̥hva guru Viśva-priyatīrtha
98	112	Śāka 1748 Vyava sam Āshādha śu 10th Friday (14th July 1826)	Do	Sannad: records the gift of 13 villages including Bandihole-Teranēnahalli, etc.. agrahāras dividing them into 60 vrittis and the

100	113	Do	..	gift of dwelling houses near the village Bandhole to Brāh- mans by Dēvājamanni, queen of Chāmarāja Vodeyar with the permission of king (Krishnarāja Vodeyar III) on the occasion of Tulābhāradāna one of the vrittīdars being Appaiya.
69	60	27th September 1828 Sarvadhārī sam Bhā ba 4 Sat	Do	Sannad Do the donee is here Venkataramanaiya, son of Rāmadāsaiya, and grandson of Pradhāna Venkappaiya Sannad. gives the names of the early gurus (traditional) of the Lingāyat matt at Bālehoṇnūr from Rēnukāchārya to Guru- siddhasvāmi and directs the svāmi not to make use of torch light during day until further orders
69	59	6th January 1830 A D Virōdhī sam Pushya śu 12 Wednesday	Do	Sannad records the grant of the right to go in procession with torch light during day-time to the Lingāyat svāmi of Bāle- hoṇnūr Math
37	7	6th July 1830 A D. Vikriti sam Āshā śu 15 Tuesday.	Do	Sannad. records gift of some land in the village Chikkamma- halli, Bēlūr taluk, to Kandāde Bhāshyakāra, son of Rangā- chārya
66	56	10th July 1846 A D Saka 1767 Parā- bhava sam Āshā ba 2 Friday	Do	Records an annual grant of 600 varahas to Siddhalingasvāmi, head of the Viśvārādhva Jangamavāti Matha (Lingāyat Matt) at Benares for feeding 12 Lingāyat priests daily
111	120	..	Do	Boundary-stone of village Nāchanahalli given to Gulam Maham- mad Khān, Bakshi of Avala Bārakachēri by the king
				KELADI CHIEFS
135	154	Saka 1565 Chitrabhānu sam Śrāvana śu 3	Virabhadranāyaka	Records the gift of the village Māvīnahālu for Chennabasavadēvara matha
145	170	Saka 1583 Plava sam Mārgasīra śu 5	Do	Records the gift of village Chettūr in Udugani śīme to the Viśāsa pūest Channamalladēva of Huruli
140	161	Saka 1594 Parīdhāvi sam Āshādha śu 10	Channamāju, queen of Sōma- śekharaṇāyaka	Records the construction of a mantapa by the queen
68	58	Saka 1594 Ānanda sam Vaiśākha ba 2	Sōmaśekharaṇāyaka	Copy of a copper plate grant states that Gurusāntasvāmi, head of Bālehoṇnūr Math rebelled against the State of Keladi and that all the property of the Math was confiscated by the King and given away to Śringasāstri a disciple of Śringēri svāmi along with the right to collect religious dues from the disci- ples
71	62	Vilambi sam Śrāvana Bahula 10	Do	Records the grant of some lands to the Virakta Matt built by Kenchauve on the bank of the Sitā River in Baggunji District by the king.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
67	57	Śālivāhana śaka 1646 Parābhava sam Māgha śu 9	Keladi Chiefs— <i>contd</i> Sivappa Nayaka	Copy of a copper plate grant records the grant of right to collect religious taxes (kāṁke) from certain classes of disciples to Basavalingaiya svāmi of Bālehonṇr Matt This authority to collect the taxes had been previously confiscated by king Somaśekharaṇāyaka and conferred on Śringāsastr of Śringēri (see No 58)
134	153	Yuva sam Āshādha ba 14	Chennabasappa Nayaka	Records the gift of some land in Mallāpura to the Virakta Matha of Udugani by the king
52	32	Śaka 956 (986?) Kīṛṇḍi sam Phā. śu 5 Monday	Miscellaneous dynasties, chiefs, etc Sēnavāia king Mārasinga Sēnavāia	Registers the gift of some land at Kūṇḍavallī (village Kūḍavallī near Chikmagalur) for services in the temple of Svayambhu (Śiva) at Kalkēśvara (now called Gautamēśvara)
128 32	144 1	Śaka 1474 Raudhī sam Māgha śu 13 Monday (30th November. A D 1552)	Kunāra Śālva Sugatur chief Tammeṅgauda	Records death of Asaga Gōsasi fighting for Ballanādu Records the migration of a family of Brāhmins of Vellālanagara in Murkenādu to Kōlār town during the war between Aśva-pati and Gajapati kings The chief Tammeṅgauda of Sugatur is stated to have given protection to them and made grants of land
80	73	Parīdhāvi sam, Śrāvana ba 1 Thursday	Sugatur Ayyapa	Records the gift of some land to <i>puiḍala</i> (family priest) Nara-simhabhaṭṭa.
82	79	Siddhārthi sam Śrāvana ba 5 Sunday	Sugatur chief Tammayagauda	Records the gift of some land to the archak Nanjayya, for service in the temple of god Virabhadra by Nanundayya, under orders of the Chief
39	9	Chitrabhānu sam Māgha śu 10	Timmanagauda, chief of Udharenād	Records the setting up of god Hanumān at Chinnēnahallī
42	14	Angira-samvatsara		Records the death of somebody in a cattle raid while Bitṭiya-gaunda was governor of the district Sireya-sāsira.

48	22	Vira Bhayirapa Nâyaka ..	Registers the gift of the village Tengade for the service of God Râmalînga
50	26	Śitârâmappa Nâyaka, chief of Santebeinnûr	Records the gift of some land and the right of administration over some temples to Doddayagauda of the village Arasinguppe in Bendugasîme district
74	66	Śaka 1536 Râkshasa sam Mâgha śu 8	Records an agreement among the sects of goldsmiths at Gômbîd to intermarry among each other
77	70	Nala sam Pushya śu 12 Tuesday	Records the gift of the village Peddûru to Krishnaśâstîrî by the Chief.
79	72	Plavanga sam Vaisâkha ba 12	Records the death of Bayirarasa by fall on the spot
80	74	Śrîmukha sam Mârgaśîra	Records the gift of some land by Viñcupantaru to his <i>banîa</i> Timmaya
87	90	Khara sam Pushya ba 30	Records gift of land to <i>Panchânâdavarâ Brâhmanaru</i> of Hirriya-maduvu.
87	91	Śaka 1621 Pramâthî sam Bhâ ba 30 Wed (13th Sept 1699 A D)	Registers the grant of the right to collect taxes on merchandise passing through the town to the Mâdhva guru Prajnândhi-swâmi, disciple of Vêdandhîsvâmi for the treasury of god Gôpinâtha in the matt at Mulbâgal
89	94	Śrîmukha sam Vaisâ śu 9 Friday	Records the erection of a mantapa for the service of god Sangêśvara by Bâlâyya of Agara during the rule of Dêśâyî Râma-iajyyagalu
90	97	Manmatha sam Śîva ba 1	Registers the gift of some land for services in the temple of Âñjanêya of Mulabâgil by mahâpradhâna Tirumaleva
92	102	..	Registers the gift of some wet land to Mallaya by Bayapa during the Government of Mulavâgûlnâd by mahâsaivâdhikârî Tru-maledannâyaka
94	106	Krôdhi sam Chai ba 10	Records the construction of Kanakakere tank near Sangandana-halli with the approval of the villagers
104	116	Śaka, 57 Jaya sam Vaisâ ba 12	Records the gift of villages Pua, Tâñjam, Vîmdâvana and Maila-nahallî for service in the Nârâyana temple (Chalapileiava) at Mêlukôte by Nanjarâja of Abbaganjûr under orders of some Vijayanagar king at the instance of Râmâbhatta

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates —*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
111	121	Subakritu sam Vai su 1	..	Records the gift of some land for a temple by Kōnamarasaiya under the nrūpa of Dévarasaiya
121	129	Saka 100 2026 (1226) Krōdhana sam Śrāvana ba 8	(Chikkanna Nāyaka, son of mahūnāyakāchārya Kāsi Bayanapa Nāyaka	Records the gift of village Kotta in Mālénahalli-sime for service of god Trumaledeva
123	134	Saka 1231 Saumya sam Vanē ba. 14 Tuesday	Rāma Nāyaka of Honnavur	Records the gift of some land for food offerings to god Kalnātha
127	141	Tārana sam Āśvinyuja śu 10	Kalmāthadēvarahalli Rāyanāyaka	Records gift of some land under the tank at Sanda to Śivarudīa-dēva
141	162	Kāmadēva-varsha 13 Pramādi sam. (Chai ba 30 Monday	Kāmadēva (Yādava King ?) ..	Records gift of land by Jakkagauda, for food-offering to god Malledēvaru
141	163	Chālukya Sōmēśvara-varsha 8	Miscellaneous private inscriptions dated	
129	145	(Chālukya Vikrama Era 13 Śukla sam Phāl 30	.	Vīragal recording death of Sōmaya of Tālagunda 32,000 Province. Vīragal of the village Sāhyūr (Sālūr)
146	171	Saka 1102 Vikārī sam Bhā		Vīragal recording death of Hullagaunda of Sāgadde
44	17	Saka 1140 Īsvara sam Jyē śu 13 Sunday		Vīragal at the village Maravūr
50	27	Saka 1210 Sarvajitu sam Śrāvana śu 11 Mon (July 22, A D 1287)	..	Vīragal recording a cattle-raid by Bēdas
60	47	Saka 1313 Pramōdāta sam Vaiś śu 15 Friday	..	Registers the gift of some land to Ranganātha temple at Sakkaiepatna by Chikka Tammanna
126	140	Saka 1321 Pushya sam (?) Mārga ba 1	..	Records the setting up of a vīragal in memory of the death of Chikkabomma, son-in-law of Ayamarāyadēva, by his wife
119	125	Saka 1328 Nala sam, Phāl ba 2 Friday	..	Vīragal of Kaparahalli village
64	51	Saka 1481 Saumya sam Vaiś śu 10 Sunday	..	Records the grant of some lands in the village Hadlakoppa in Hebbasenād to Tipparasahegga <i>alaya</i> of Sālināyaka, on the principle of <i>alaya santāna</i> with the approval of the <i>nād</i>

45	18	Saka 1596 Pramâdîcha sam Vais ba 11 (2nd May A D. 1673)	..	Records the gift of the village Jinneyanahalli by Chennana, son of Puttasâmisetti for service of god Samudrâdhîśvara
33	2	Saka 1628 Vyaya sam Pushya śu 15	..	Records grant of some tax levied on merchandise imported into Kôlâr and payable to purôhit Sûryanârâyana bhatta, made by sâlumûle merchants
94	104	Saka 1669 Prabhava sam Âśvîja śu 5 Sunday (27th Sept 1747)	.	Records a <i>Gaudamānya</i> granted to Lingegauda, son of Tippegauda of Âvani
121	130	Saka 1696 Manmatha sam Jyêsh śu 14 Monday	.	Records the setting up of God Sangama Nanjundêśvara by Kallêdêva of Hirmatha and Têja Singapa
			Miscellaneous Private Inscip- tions undated	
34	3	Sarvadhâri Chaitra śu, 1 Thursday	..	Records gift for Gangâdhara temple by Lakhasetti.
51	29			Records gift of some land by Masanaya Govachari
51	30	Sarvajitu sam Phâl ba 6	.	Records the setting up of god Channigarâya (at Mugulavalli) by Kêśavasetti
53	33	Virôdhi sam Jyêsh śu 15 Sunday		Records the setting up of Bhairava image (in Gautamêśvara temple) by Gautaya
53	34	..		Records the gift of some land made by a Brâhman in expiation of the sin of killing a bull in anger near Śiva temple in Kûrdavalli
60	46	Ângîrasa sam Âśvî śu 10 Thursday		Records the setting up of brass covering for the lamp-pillar in Sakunî Ranganâtha temple at Sakkarepatna by the <i>rânuvê-yavaru</i> of Sakkarepatna
63	50	Śârvara sam Âshâ śu 14 Sunday	.	Records the setting up of a <i>ushadhi</i> in memory of <i>vâgaguru</i> Maunapâchârva by Nûlavandisetti of Hosavûr
71	61	Nala sam Jyêsh śu 12	.	A grant of the Bâlehonmûr Lingayat Matt recording some grant of land by the head of the Matt Kapatada Entujadesvâmi
72	63			A brass plate inscription merely giving the name of Bâlehonmûr Lingâyat Matt named Rambhâpurî vîra-simhâsana
73	64	.	.	A grant made by Pittanavâda Śendannan <i>alas</i> Jayamurnâ-dâlvân making a gift of land in order that from the produce thereof a number of Brâhmans might be fed on the anniversary day of the death of his mother Kalanduraidigal
73	65	Chitrabhânu Mâr ba 5	.	Records the construction of Basavêśvara temple at Gônibid by Dêvannagauda of Chinuga
74	67	..		Records the setting up of a Chauvîsa-Tîthankara image by some one at the close of <i>Anantana-udgâpana</i>

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
80	75	Krôdhana Phal su 1 Wednesday	.	Records construction of tank Manqueuli and gift of some land for Varadarâja temple by Chikkarasa
81	77	Vyaya Ash su 10 Thursday	.	Records death of Viramanâvaka in a fight with tiger
81	78	.	.	Records a <i>kattu-kodage</i> grant by Mulak-Sâhebaru.
82	80	.	.	Records <i>manga</i> grant of land by mahâjanas of Mangasamudra to Lakhapparasu
83	82	Plavanga, Chai su 1 Monday	.	Records grant of land for <i>dîpanâle-êre</i> of god Sômêśvara by Malevanâyaka
83	83	Vijaya sam Makara sankrânti	.	Records construction of a mantapa for goddess Chaudêśvari by a <i>bantrotu</i> of Krishnapanâyami.
83	84	Pangala Ash su 13 Monday	.	Records grant of land to Nanjundabhatta, purôhit of Holali by Râjaya, son of Viramarasu
84	85	.	.	Records grant of <i>kalmâtu</i> land in memory of a warrior of Kâladi-mangala who fell in a cattle raid
85	88	.	.	Records grant of land by <i>mahâjanas</i> of Kâladiyamangala in memory of a brave warrior, who died in a cattle-raid
88	92	Ânanda Mâr. ba 1	.	Records grant of land for service in the temple of Chaudêva-dêvaru by <i>nâdagarida</i> Mâdaya
88	93	Ângirasa Phal su 1 Sunday	.	Records gift of <i>purôhita-mânga</i> land to Narasimhabhatta by Linganna
88	95	Krôdhi Chai ba 3	.	Records gift of Karapanahalli in Kurudumale-sime to <i>sthânaka</i> Kannappa for service in Sangêśvara temple, made by Râchayya, son of Kurudumale Timmaya
96	108	..	..	Records the erection of Hanumân temple at Mêlukôte by Nârâyanasahâya Jôgânarasimha
97	110	..	..	Kodagi stone of wet land belonging to a Jangama priest.
97	111	..	..	Records the construction of an embankment on the river Hêmâvati by Chikka Tanmanua Vodeyar.
103	114	..	..	Records gift of some land for service of god Ankakârâdêva by Chikkagavunda of Hemmoge.
105	117	..	..	Records erection of a lamp-pillar by Kempegauda of Vasantapura.

117	123	..	..	Records the construction of Dévarakatte by Râchapanaîyaka, son of Dévagauda
120	128	..	..	Records the death of Sabibây as <i>sata</i> .
125	137	..	..	Records the erection of a temple and tank in the reign of Oleya Pernadiyar
125	138	..	..	Records the gift of some land by Brâhmans (priests ?) of god Amritanâthadêvaru to Sandigêri Râmanna
127	142	Nandana Chai su 3		Virâgal recording death of Chikkamalegauda of Sanda
129	146	..	.	Records death of Nâdovve, disciple of Chandranâthadêvaru and the setting up of this epigraph by Nâgayya at the instance of <i>mahâjanas</i>
137	157	Ângîrasa Śrâ su 4	.	Records the setting up of a <i>nâgarakalla</i>
137	157a		.	Records the engraving of Nâgêśvara figure by Channayanâyaka
142	165	Yuva sam	.	Records gift of some land under the tank Âneyakere to Medeya- jîya priest of a temple by Bommagauda and others
144	168	Ânanda Âshâ ba 8	..	Virâgal recording death of Bîrana in defence of cattle.

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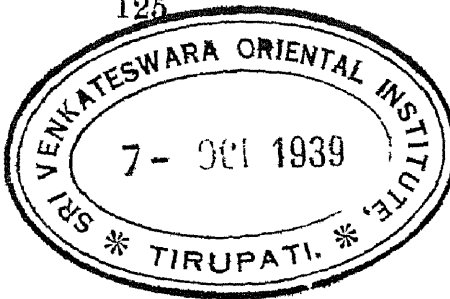
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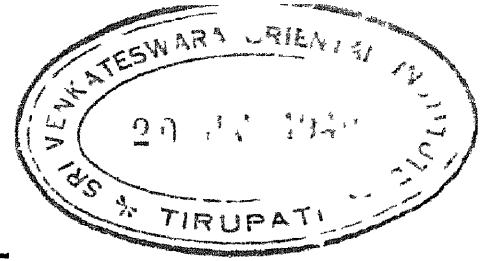
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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS

G O No D 11384-96—Uni 360-28-2, dated 2nd May 1929

Report on the working of the Archæological Department for the year 1927-28

Reviews the——

READ—

Report on the working of the Archæological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No 15098-9, dated the 23rd January 1929

ORDER NO D 11384-96—UNI 360-28-2, DATED 2ND MAY 1929

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands, but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, i.e., between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs 1,000, from the funds of the Archæological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

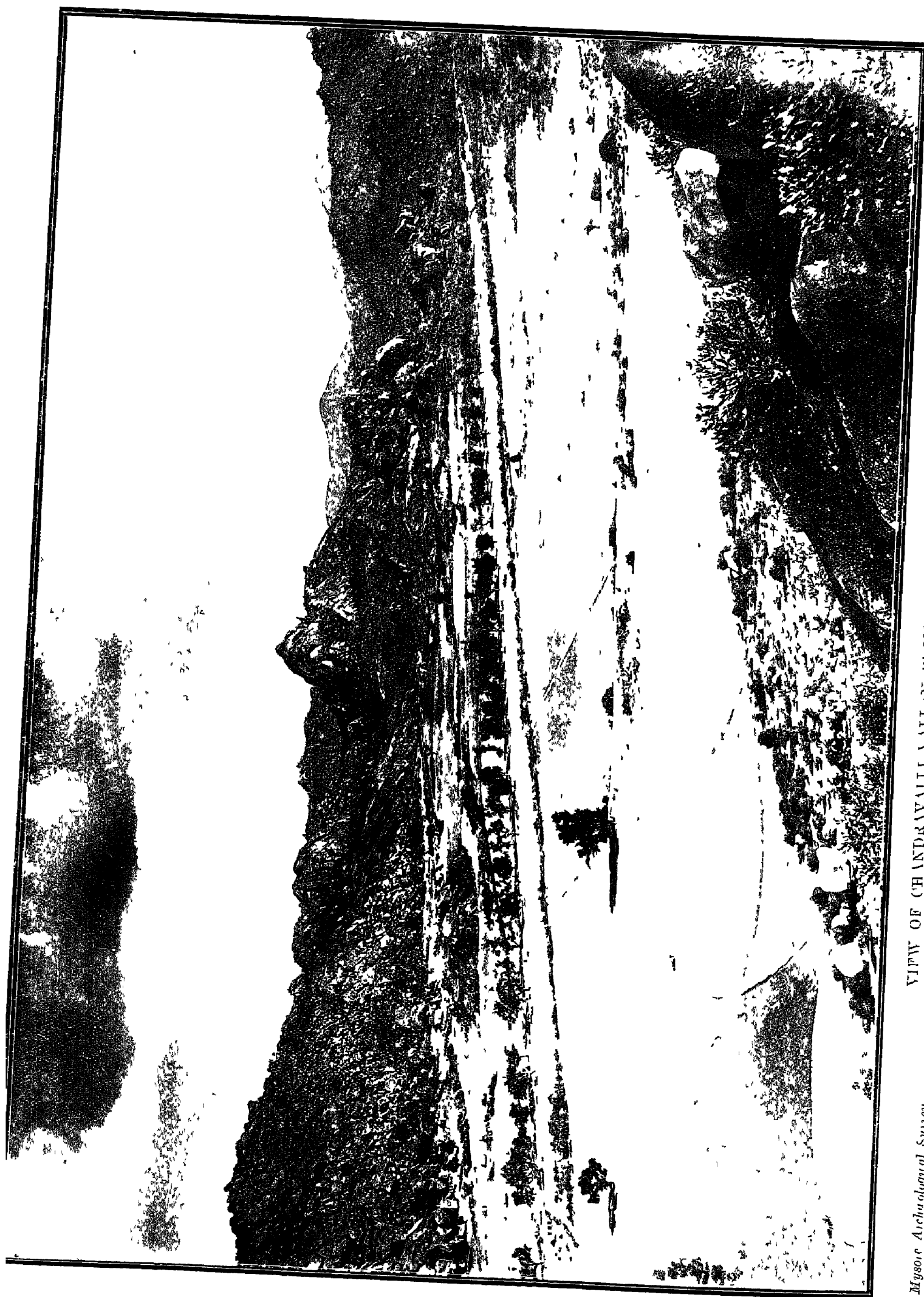
New facts stated to have been gleaned during the year are —

1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archæological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

R RANGA RAO,
Offg. Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore
The Muzrai Commissioner in Mysore
The Chief Engineer in Mysore.
The Government Architect to Government
The District Officers of Districts



VIEW OF CHANDRAVALI VALLEY FROM CHOLAGUTTA, CHITALDRUG

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928

TOURS EXCAVATION, AND EXPLORATION

1 The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report

2 The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga (Chitaldroog).

Chandravalli Site It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōlaragudda which is situated about a mile away

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archæology in India asked the Mysore Government for information about the site. Mr R. Narasimhachar, officer in charge of Archæological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archæological report for that year. The question of acquiring the site from private owners for the Archæological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archæological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together

with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Satavāhanas and some to the later kings of Dutu and Chutu dynasties of the second and third centuries A D.

PART I — ARCHÆOLOGY

(i) MONUMENTAL SURVEY

3 Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere Sagar and Shikarpur and Chikmagalur and the following places were visited — Bhānuvalli in Harihar Sub-taluk, Ānekonda, Bêtâr and Nîrthadî in Davangere taluk, Chittur in Sorab Taluk, Ikkêrî, Keladî and Nâdkalasî in Sagar taluk; Kûduvalli in Chikmagalur taluk

4 About 8 miles to the South of Harihar, the Village Bhānuvalli called Lakshmî-nârāyanapura in the inscription found on the spot contains
Bhanuvalli a ruined temple of Lakshmî Nârâyana. Of the original temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the *garbhagriha* is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmî Nârâyana, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmî on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmî. The image has got ear-rings (*makarakundala*) in its ears and the image of Garuda is carved on the pedestal.

5 Is a small village about a mile from the Davangere town. It contains a good
Anekonda Hoysala temple dedicated to Īśvara called Jagatêśvara in the inscription dated 1143 A D (Davangere, 4, E. C. XI). The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *porch* consisting of two *Ankanas*. There are two niches one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty. The central ceiling has the figure of Śiva in dancing posture in the centre and *Ashtadikpālakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpālakas* are carved.

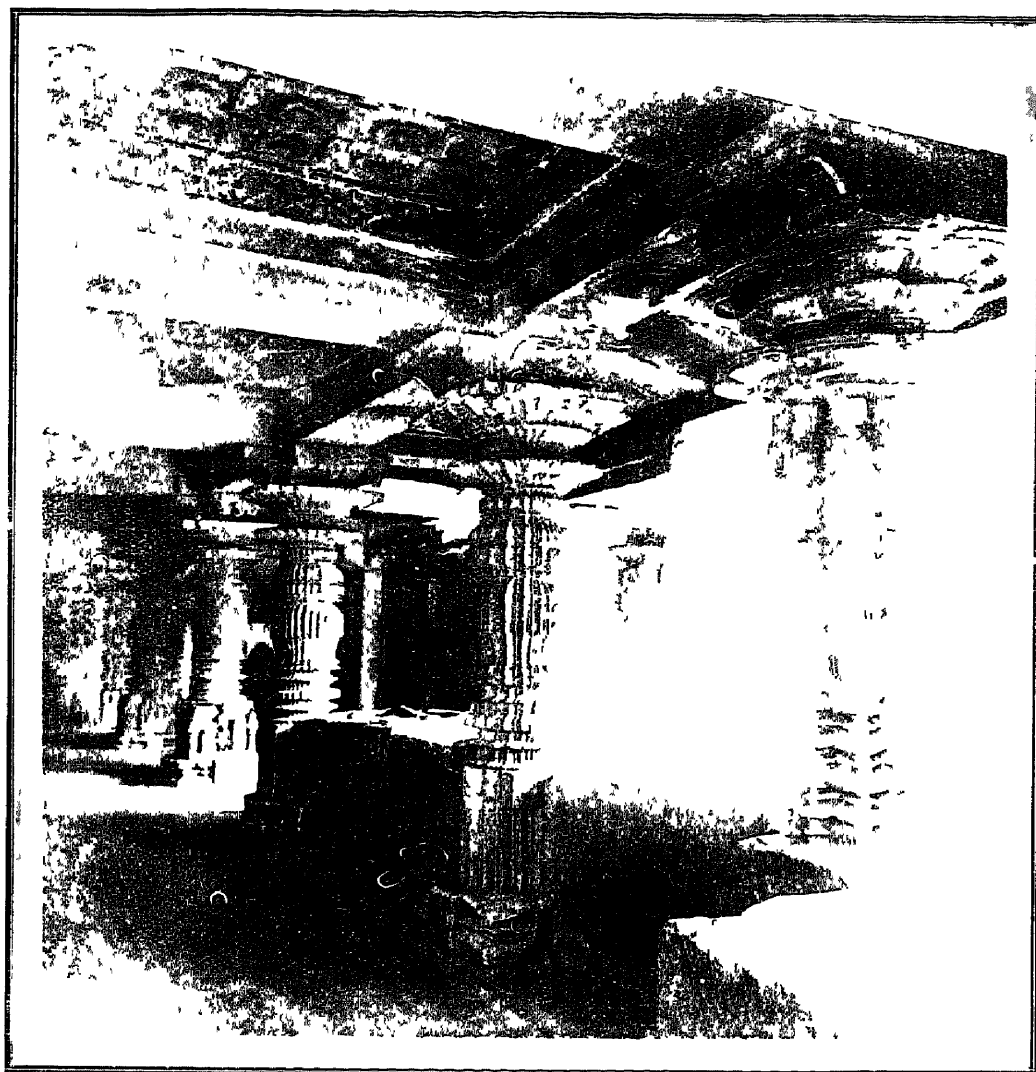
The front *ankana* of the porch has Tândavêśvara figure surrounded by petals of flowers. An inscription (Davangere 7, E C XI) is carved above the figure stating that it is the work of Abhinava-hasta-Vedegam, son of Rûvârî Bâhōja.

The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

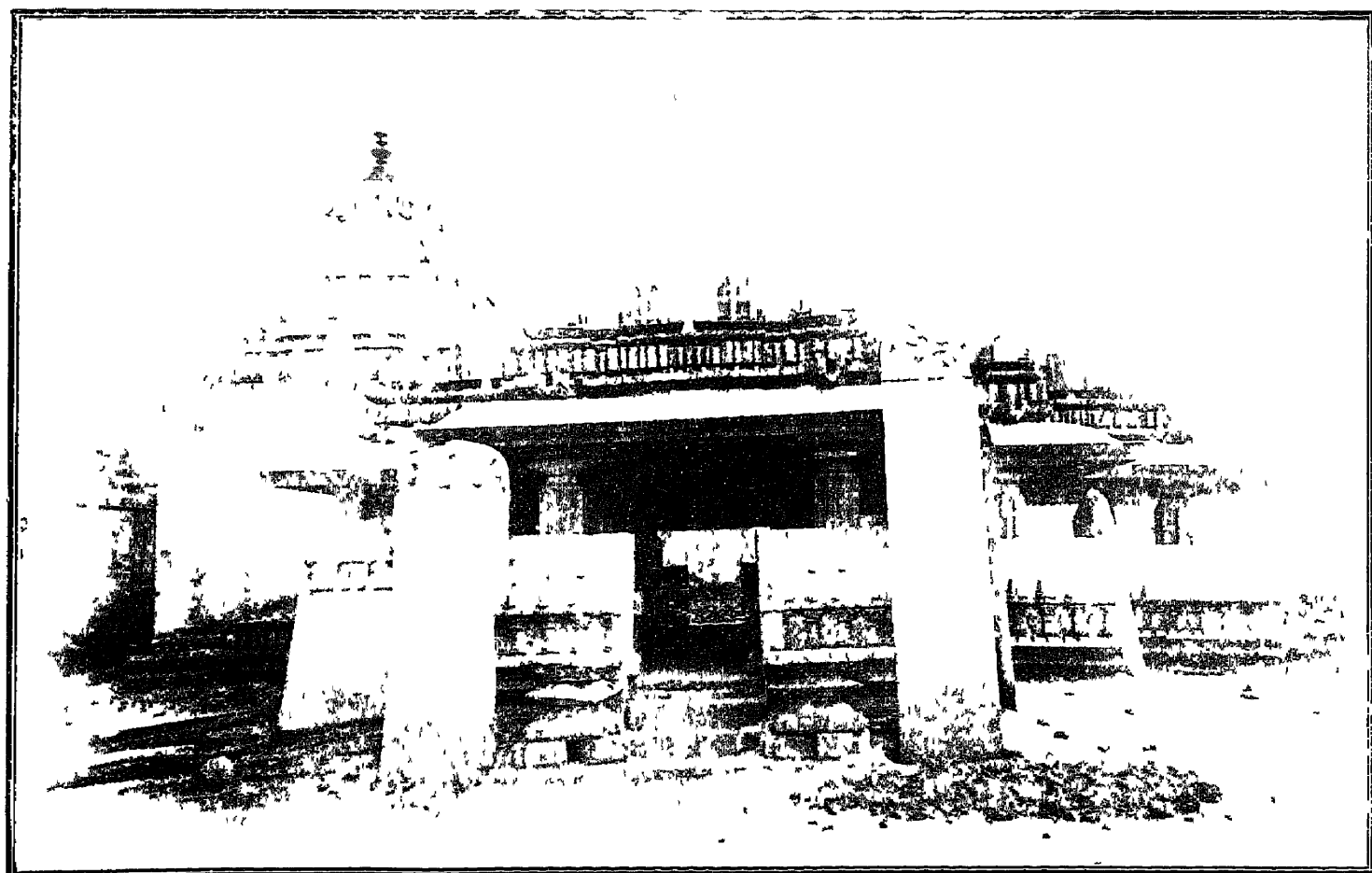
On a stone railing to the left of the main entrance there is an inscription — "Ruvârî Bâhōjana putram Barvōja, Sarasvatî, Ganadâsî," between two figures.

In front of the temple there is a shrine containing a Bull facing the God and behind the bull there is a small shrine containing *linga*.

Only the interior of the temple is intact while the outer wall has fallen away. A thick low wall in mud is recently built all round. The temple has not been kept clean. All sorts of rubbish are heaped in the *navaranga* and in the side cells. The Patel was warned not to allow such things in future.



INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR

An inscription at the spot (Davangere 5, *E C XI*), dated 1116 A D mentions the grant of an endowment probably to this temple by Sôvaladêvi

6 Is a village a mile further away from Ânekonda There are 3 temples in the village, Kâlabbhairava and Kallêśvara temples outside and Basava temple inside There are several Viragals and inscriptions in the Village mentioning the names of Vimuktêśvara, Râmeśvara, Siddheśvara and Sarpêśvara It has not been possible to identify these gods

The Kâlabbhairava temple consists of a garbhagriha, *navaranga* and a porch Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved There are perforated panels on either side of the *garbhagriha* doorway The Kâlabbhairava image is about four feet high The whole of the outer wall has fallen now and is covered up by a mound of earth An inscription (Davanagere 6 *E C XI*) refers to this temple and is dated Śaka year 1091

The Basava temple is a modern structure built only in the year A D 1916

The Kallêśvara temple seems to be the oldest of all It is situated about a furlong from the village and to the north of it It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas* The central ceiling of the *navaranga* has an image of Natarâja in the centre surrounded by *Ashtadikpâlakas* Images of Sarasvatî, Shanmukha, Nârâyana, and Nâgakanyakâ are kept in the *Navaranga* The *Mukhamantapa* is coming down and the whole structure is in utter ruins Trees have grown and are causing damage to the Gopura which is however, so far, intact

The deity is being worshipped daily The temple has no endowment

7 Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks There is a fine temple constructed in the Dravidian style in the village, dedicated to Śrî Ranganâtha The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi* There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides The pillars of the *mukhamantapa* are also square and composite, the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters

The central ceiling is deep with a pendant supported by four parrots The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture In front of the *Mukhamantapa* there is a railing in stone with square uprights and octagon horizontal bars and in front of the porches some Tôranas are standing supported by carved pillars By the side of the North porch an inscription stone (Davangere 164, *E C XI*), is standing dated Śaka year 1619 which states that there was originally here a temple dedicated to Ahôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs Accordingly the present image of Ranganâtha seems to be a later introduction The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing The left portion of the same now vacant seems to have been prepared to receive a second figure probably, the image of Lakshmî

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses A figure of

Krishna holding a ball of butter in hand is carved on the lintel of the *sukhanasi* doorway

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses

In the room to the left of the *sukhanasi* doorway there are 12 images of Āḷwars, and one of Vishnu. Three pairs of *Bhaktavagraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kôlâta* are carved and just below the top cornice, figures illustrating some episodes of the Ramayana are carved.

On the whole the temple though comparatively modern, belonging to the 17th century is interesting and is worthy of preservation.

S. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgâ, Ānjanêya, Nârâyana and Îśvara. The first two are tiled structures.

Chittur The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Îśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamâtrikâ, Ganapati and Mahîshâsuramardini, with a Vishnu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

The deity is called Râmanâthêśvara in the inscription carved on the pillars of the *navaranga*.

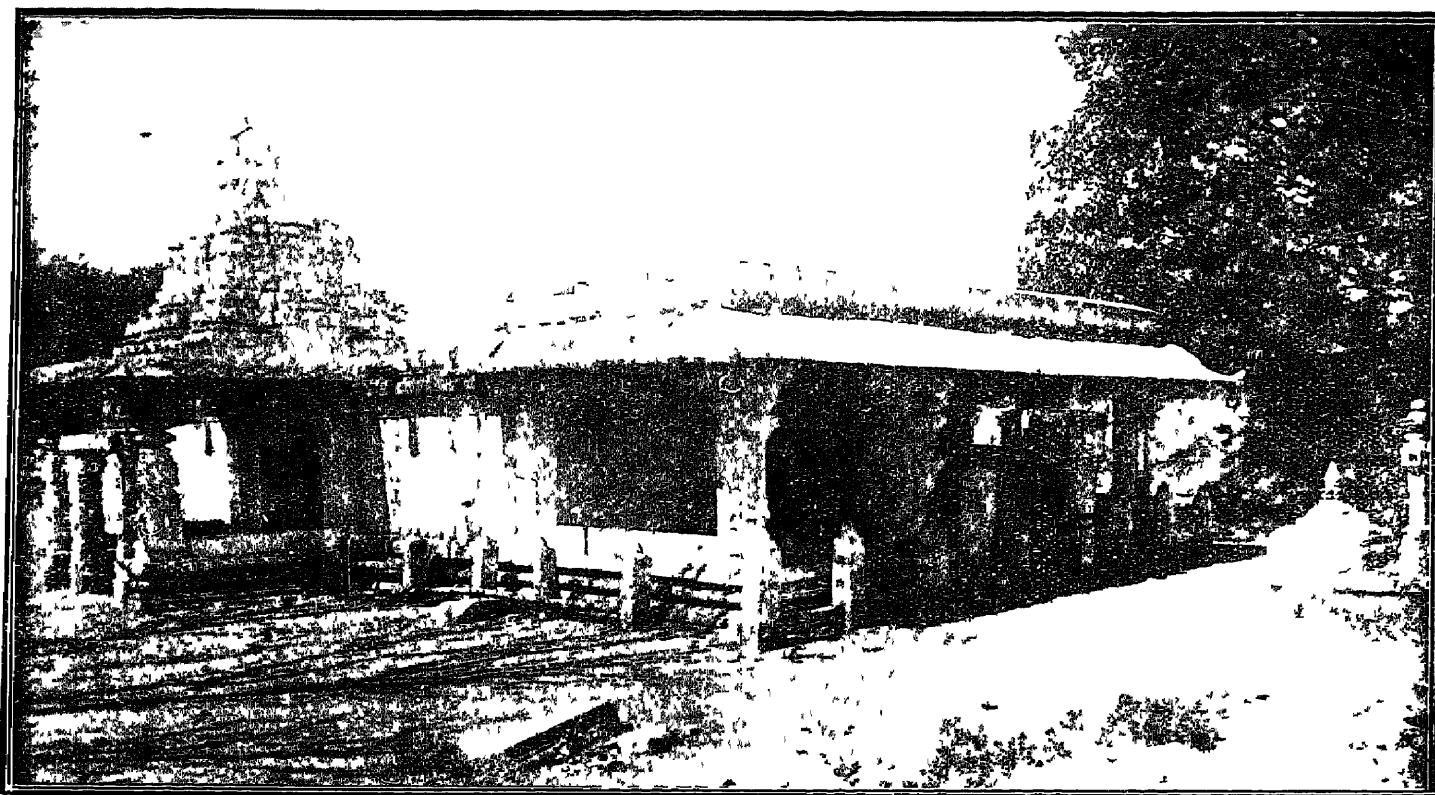
The Gopura is an ordinary one in stone with no carvings or ornamentation.

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nâdkalsi in the

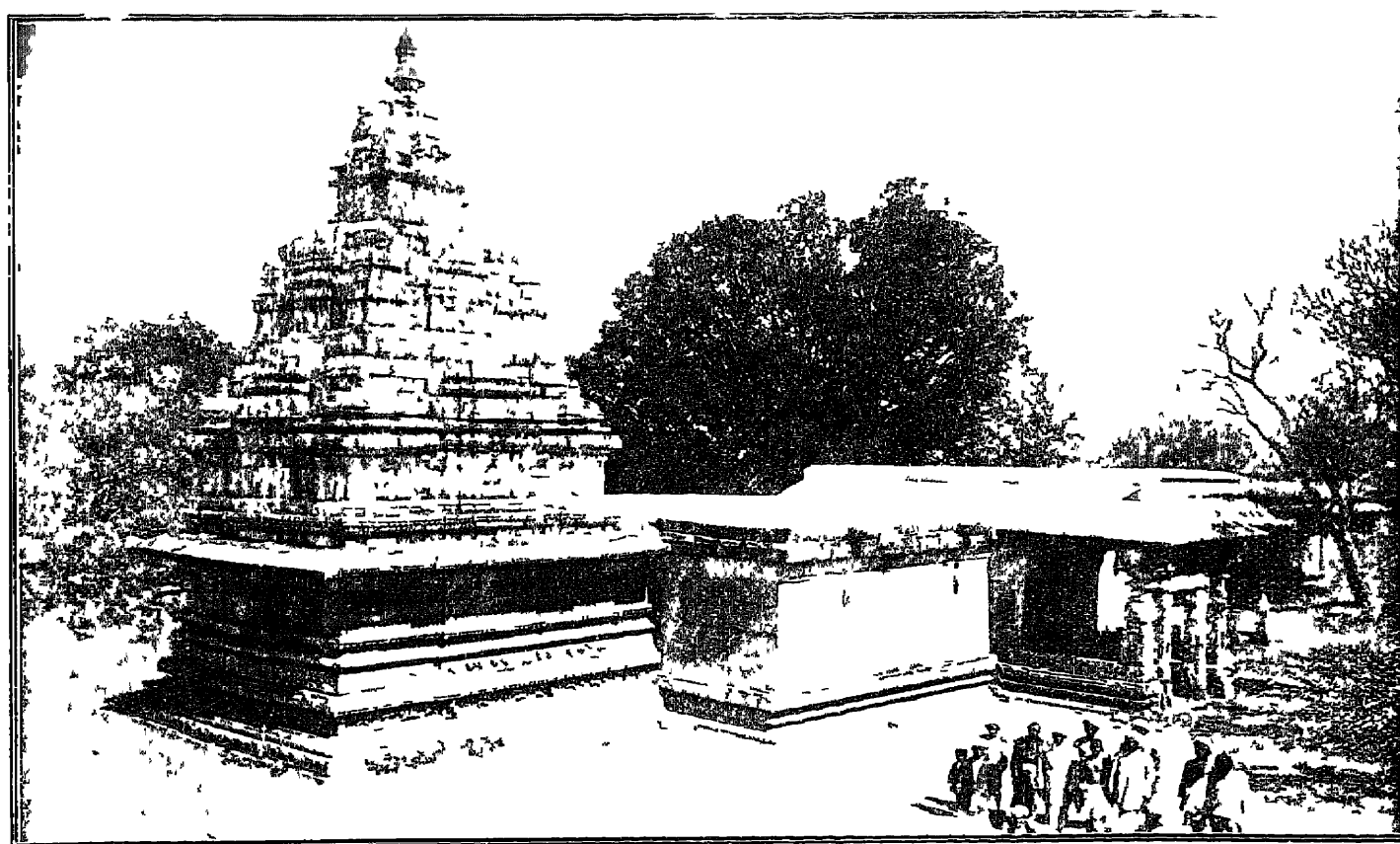
Nadkalasi.

Sagar taluk. One of them is slightly bigger than the other. Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamantapa* and is dedicated to Mallikârjuna. There are four niches inside the temple. There are the images of Saptamâtrikas, Ganapati and Mahîshâsuramardini in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad. the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the God is Umâmaheśvara. There is some inscription underneath and it is very much worn out.

The *sukhanasi* doorway has five perforated screens with the figures of musicians and dancers. All the ceilings are flat, with carved rosettes. The pillars are of the usual design and very well carved. One peculiarity however is that all round the



SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI

pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavalli type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to Išvara popularly called Râmêśvara, whereas the name of the deity is stated to be Nîlakanthêśvara, Billêśvara, and Sômêśvara in inscriptions. There is only one niche in the temple which contains an image of Vishnu holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopura over this temple is similar to the one on the Mallikârkjuna temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jagati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in śaka year 1140 by one Baleyanna Vergade, King of Kodanâd and Kundanâd. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

10 A cursory survey of the Aghôrêśvara temple in this village was made so far back as the year 1911 and a short description of the temple

Ikkeri.

was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16' 6" and the pillars are very beautifully carved, the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have Yalis and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6" carved mostly

the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pāśa* and *ankuśa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says "yī mantapada kelasava geyida āchāri Hombuchada Venkataiyānu" it is clear that one Venkataiya of Huncha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a porch.

The *navaranga* has an arched doorway with a window of *Jāl* work on either side. The front mantapa has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilāndêśvarī.

There is a pavilion in front of the main entrance of the Aghôrêśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

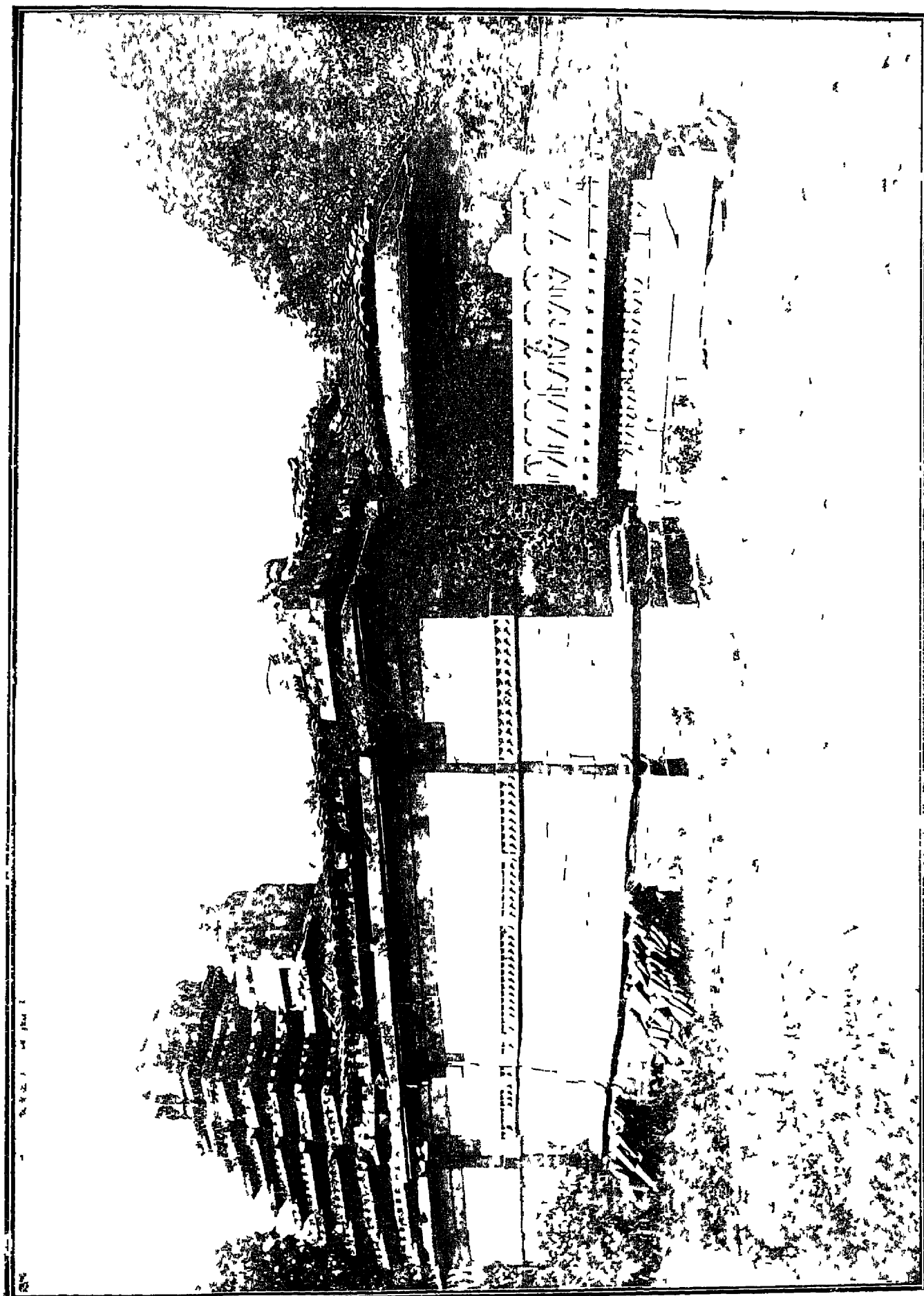
11 Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Râmêśvara temple is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A D (Sagar 38, E C VIII). This temple is dedicated to Vîrabhadra and is worshipped by a Lingâyat, while the other is dedicated to Râmêśvara worshipped by a Brahmin.

Keladi

The Vîrabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yâlis supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagah* has a flower border.

The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrihas* with Sûrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gandabhêrunda figure holding two elephants in its claws and two lions in its two beaks, each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

One figure about 5 feet high with a goat's head and folded hands stands to the right of the *sukhanasi* doorway and another with a lion's head and folded hands stands to the left of the same. The first represents Dakshabrahma and the second Narasimha.



SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITTUR

Mysore Archaeological Survey

The figure of Ganapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved. The figure is about 3 feet high, has a lion's head, hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved. Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammadi Virappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base. The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Śaka year 1603 during the reign of Śivappa Nāyaka. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Śivarātri day every year and that the fair is kept up for nearly a month.

The Rāmēśvara temple — There are niches on either side of the *sukhanasi* doorway in which images of Ganapati and Mahishāsuramardini are kept. Ganapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmī Nārāyana holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptamātrikas are standing within the courtyard. It is stated that the temple has about Rs 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbhagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15' x 20' which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Śiva and Pārvatī are carved on the rear wall of the temple and on the outer wall towards the front, figures of Shanmukha, Ganapati, Kālabhairava, Gajalakshmi, Natarāja, Dattātrēya and Tumburu are carved.

An inscription, Sagar 39 E C VIII, states that in Śaka year 1594 Sômaśêkhara Nāyaka, son of Śivappa Nāyaka granted an *umbh* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ānjanēya and Durgā and the third is a Vishnu temple. The image of Vishnu is two feet high with 4 hands holding Chakra and Śankha in the two upper hands and bow and arrow in the two lower hands. Garuda is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pārśvanātha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanātha.

12 Eight miles to the south of Chikmagalur is an Agrahār consisting mostly of Brahmin population and as stated in an inscription of 1391

Kuduvalli

A D. (Chikmagalur 88 E C VI) it is called 'Purushōttama-pura' for the reason that it was granted to the Śringêri Matt during the time of Śrī Purushōttama Bhāratīswāmī.

There are four temples in the village *viz*, Kalasêśvara, Sômêśvara, Râmêśvara and Channakêśava, all ordinary structures, with tiled roof. The last temple was repaired five years ago by one Sowcar Venktarâmaia of the place.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamêśvara. This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vîra Narasimha Dêva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 *E C* VI), and there is also an incomplete viragal. There is also an inscription of Śaka 956 noticed in page 52 of the report for 1927. A door-lintel with Natarâja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Dvarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kâlabhairava and the other, of Saptamâtrikas are standing in the *navaranga*.

(ii) PROTECTION OF MONUMENTS

13 Inspection Reports of institutions received during the current year are given in Appendix C.

14 The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action.—

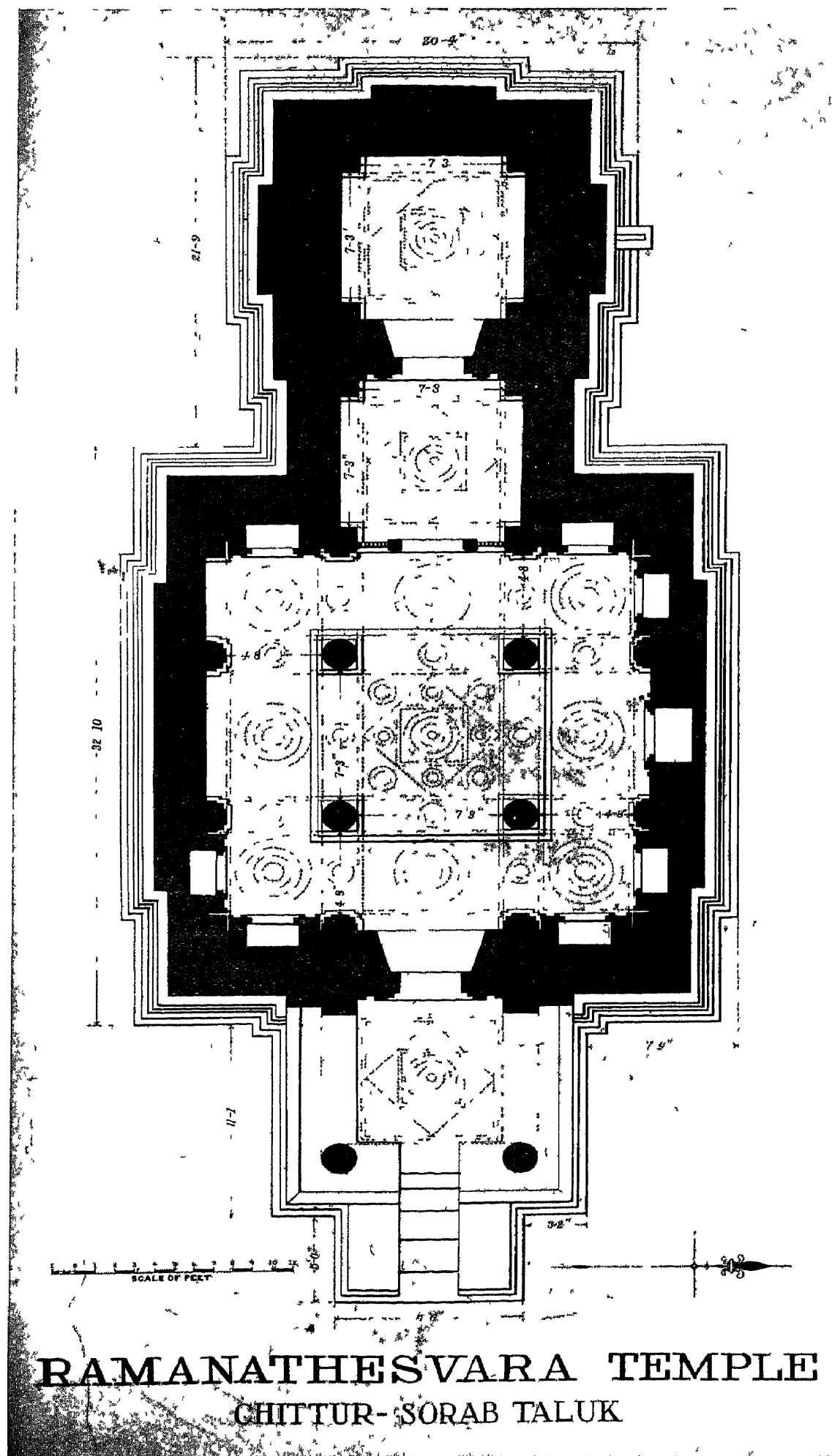
Kôlâramma temple and Sômêśvara temple, Mokhbâra, Kolar town, Râmalin-gêśvara temple, Âvani and Sômêśvara temple, Kurudumale, Mulbâgal taluk.

15 Estimates for the repairs of the following Monuments were received during the year —

	Rs.
1 Chennigarayaswami temple at Aralaguppe	75
2 Kesava temple, Belur —Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen	2,332
3 Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli	505
4 Mallêśvarasvâmi and Venkataramanasvâmi temples, Madhugiri	1,120
5 Mallik Rahiman Darga, Sira	4,000
6 Hydervalli Darga, Mulbagal	701
7 Akkanabasti, Sravana Belgola	678
8, Kêśavadêvaru temple at Angadi	1,290
9 Kêśava temple, Ambuga	2,970
10 Anantapadmanâbhasvâmi and Visvêśvarasvâmi temples, Budanur	91
11 Lakshmîdêvi temple, Dodgaddavalli	433
12 Parśvanâthasvami and Santînathasvami Bastis, Halebid	440

16 On the recommendation of this Department, Government have passed orders (No D 5180-83—Edn 115-26-37 of 16th November 1927), regarding repairs to Îśvara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs 5,000 in the next year's budget for the purpose.

17 As regards temples of Gôpâlakrishna, Kanvêśvara and Kannambâdi Amma submerged in Kannambâdi Reservoir, Government have passed orders (No 437—K S S. 2221 of 16th November 1927), sanctioning the reconstruction of the Gôpâlakrishnaswâmy, Kanvêśvarasvâmi, and Kannambâdi-Amma temples at an estimated cost of Rs 80,000.



GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR

18 Regarding the preservation of Śivappanâyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19 Government have also passed orders during the year in their G. O. No 1326-9—Muz 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.

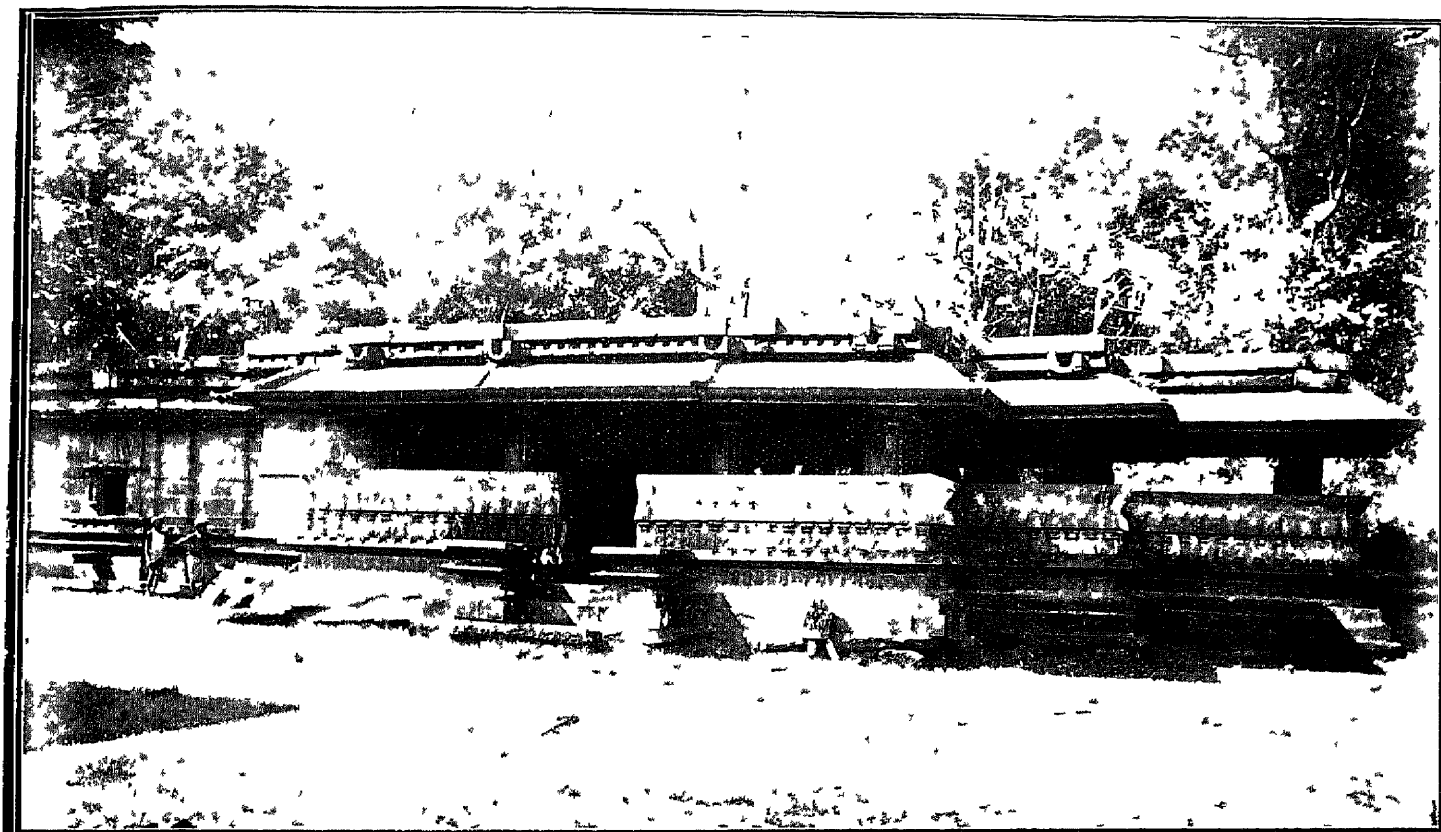
PART II —MANUSCRIPTS

(1) THE KANNADA LANGUAGE UNDER THE MAURYAS AND THE SATAVAHANAS

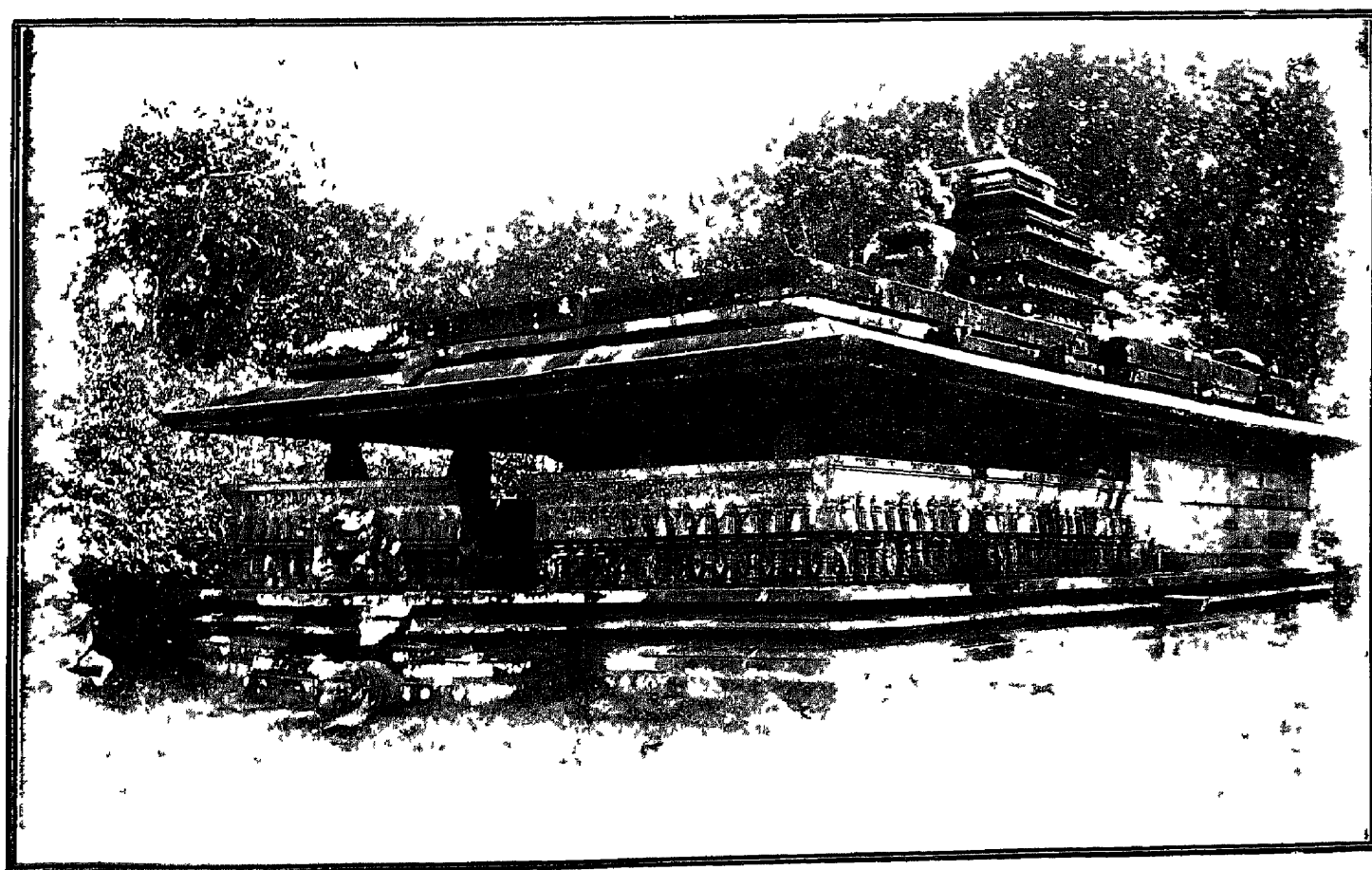
20 While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôlas, and the Pândyas and of Ceylon as 'neighbouring realms' and those of the Yonas and Kâmbhôjas, the Bhôjas and the Pitûnikas, and the Āndhrias and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pândyas. From this it follows that the Chôlas, the Pândyas, the Satiyaputras and the Kêralaputras were practically under independent rulers and that the Āndhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôlas, Pândyas, the Kêralaputras and the Āndhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôla is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pândyas. Kêrala is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Āndhras.

21 There can be no doubt that the Chôlas, the Pândyas and the Kêralas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhrias were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pâtaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jatingi Râmêśvara hill in the district of Chitaldrug that what is later called the Karnâta country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pâtaliputra. According to the Kavirâjamârga (Chapter I, Verse 36) the Karnâta Country extended from the Kâveri to the Gôdâvarî. Even now the people inhabiting the strip of the land in the west stretching from the source of Kâveri to as far as Kolhapur speak the Kannada language. Under the Châlukyas the sphere of the Karnata rule extended as far as Nâsik or the Gôdâvarî. From this it is clear that intercourse between the Āndhras and the Karnâtas was far easier than between the Tamils and the Telugus or the Karnâtas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnâta land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces it may be presumed that each province had its own Viceroy.

22 There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnâta Province spoke in Prâkrit and that with a view to make the administration of the countries easy or rather practicable Prâkrit was made the court or official language in both the provinces. This is the case with all conquerors who speak a language different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Aśôka's edicts in Prâkrit at Brahmagiri and at Jatingi Râmêśvara Hill, the then central place of the Karnâta land, and at Dauli near Bhuvanêśvar in the Katak district and at Jaugada in the Ganjam district, tends to prove that the people were familiar with Pâli or Prâkrit language which they learnt in Mathas.



EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI

or schools. The absence of any such edicts in the countries of the Chôlas, the Pândyas, and the Kêralas which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêralas could not understand Prâkrit.

23 Even later, during the rule of the Sâtavâhanas and the Chutus or Nâgas who succeeded the Mauryas one after another in the Karnâta and Ândhra lands, Prâkrit seems to have continued to be the official language. This view is supported by Sâtakarni's inscription in Prâkrit, No. 263 in Malavalli, Shikaripur taluk, (*E. C. VII*) and by Chandia Sâta's inscription in Prâkrit in Kodavolu in the Gôdâvari district, and by Sivasvâti's inscription in the same language in Amarâvati on the lower course of the Krishna. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Malavalli, Shikaripur taluk) of Sivavarma of the Kadamba dynasty which succeeded the Sâtakarnis in Mysore is also in Prâkrit, it may be reasonably inferred that Prâkrit continued as the official language in the Karnâta land till the end of the fourth century A.D. In the sixth century Kannada seems to have become the court language under the Châlukyas, most of whose inscriptions are recorded in the Kannada language. This Kannada language of the sixth century may be presumed to have little differed from the language found in the Kavirâjamârga of Nripatunga, a work of the 9th century A.D. abounding in Sanskrit and Prâkrit words.

24 Little or nothing is known of the state of the Kannada language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannada languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayâlam form a single family, the Dravidian family of languages. If there had been a difference at all between the Ândhra and Karnâta languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannada and Mysore Kannada now, for the distance of the Tamil country from Kannada or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannada from Mysore Kannada lies in accentuation and a few local words and local changes in the usage of words.

25 If this assumption were true, the marked difference between Kannada or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Dravidian languages even before the Mauryan period. Hence it may be concluded that the four Dravidian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Dravidians had cultivated no literary taste so as to versify

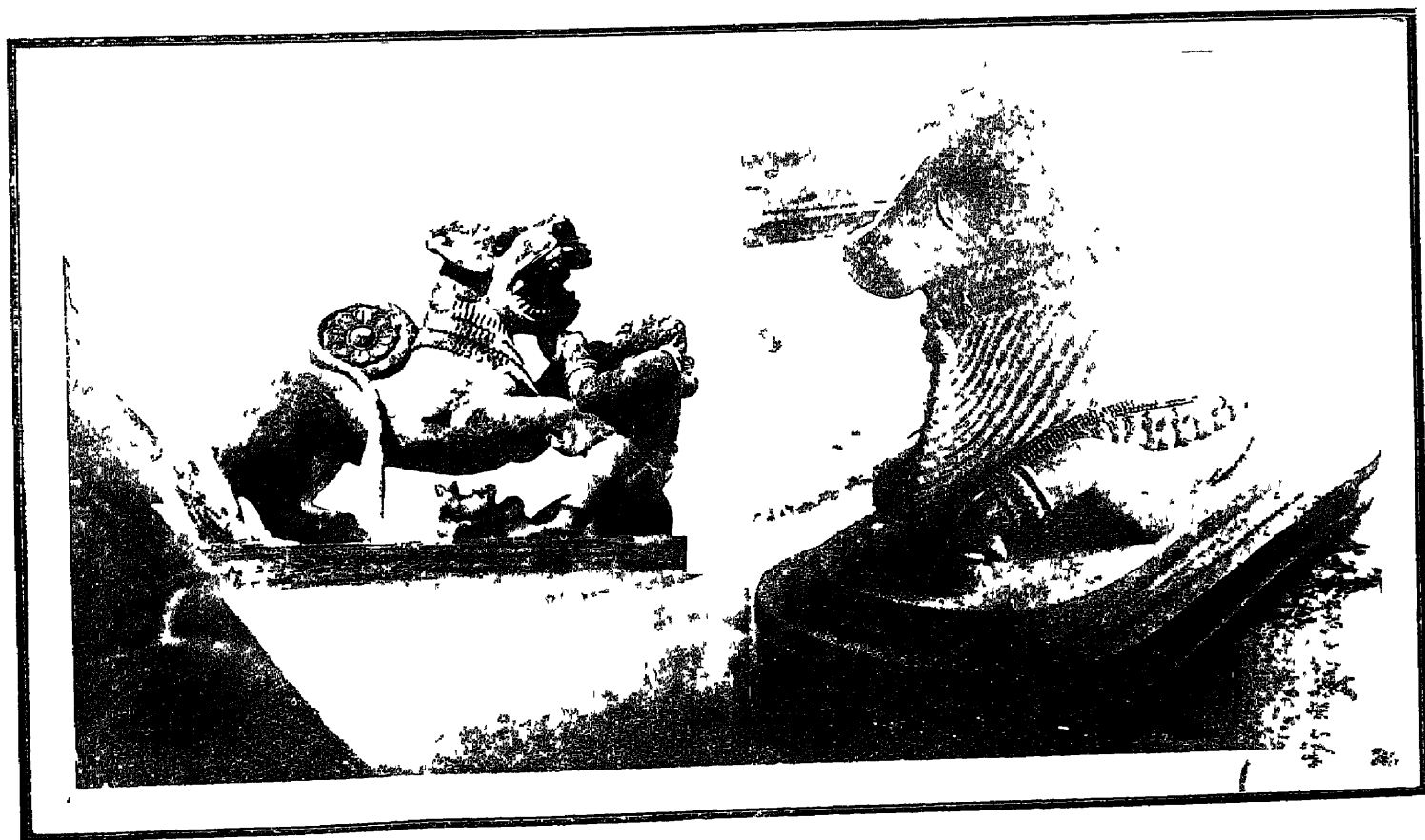
their religious or literary ideas just as the Buddhists and the Jains did in Pâli and Prâkrit tongues which are the sources of the Bengâlî, Mahrâtî and other languages of Northern India. Nor do the Telugu or Kannada people appear till 8 or 9 hundred years after their political separation from the Tamils, *viz*, the Chôlas and the Pândyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannadigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them. For, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannada, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brâhmî script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannadigas would not have neglected it till they were taught the Brâhmî script, out of which the Telugu and Kannada alphabets which are quite similar to each other have unmistakably evolved.

27 Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Dravidians before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Dravidians. As no literary activity of any kind has been found either among the Telugus or among the Karnâta people till the sixth century A D, it follows that the Tamilians, their neighbours had developed no literary taste for a long time after their political separation.

28 There can be no doubt that after the political isolation of the Telugu and Karnâta provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannada languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as *r*, *l*, and the anusvara, and such consonants as the second, the third, and the fourth of each of the five Vargas, and neither *ksha* nor *jna* sounds. These additional sounds properly belong to the Prâkrit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannada alphabets. Unlike the Tamil language, both the Telugu and Kannada tongues contain a large number of what are called *Tat-sama* and *Tadbhava* words. The *Tatsamas* are purely Sanskrit words while the *Tadbhavas*, though regarded as popular corruptions of Sanskrit words, are really Prâkrit words, imported into these languages when Prâkrit was current as an official language in the two provinces. When however Prâkrit ceased to be the official language in the two countries about the sixth century A D the flow of the so called *Tadbhava* words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their *Alankâraśâstra* began to engage the earnest attention of the people. Early in the ninth century Nripatunga translated or rather paraphrased Dandi's *Kâvyâdarśa* into Kannada and called the work *Kavirâjamârga*. This led to the free flow of Sanskrit words into Kannada. Thus it is easy to distinguish two periods in the growth of Kannada and Telugu languages. The first is the Prâkrit period extending from B C 300 or B C 250 to



FIGURE OF UMAMAHESVARA, NADKALASI



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.

A D 600 or 650 when the languages of the people in the two provinces became a mixture of Prâkrit and Dravidian words. The second period extends from about A D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29 It has however been usual with Kannada Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word Tânam for example is regarded as having been derived from Sanskrit Sthâna, omitting the initial *s* and changing the Mahaprana *tha* to *ta* and the dental *na* to palatal *na*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannada language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnâta and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30 There is reason to believe that long before the word Tadbhava came into use in Kannada literary works, it was in use in a different sense in Sanskrit. While Kannada scholars take it to mean words derived from Sanskrit with some modification for use in the Kannada language, Sanskrit writers used it in the sense of Pâli or Prâkrit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Dandi says in verses 32-37 in the first chapter of his Kâvyâdarśa as follows —

“ The language in which literary works are written is of four kinds. Sanskrita, Prâkrita, Apabhramśa, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prâkrita has various forms known as Tadbhava, Tatsama, Dêśi and the like. Śaurasêṇi, Gaudī, Lâtī, and a variety of Lâtī go by the name of Prâkrita. The dialect of the Ābhīras is called Apabhramśa in literary works. But in the Śâstras, languages other than Sanskrit are called Apabhramśa in general.”

31 According to Philologists, Prâkrit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word Sthâna in the sense of a place the uneducated pronounced it as tâna, the change of syllables being involuntary and due to various causes. The same is the case with words such as dhamma for dharma, kabha for kâvya, âgasa for âkâśa and the like. But ancient writers like Dandi who had no knowledge of linguistic history presumed that Prâkrit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prâkrit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prâkrit and other dialects.

32 Kannada grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nripatunga (9th century A.D.) for example has based his Kavirâjamârṅga on Dandi's Kâvyâdarśa and has used the same technical terms as are found in the Kâvyâdarśa. In verse 53 of the second chapter of the Kavirâjamârṅga, he says that he will illustrate the Kâvyagunas in verses composed of Tadbhava words. The Kâvyagunas referred to here are the same as

those mentioned by Dandi. There can be no doubt that the word Tadbhava has also been taken from the Kāvyaśāstra in which it is used in the sense of a Prākṛit word originally derived from Sanskrit. It is likely that Nripatunga has used the word in the same sense, i.e., Prākṛit word. If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannada language are Prākṛit words and that they crept into the vocabulary of the Kannada language when Prākṛit was current as the official language in the Karnāta country under the Mauryas, Śātavāhanas, Chutus, and the early Kadambas. But later Kannada writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannadigas and that accordingly there was no chance of Sanskrit words creeping into Kannada vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tatsama words found in the Kannada language are words borrowed from Prākṛit which, as pointed above, was current as official language in the Karnāta and Telugu countries.

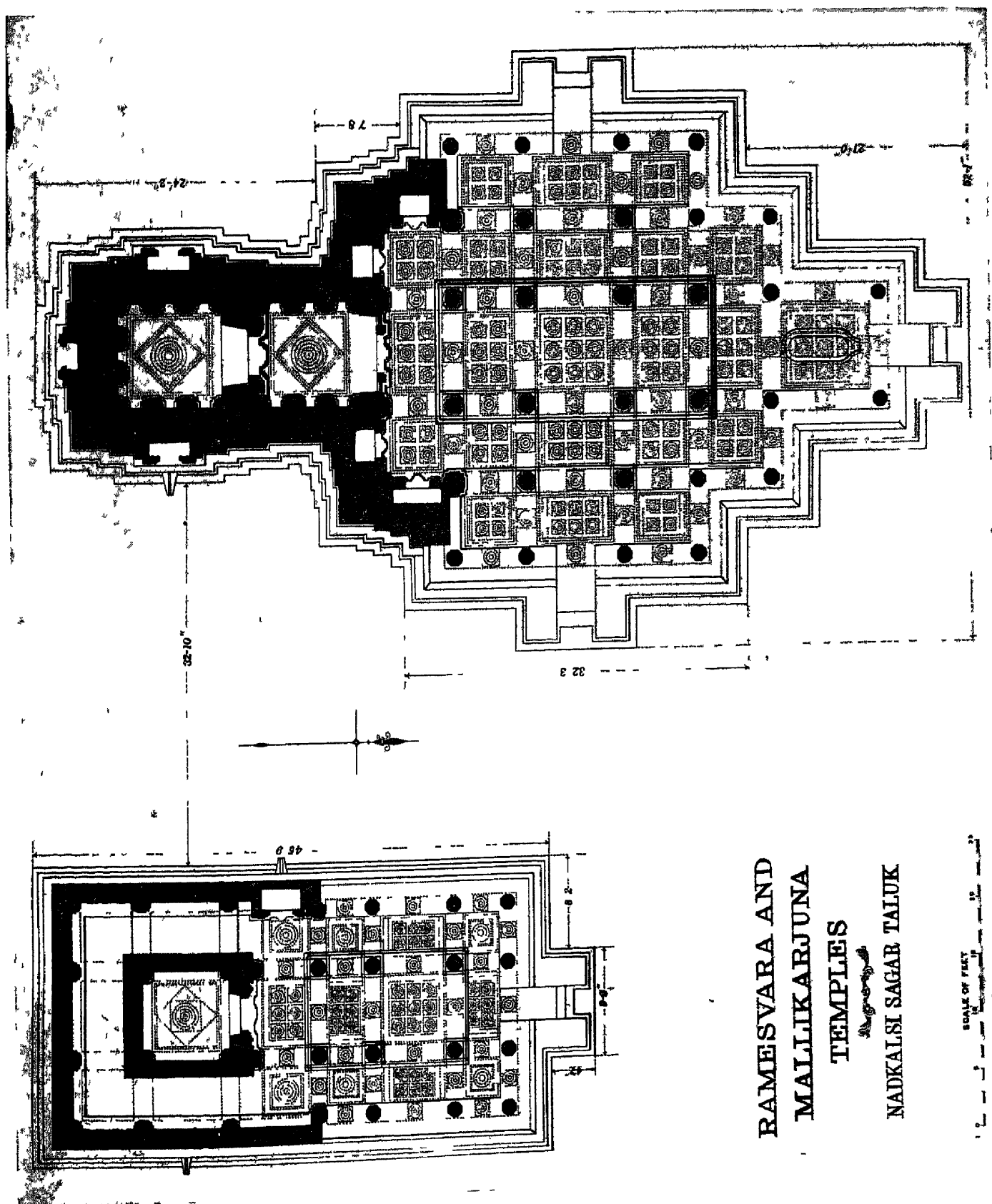
33 The following Prākṛit words taken from Āndhra inscriptions of Nasik* and from the inscriptions of Chutukulānanda Śātakarni and of the Kadamba king Śivavarma at Malavalli in Shikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannada language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prākṛit and not words taken from Sanskrit with some modification —

Prākṛit	Sanskrit equivalent
Putā	Putra
Siri	Śrī
Samvachara	Samvatsara
Bitiya	Dvitiya
Śāsana	Śāsana
Dēsakāla	Dēsakāla
Yasa or jasa	Yaśas
Vanna or Banna	Varna
Purisa	Puruṣha
Bamhana	Brāhmaṇa
Tēja	Tējas
Tapa	Tapas
Sachcha	Satya

As in Nasik No 18 Śātakarni is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prākṛit, the king's language was current in the Karnāta country.

34 It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prākṛit, the spoken language of the Śātavāhanas and their successors, the Chutus and the Kadambas, was the court language in the Karnāta country and that during this period a number of Prākṛit words called Tadbhavas found their entry in Kannada, the vernacular of the Karnāta country. When in the latter part of the sixth century Kannada was made the official language under the Chālukyas, Kannada scholars manufactured some more Tadbhava words in accordance with the rules determining the formation of Tadbhavas and added them together with Tatsama words to the vocabulary of the Kannada language. Thus Prākṛit in the early period and Sanskrit in the later period appear to have contributed much for the growth of the Kannada language and literature.

*Nasik No 18 p 188, Arch. Survey of Western India, Vol. IV



RAMESVARA AND
MALLIKARJUNA
TEMPLES
NADKALSI SAGAR TALUK

GROUND PLAN OF RAMESWARA AND MALLIKARJUNA TEMPLES AT NADKALSI

Mysore Archaeological Survey

(II) THE SRINGERI MATH AND ITS GURUS

35 Guruvamśamahākāvya or History of successive teachers of Śringēri Math is a biographical work in verse in Sanskrit composed by Lakshmanaśāstri son of Viśveśvaraśāstri under the orders of Sachchidānandabhārati disciple of Nṛsiṃhabhārati. As the author mentions the names of Chennammāji and Somaśekhara Nāvaka and as no mention is made of either Haiderali or of Vīraṇmāji, the last of the Keladi rulers, it follows that the author was the contemporary of Somaśekhara II (1714-1739) of Keladi, when Sachchidānandabhārati, (1705-1741) disciple of Narasiṃhabhārati, adorned the pontifical seat at Śringēri. Lakshmanaśāstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidānandabhārati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringēri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keladi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36 The author begins with Śankarāchārya, the accredited founder of the Śringēri Math. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Sankara and been born as the son of Śivaguru at Kālati in Kērala. Sankara's horoscope, given in this work, is almost similar to that recorded in Mādhavāchārya's Sankara Vijaya. The sun is placed in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn. While according to Sankaravijaya the moon was in the constellation of Ārdra, the Guruvamśamahākāvya places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A D 805 is a year which satisfies Sankara's horoscope. After completing his education, he is said to have met with Rājaśekhara and commended his three dramas in Sanskrit. He embraced Sannyāśrama under Govindāchārya. Having commented upon the Brahmasūtras of Bādarāyana he is said to have proceeded to Badari and showed his commentary to Bādarāyana known also as Vyāsa. Sankara's first disciple was Padmapāda and his second disciple was Mandana known as Sureśvara later on. As Sankara is said to have debated with the wife of Mandana known also by the name Viśvarūpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Mandana and Sureśvara are quite different personages is not satisfactorily proved. Sankara returned from Badari to see his dying mother. When the Nambūdiri Brāhmanas of Kerala, to whose sect Śankarāchārya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambūdis, that the Nambūdis should cremate their dead in the premises of their houses and that the Nambūdiri sect should be degraded from the high status of the Brāhmanas. This curse seems to be a later invention to explain the peculiar customs of the Nambūdis, it being implied that Śankarāchārya followed the customs of the Southern India Brāhmanas renouncing those of his own sect. As there was no king known as Rājaśekhara in Travancore at the time, it cannot be believed that when Śankarāchārya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

37. With his two disciples Sankara went on a pilgrimage to Madhyārjuna, Anantaśayana, Rāmasētu and South Canara where two more disciples named Hastāmalaka

and Trôtaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarna, Śrîśaila and Jagannâtha to Benares. The author says that he set up five maths and mentions the name of Śringêri, Kâncî, Badari, Kâśî, and Jagannâtha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Śringêri. As instructed by him Surêśvara stayed in the Math at Śringêri and Padmapâda in Pûri-Jagannâth. Trôtaka is said to have taken care of the Math in the North (Badari) and Hastâmalaka in the West (?).

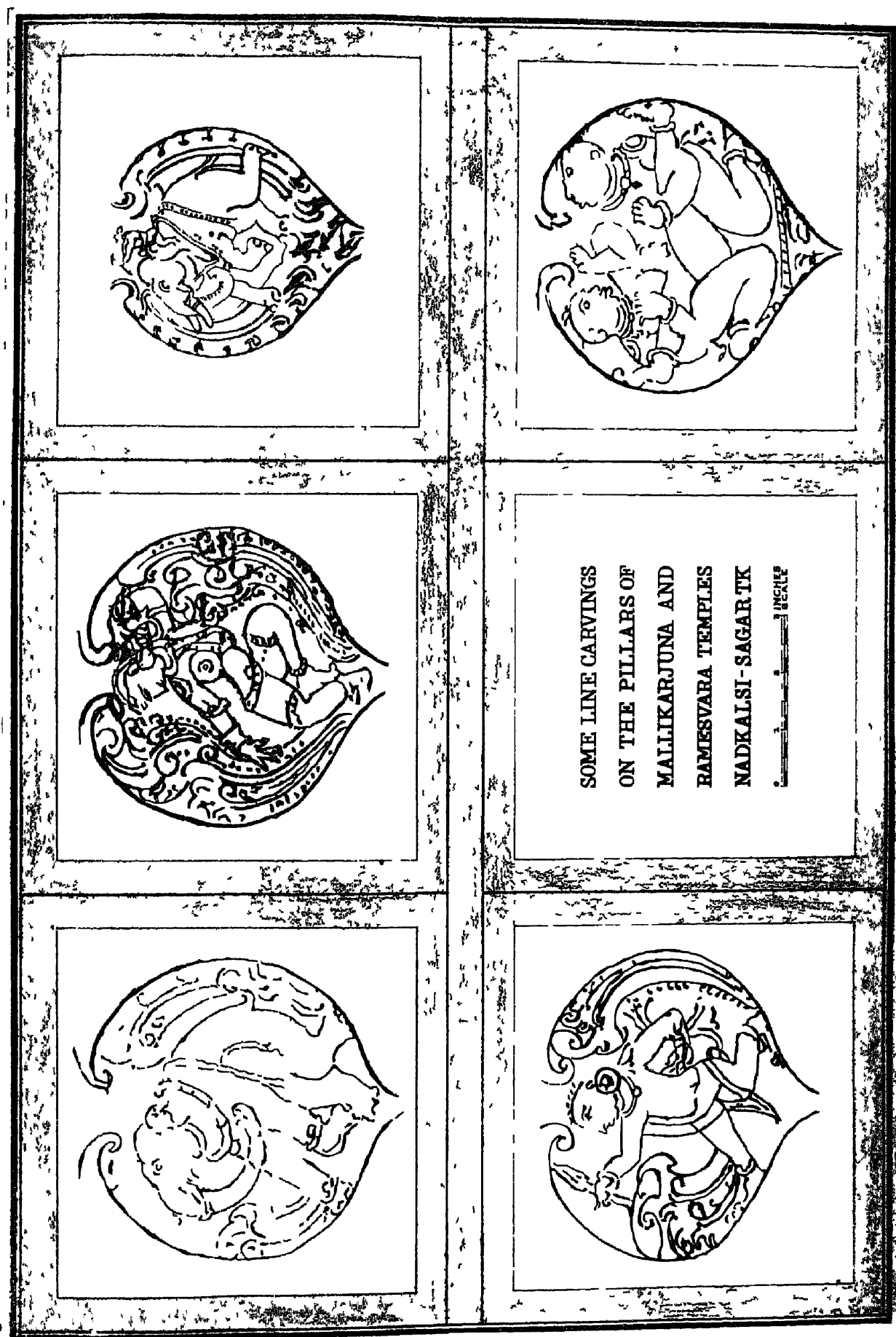
38 Surêśvara was followed by Bôdhaghana, his disciple at Śringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnânagiri who was followed by Simhagiri. Then came Îśvaratîrtha and Narasimhatîrtha one after the other. The latter was succeeded by Vidyâtîrtha known also as Vidyâśankara, learned in all the śâstras and expert in Tantra and Mantra.

39 Meanwhile the younger of the two sons of a poor learned Brâhman in Varâṅgal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Śringeri embraced asceticism under Vidyâśankara. He was given the name of Bhâratîkîṣhnatîrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Śringeri and saw him living the life of a Sannyâsi. Vidyâśankara admired his learning and having initiated him in the Sannyâsa order named him as Vidyâranya. Vidyâranya showed his works, especially his Vêdabhâshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhâshya with him he went to Benares and other places and got their approval of the work. That Vidyâranya met a Brahmarâkshasa near the Vindhya hills and that following the instructions given him by Vyâsa in Benares he returned to Hampe and caused the Brâhman to obtain release from Râkshasa nature, is a story in the work apparently to magnify Vidyâranya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

40 At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Mâra, and Muddapa. Harihara and Bukka were employed by Vîrarudra, king of Varâṅgal as his financial officers. When Vîrarudra and his successor Râmanâtha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Krishnâ, they had however to encounter Ballâla in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyâranya there and receiving his blessings, they led their army against Ballâla and having conquered him in battle, established their sovereignty over the Dekhan.

41 Meanwhile Mâdhava and Sâyana, ministers of Harihara, paid a visit to Vidyâranya and requested him to bless them with progeny. Vidyâranya told them that none of them would have an offspring and that if they would publish in their own name the Vedabhâshya and other works written by him; they would have the benefit

PLATE IX



they aspired for from a son of their own This they did and that is how a number of works written by Vidyâranya, are even now known as Mâdhaviya and Sâyanîya (Mâdhava's and Sâyana's)

42 Following the advice of Vidyâranya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâla in battle and built a new city under the name Vijayanagara The date on which the foundation of the city was laid is stated in a verse as follows —

“When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Saka era, in the year Dhâtri, in the month of Vaisâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharani, Vidyâranya laid the foundation of the city of Vijayanagara”

There is however some error in the date given here The week day does not agree with the Tithi, nor does the Nakshatra

The city is said to measure two Yojanas both in breadth and length

43 On the occasion of crowning Harihara in the new Capital Vidyâranya caused the king to make a number of land and money grants to learned men To replenish the treasury of the Kingdom Vidyâranya is said to have caused by the power of his penance an abundant shower of gold from heaven Harihara's son who appeared to be dumb gained his power of speech through Vidyâranya's charms Having gone to Kâsî for a second time Vidyâranya is said to have established two Maths At his suggestion Harihara made rich land grants to Sringeri Math and sent the information to Sringeri through Mârappa Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering It is on this occasion that Vidyâsankara temple was constructed at Sringeri A letter was sent to Vidyâranya in Kâsî requesting him to return to Sringeri Meanwhile Bhâratîkrishnatîrtha died and Vidyâranya succeeded him At the same time Bukka also died at Vijayanagar and Vidyâranya arrived here and crowned Harihara II, son of Bukka

44 In addition to the rich land-endowments given to the Sringeri Math, Vidyâranya is said to have secured for the Math a number of Birudas (honours and titles) from the emperor of Vijayanagar The list of Birudas is as follows —

- | | |
|--|--|
| 1 An umbrella named Mahîchakra | 14 Two white conch shells |
| 2 Śankha, big conch shell | 15 A pair of day-torches |
| 3 Chakra, a discus | 16 Makara-tôrana An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor |
| 4 Two Châmaras, Chowrie fans | 17 Jagajjampi, a big umbrella |
| 5 Kartari, a staff with its top shaped like scissors | 18 A pair of Meghâjambaras, two umbrellas so called |
| 6 A pair of Sûryapânas (?) | 19 Patâka, a flag |
| 7 A pair of white umbrellas | 20 Ândolikâ, a Palanquin |
| 8 A Dundubhi, a drum | 21 Simhâsana A seat so called |
| 9 A Jayaghantâ, Victory bell | 22 Pâduka, two wooden slippers in-laid with gems |
| 10 Two drums called the sun and the moon | |
| 11 Chakra, a drum so-called | |
| 12 A Damaruga, a small drum | |
| 13 A pair of Meghâmbara, two pieces of cloth as blue as a cloud. | |

45 After receiving these honours Vidyâranya returned to Sringeri accompanied by Harihara II A temple to Bhâratîkrishnatîrtha was built and two Agrahâras called Sringapura and Vidyâranyapura respectively were also constructed and given to learned Brâhmans together with Vrittis or agricultural lands for living

46 Vidyâranya was succeeded by Chandrasêkhara-bhârati who was followed by Nrisimhabhârati Then came Purushôttamabhârati who was greatly honoured

by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandraśêkhara and Nṛsiṃhabharati

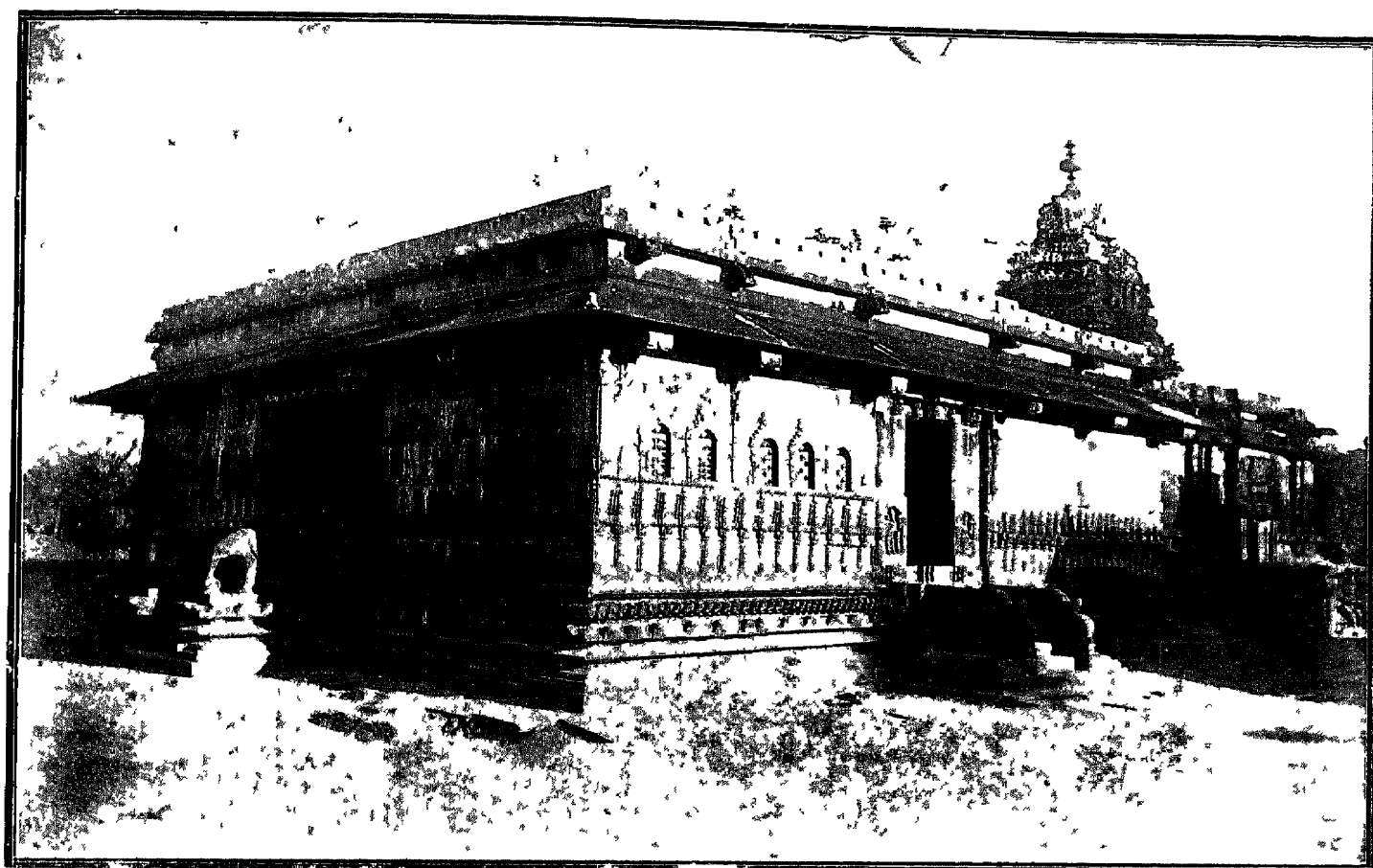
47 Purushôttamabharati's disciple was Sankarabhârati. They were both honoured by Râmadevarâya of Vijayanagar (1406-1416). Sankarabhârati's disciples were Chandraśêkharabhârati and Nṛsiṃhabhârati, both of whom appeared as if they were the sons of Śiva himself.

48 The text here is not clear as to whether these two persons successively followed Sankarabhârati on the pontifical seat at Sringeri and whether Râmachandrabhârati succeeded Nṛsiṃhabhârati or Sankarabhârati. Râmachandrabhârati was succeeded by Nṛsiṃhabhârati. Both Râmachandra and Nṛsiṃha were greatly honoured by Praudhadêvarâya (1414-1446) and Virûpâksha (1467-1478). Then came Dviguṇa Nṛsiṃhabhârati who was greatly respected by Mallikârjuna (1446-1467) and also Râmadêva. He was followed by Abhinava Nṛsiṃhabhârati who was greatly revered by Virûpâksha (1467-1478). Venkatappa Nâyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Śivagîta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidânandabhârati.

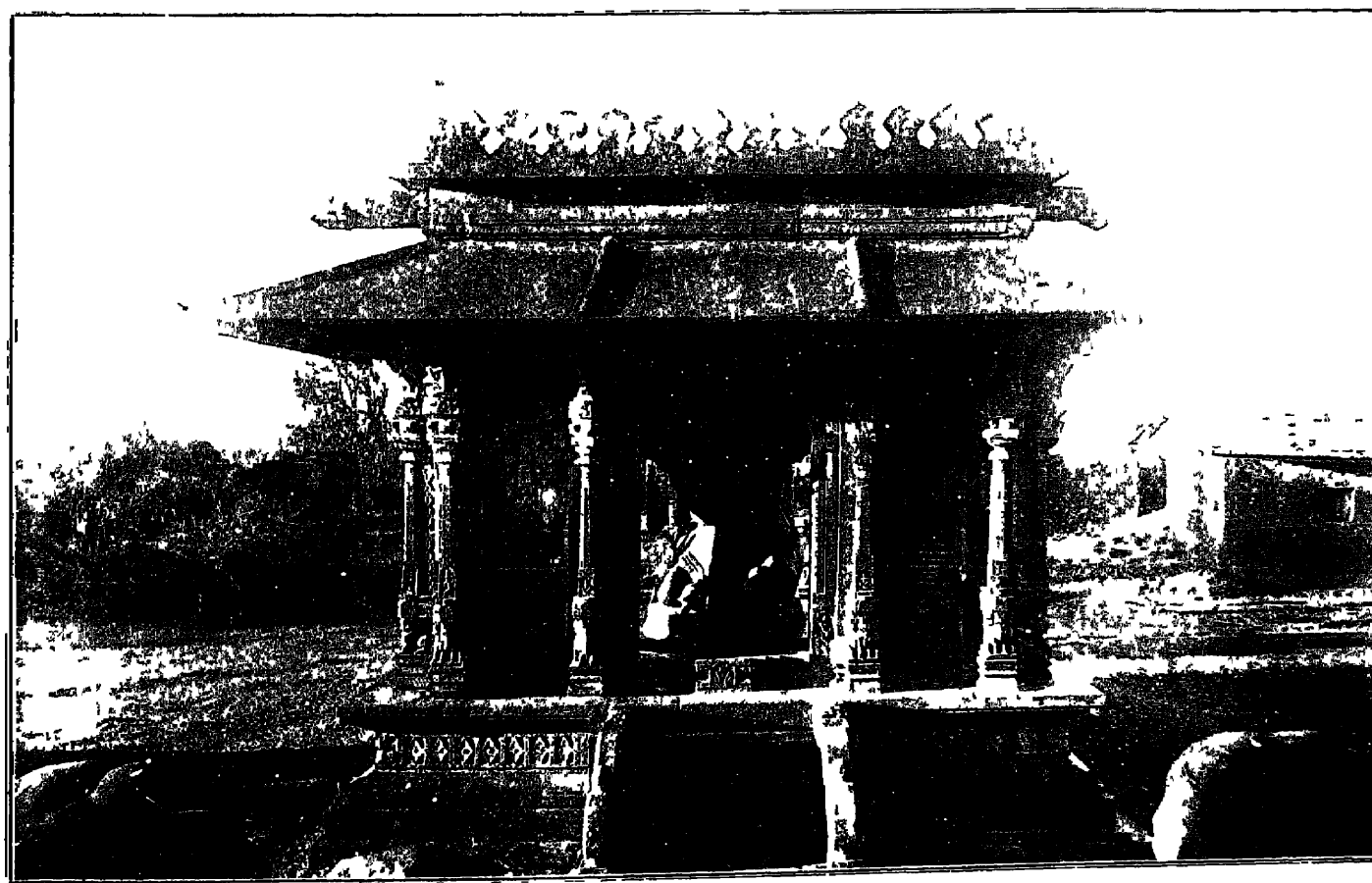
49 At the invitation of Venkatappanâyak of Ikkeri, both Abhinava Nṛsiṃhabhârati and Sachchidânandabhârati went to Ikkeri. Sachchidânandabhârati made discourses in Tarka, Mîmâṃsa, and Vedânta in the Court of Venkata, and was admired for his learning by the Court Pandits. Spending a few days in Ikkeri and Sâgara, the Guru with his disciple returned to Sringeri. After the demise of Abhinavanṛsiṃhabhârati, Sachchidânandabhârati succeeded him. At the request of Venkatappa Nâyak, the Guru proceeded to Ikkeri and Kolûru where he worshipped Goddess Mûkâmbâ.

50 Venkatappa was succeeded by Virabhadranâyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkatappa now invaded the territory of the Keladi State and took possession of some part of Keladi territory measuring six yojanas (24 miles), Sringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidânandabhârati to Kalaśa his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Virabhadranâyak his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Sringeri Math, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidânandabhârati showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Math to him, Bhairava presented the Guru with silk cloths and sent him back to Sringeri. No sooner had the Guru reached Sringeri than came Bhairava to Sringeri with his army. Having been frightened at the sudden arrival of the plunderer at Sringeri, most of the inhabitants left Sringeri for a neighbouring village for safety. Having won over the treasurer of the Math, Bhairava carried away the money of the Math. Having made a ditch round Sringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Karakala without making any attempt to pacify him. The army of Virabhadra followed the chief and surrounding Karakala interrupted the movements of Bhairava.

51 With a view to see Sachchidânandabhârati, Virabhadra came to Tîrthahalli where he came to learn that having won over his own army, Bhairava was marching against him. Coming to know that Bhairava was again marching against Sringeri,



NORTH-WEST VIEW OF AGHORESVARA TEMPLE, IKKERI



SOUTH VIEW OF NANDI MANTAPA, IKKERI

Sachchidânandabhârati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Vîrabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Math. Accordingly the Guru sent blessings to Vîrabhadra and performed penance in the Math for the king's victory. In the battle which ensued between them Bhairava sustained a defeat and surrendered himself to Vîrabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhârata and Râmâyana to Vîrabhadra. It is at this time that the Guru composed a Kāvya called Râmachandramahôdaya. But the Guru's peace was short-lived, for a few days after Bhairava plundered the Math for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Math and lived somewhere outside Sringeri. Hearing of this, Vîrabhadra stationed some of his army on a mound near Sringeri to guard the town and persuaded the Guru to return to the Math. Sringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Math and received the blessings of the Guru, Vîrabhadra returned to Ikkeri.

52 Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Vîrabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Sringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahâ-kāvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Math attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Mînâkshî-śataka and Kovidâshtaka and lived in peace for the rest of his time.

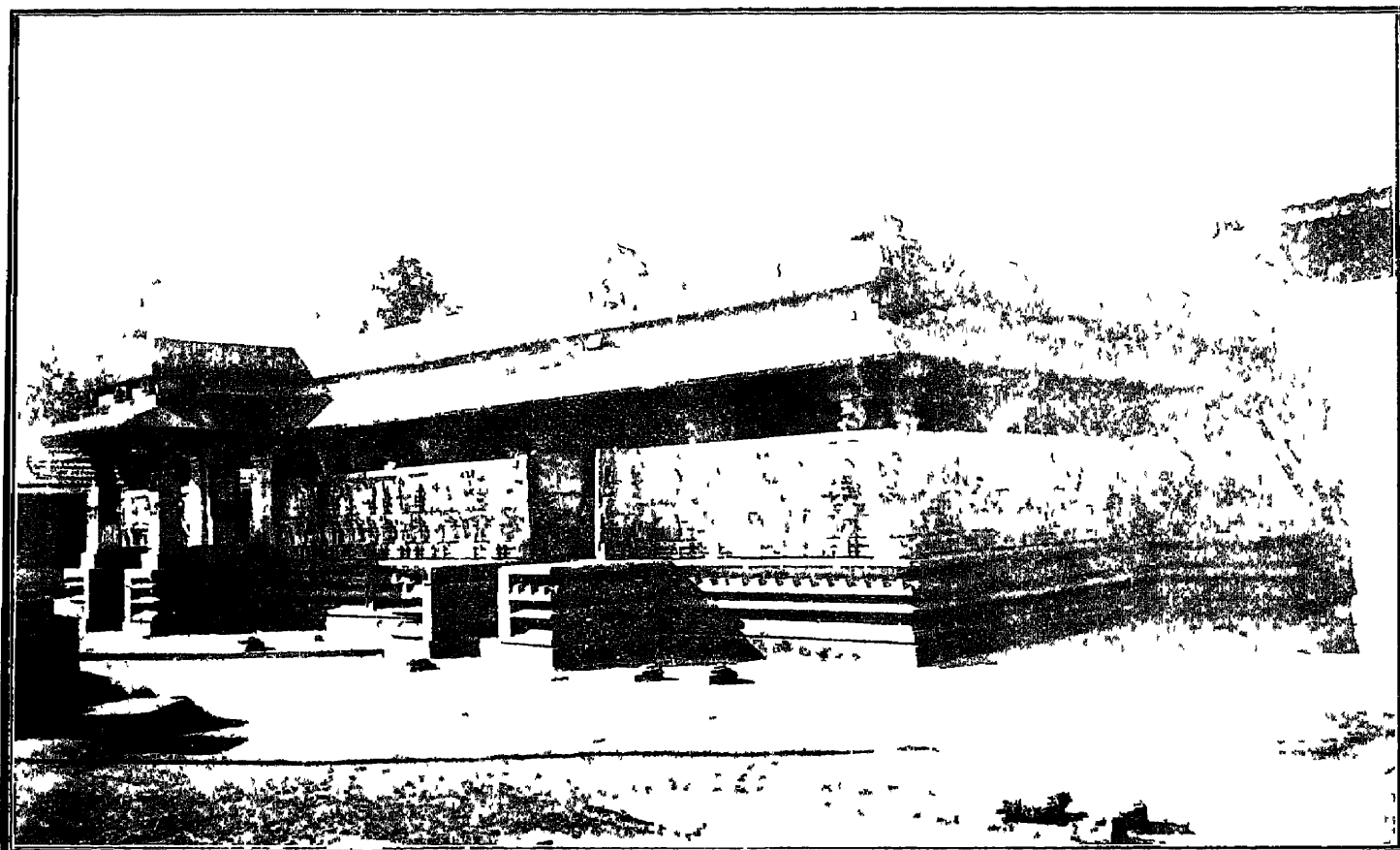
53 In Keladi, Vîrabhadra was succeeded by Śivappa Nâyak (1645-1660). He seemed to be indifferent towards the Sringeri Math. Urged by his followers Sachchidânandabhârati proceeded though uninvited to Bidure the capital of Śivappa who however, received the Guru with due honours and sent him back to Sringeri highly pleased. The Guru built a temple in Sringeri and set up the Goddess Bhavyâmbikâ. As one Narasimha-yôgi, the successor of Râmachandramuni did not behave well towards the Sringeri Math, he was driven out of Bidure and ordered to reside in a math at Sangama. The lands and other properties of the Math were handed over to Sringeri by Śivappa Nâyaka. After the demise of Sachchidânandabhârati, Nrisimhabhârati ascended the pontifical seat at Sringeri and at the invitation of Chennammâji (1671-1677) the widow of Śivappa Nâyak went to Bidure. Having stayed there a few days, he returned to Sringeri. During the great famine in the year Akshaya A D 1686, Nrisimhabhârati was so liberal as to feed daily more than a thousand people come to the Math for relief. His successor was Sachchidânandabhârati and he was duly anointed as the Guru on the third lunar day of the dark half of Phâlguna of the cyclic year, Pârthiva in Śaka 1627 corresponding to A D 1705 and was greatly honoured by Basava Chennammaji's successor at Bidure (1697-1714). At the invitation of the Nâyak he also proceeded to Bidure and returned to Sringeri with honours. Sometime after this the Guru proceeded on a pilgrimage to Subrahmanya where his procession with all honours is said to have been carried out in spite of the powerful opposition made by the followers of Madhvâchârya. The Guru bathed in the Kumâradhârâ and worshipped Subrahmanya in the cyclic year Ânanda (A D 1734). From Subrahmanya he proceeded to Vêlâpura at the request of the Nâyak of that place and his

ministers Then he went to Uppinangadi and Inavallipura (?) and from that place he passed through Kotîśvara and Honnâvâr to Gôkarna where the Guru took necessary measures to guard the wealth of his Math against a pirate chief, who failing in his attempt to steal the valuables of the Math, directed his attention to the wealthy inhabitants in Gôkarna and Udupi and carried away both their wealth and women

54 From Gôkarna the Guru went through Manôjna-nârâyanapura to Śringeri. On his way to Śringeri he proceeded to Benkipur at the request of Hanuma, a Pâlyagâr chief at the place From Benkipur he passed to Tarîkere, the stronghold of another Pâlyagâr chief called Pattâbhirâma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money After reaching Śringeri and spending some time there Sachchidânandabhârati proceeded again to Gôkarna on the occasion of a solar eclipse From Gôkarna he went to Bilige at the request of the Pâlyagâr Chief of that place From Bilige he went to Banavasî and received from Sadâśiva, the chief of Banavasî, large sums of money as presentation to the Math From Banavasî he returned to Keladi at the request of Vîrabhadra, the successor of Basava and paid visits to Sâgara, and Ikkêri From Ikkêri he returned to Śringeri halting for a few days at Tîrthahalli on his way back Again at the request of Sômaśekhara-nâyak (1714-1739) Sachchidânandabhârati went to Bidure and was given a hearty reception by the Nâyak accompanied by his ministers and army Having spent a few days there, he returned to Śringeri "

55 Such is the brief biographical sketch of the successive Gurus of Śringeri given by Lakshmanaśâstri in his Guruvamśaparamparâ It is to be noted how the life of the Gurus of the Śringeri Math had taken quite a different turn with Bhârati Krishna Tîrtha under the influence of Vidyâranya From Surêśvarâchârya onwards down to Vidyâśankara, the chief avocation of the Gurus was learning, spread of learning and penance They had no Jahagîrs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours With the arrival of Vidyâranya at Śringeri everything changed With the money and materials secured by Vidyâranya for the Math, Bhârati Krishnatîrtha caused the temples of Śârada and Vidyâśankara to be constructed Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarâtra in September and October, Śivarâtre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brâhmins gathered from all quarters on the festive occasions, Vidyâranya succeeded in getting from the Emperors of Vijayangar for the math rich land-endowments With a view to impress the people with the importance of the Math, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Math till then

56 Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Math became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Math The Gurus from Vidyâranya onwards seem to have been termed Râja-hamsas or royal saints consistent with the stately rank of the Math The other Maths established by the followers of Râmanujâchârya and Madhvâchârya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maths Thus beginning as centres of religious and philosophical culture Maths have become institutes of organised temple worship and of feeding crowds of pilgrims thronging them



NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI

PART III—EPIGRAPHY

57 The total number of records collected during the year is 113 Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions These records relate to Vaydumbas, Cholas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keladi chiefs, Gersoppa chiefs, Mysore kings and others A dynastic and chronological list is appended at the end of the report

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A D They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign (*vide* No 4, 7, 19, 113).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them (*vide* No 33)

58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1

CHITALDRUG DISTRICT.

DAVANGERE TALUK

On a vîragal set up in Kallêśvara temple in the village Bêtûr in the Hobli of Dâvan-gere

Kannada language and characters

- 1 svasti śrî Śrîmukha-samvatsarada Mârgaśira
- 2 suda . . . Śukravâradandu Kundagôla
- 3 Kaligadu . . . Nadigara
- 4 Nârayanâya . madidam

Note

This records the death of one Kaligadu Nâdigara Nârayanâyaka of the village Kundagol, probably in some battle, on Friday in the bright half of Mârgaśira in the year Śrîmukha

2

On a stone lying buried in a mound of earth called Jagannâthakatte near the village Lôkîkere in the Hobli of Hadadi

Size 6' × 2'

Kannada language and characters

- 1
- 2 .
- 3 Pramâdi
- 4 samvatsara . . .
- 5
- 6 mahârâjâdhirâja Śrî Hoysala Sômêśvara
- 7 Kankappajîya
- 8 mattar â
- 9 . pratishthe .
- 10 . .
- 11 sâsira kavileya
- 12 sva-dattâm para-dattâm vâ yô harêta vasundharâm shashthir-varsha-saha-srâni vishthâyâm
- 13 jâyatê krîmih! sâmanyô'yam dharma-sêtur nrupânâm kâlê kâlê pâlanî-
- 14 yô bhavadbhîh sarvân êtân bhâvinah pârvativêndrân bhûyô bhûyô yâchatê Râmabhadrah

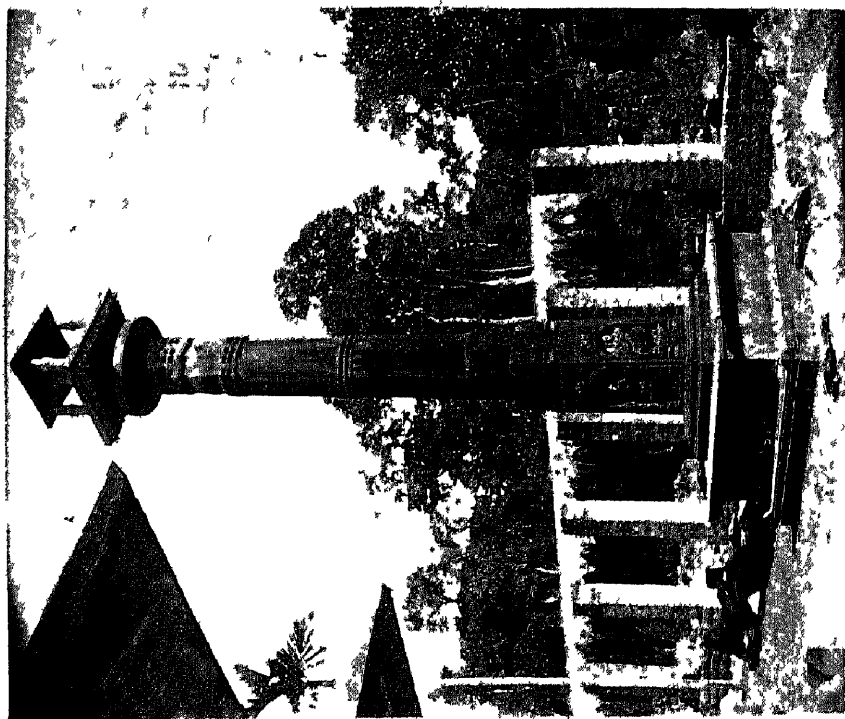
Note

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of a priest named Kankappajîya during the reign of the Hoysala king Sômêśvara in the year Pramâdi and the grant of some land for the temple. The usual imprecatory verses are found at the end of the grant.

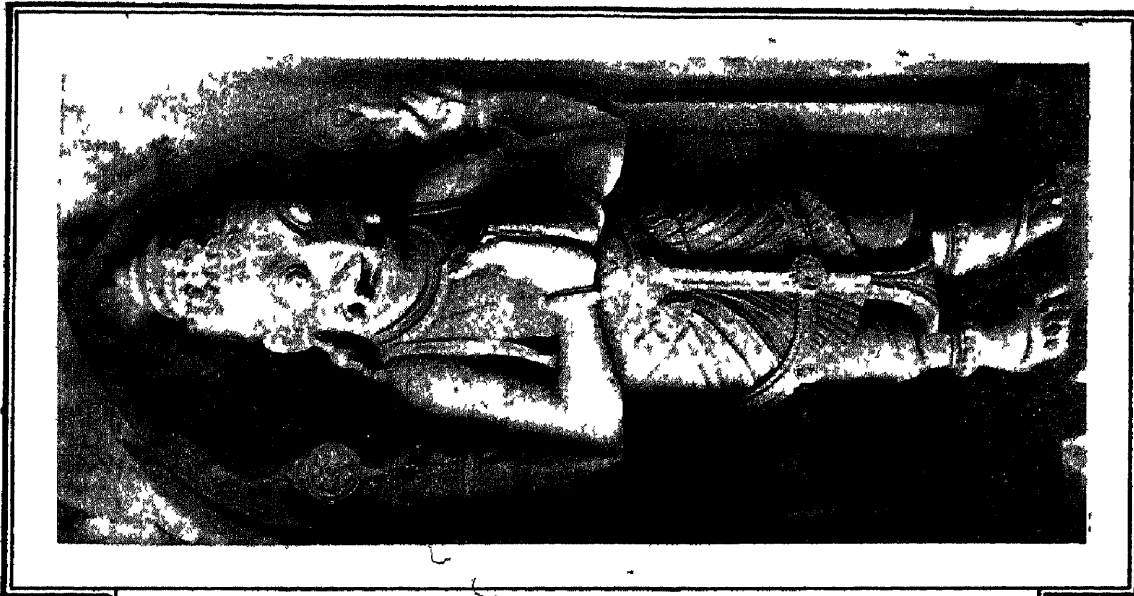
VIRABHADRA TEMPLE, KELADI.



DAKSHA FIGURE



LAMP PILLAR.



NARASIMHA FIGURE.

3.

On a pillar in the navaranga of Kôdi Kallêśvara temple in the same village Lôkikere.

Modern Kannada language and characters

- 1 yî dêvastâna sîtilavâgi idan-
- 2 tadanu
- 3 Yîśvara sam . kârtika śuda
- 4 . . . Timmappanahali Ranga
- 5 Channabasava
6. . staru mâdida sêve

Note

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Timmapanahalli Rangapa, Channabasava and others.

HASSAN DISTRICT.

ARSIKERE TALUK

On a stone set up in front of Maleya Mallêśvara temple in the town of Arasikere in the Hobali of Arasikere

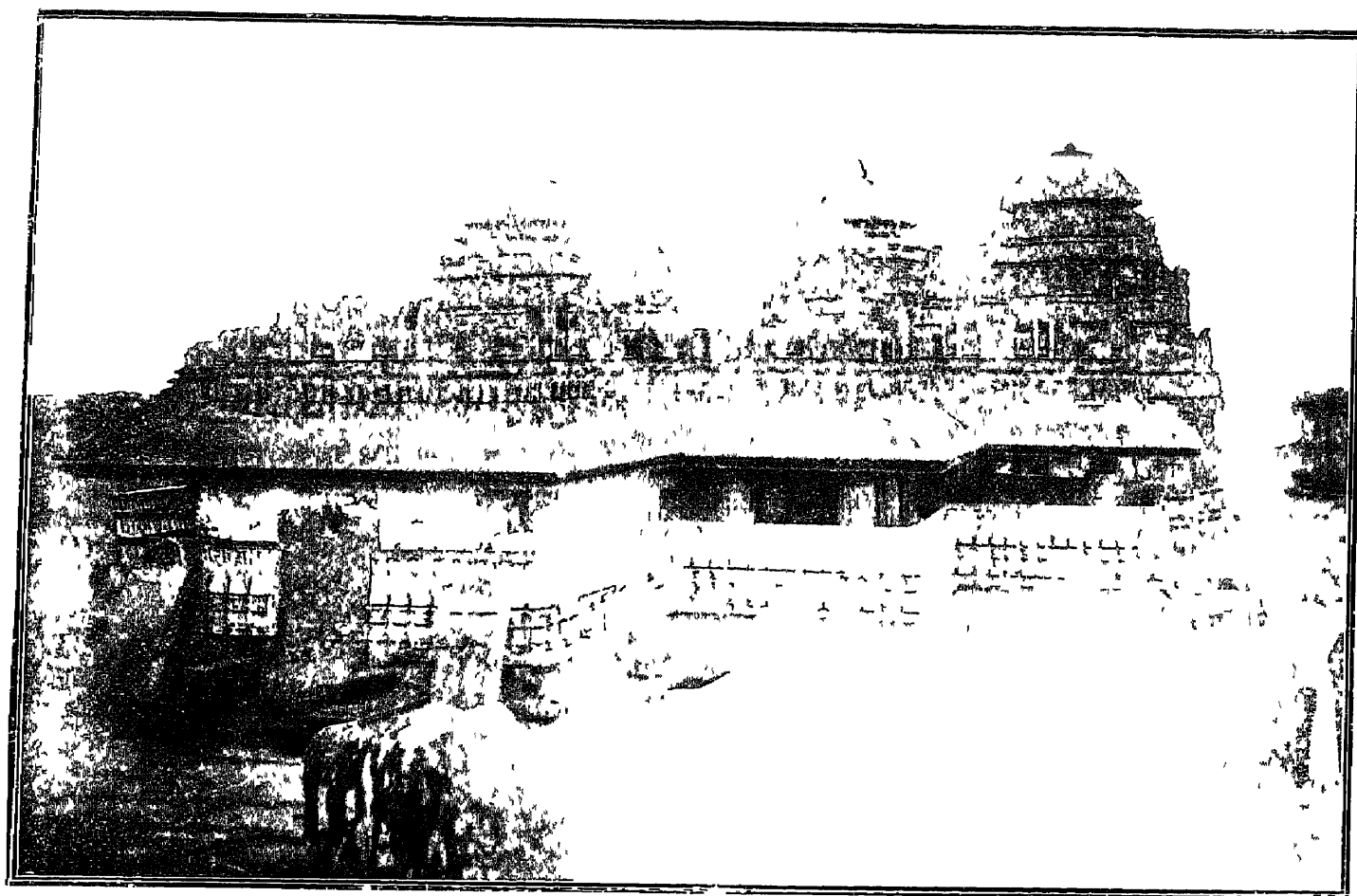
Size 3'—6" × 2'—3"

Kannada characters and language

- 1 śrī Mahâ-dêva śaranu namas tunga-śiraś-chumbi-Chandra-châmara-châravê
tra-
- 2 lôkya-nagarârambha-mûlastambhâya Śambhavê svasti śrī jayâbhyudaya
Śâlvâhana śaka varusha
- 3 1291 neya Kîlaka-samvatsarada Chayitra su 1 . dandu śrīman-mahâ-
mandalêśvara
- 4 ari-râya-vibhâda bhâshege-tappuva-râyara-ganda śrī Vîra-Bukkanna-vaḍe-
yaru prithvî-râ-
5. jyam gayivali śrīman-mahâ-pradhânam Basaveya-damnâyakara nirûpa-dim
Sâupeya
- 6 Vithangala maga nâyaka Âcharsara adhikâradalu mâdida dharma svasti
samasta-prasasti-sahi-
- 7 ta śrīmatu sarvanamasyada piriya-pattada mahâgrahâram Udubhava
sarvajna Vîravijaya Ballâ
- 8 lapuravâda Arasiyakereya śrīmad asêsha-mahâjanaṅgalu sâyrokkalu mâ-
9 dida dharma Vîradiya Mallikârijuna-dêvarige hostâgi dêvâlyava mâḍida
sammandha â-dê-
- 10 vara amrita-padige Aguliya bayalalu â dêvara gade kamba 40 â dêvara
kai Vîr-a-
- 11 diyottinahi kai 1 sanjemathada hindana kai 1 antu â dêvara amritapa-
12 dige mânyavâgi nadasa bahevu śrīkâriya
- 13 dêvâlyava mâduva kalukutigarige mâdudake sahânyavâgi
- 14 gi sammandha â Mallikârijuna-dêvara śrīkâriya
- 15 jayanu â-Chandrârka mâduvantâgi â śrīmad asêsha-mahâjanangalu
mâdida
- 16 dharmma â dêvarige hûdônta Sômêśvararotinahi Vîra mâḍi-kondiha
hûdônta â Vîraya
- 17 hinde vondu hûdôta â dêvarige saluvudu dharmavan a-
- 18 lidavaru Kâśiyali konda pâpadalu hôharu mangala mahâ śrī
- 19 bokkasada sênabôva Jannayana Narasimhvadêvana baraha

Note

This records the gift of 40 kambas of wet land in the village Aguli and 2 plots of wet land near the same village as mânya for the service of food offering in the temple of god Mallikârijuna newly constructed by the mahâjanas of the agrahâra village Udbhava-sarvajna-Vîravijaya Ballâlapura *alias* Arasiyakere in the reign of Vijayanagar king Bukkanna Vodeyar (with titles), and under the orders of mahâpradhâna Basaveya dannâyaka, while Nâyaka Âcharasa son of Sâupeya Vithangal was governing the land. A flower garden near the temple of Sômêśvara in the village and cultivated by the gardener Vîra is also stated to have been presented by the mahâjanas for the



NORTH EAST VIEW OF KEDARESVARA TEMPLE BELGAMI



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE, BELGAMI

service of God (Mallikârijuna) and some land is also said to have been granted to the masons (kalukutiga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kîlaka Śaka 1291 (A D 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhadêva, son of Jannayya, accountant in treasury (bokkasada sênabôva). The usual imprecation is found in the record.

5

On the foot of a pillar in the same temple

Kannada characters and language

- 1 Payingala-sam
- 2 . . . Âsâda .
- 3 . . . śrî-Râmaya
- 4 galu bitta
- 5 . nandâ .
- 6 dharma

Note

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śrî Râmaya in the month of Âshâdha in the year Pangala. The date is not verifiable.

6

On a boulder of rock to the south of the same temple

Kannada language and characters

1. Khara-samvatsaradalu .
- 2 Mallaya Dêvayya
- 3 śrî Mallikârijuna-dê-
- 4 vara sêvege yettisida
- 5 kallu-kelasada manta-
- 6 pa

Note

This records the construction of a mantapa for the service of God Mallikârijuna by Mallayya in the year Khara. The date is not verifiable.

7

On a stone lying on the bank of a canal near the road to Kâtavâdi at the foot of a hill to the west of the same temple

Size 3'—6" × 2'—0"

Kannada language and characters.

- 1 svasti śrîmatu Vikriti-samvatsa-
- 2 rada śu su 13 Śu śrîmatu
- 3 mahâpradhânam Basava Dannâ-
- 4 yakara nîrûpadim Tamma-
- 5 yyanum Mallayyanum mahâ-
- 6 janangalum samasta-nakharamga-
7. Iu śrî Mallikârijunadêvarige
- 8 bitta gadde salage 5 aydu.

Note

This records the grant of a field of wet land of sowing capacity of 5 salages for the service of God Mallikâdjuna by Tammaiya and Mallayya and the mahâjanas and nakharas (citizens) under the orders of the illustrious mahâpradhâna Basavadannâyaka on Friday 13th lunar day of the bright half of Śrâvana of the year Vikriti (date not verifiable)

8

On a stone lying on a side of a field at the foot of Maḷeya Mallêśvara hill near the same town Arasikere

6'—6" × 3'—6"

Kannada language and characters

1—35

- 36 Hoysalâyadola . . .
 37 . . avarôl madhyamanâgi . . .
 38 lôkôttamam tânenalu . . .
 39
 40. Vîra-Ballâla-dêvarasaru
 41 Huligereya nelevîdinolu
 42 .
 43
 44 lôkadolu | śvasti samasta-gu
 45 praje-mechche-gandarum . . .
 46 Râjâdhyakshada
 47 rige vaddavâra uttarâyana-sankramâna
 48 . . .
 49 . . dhârâ-pûrvvakam mâdi kottaru
 50 int î dharmmavam pratipâlisidavaru Gange Vâranâsi Kurukshêtradol
 51 dharmavam kedisidavaru . kavileya konda
 52 śva-dattâm para-dattâm vâ yô harêta vasundharâm shashti-varsha-sahasrânî vishtâyâm jâyate krimih

Note

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose, not known, during the reign of the Hoysala king Viraballâla

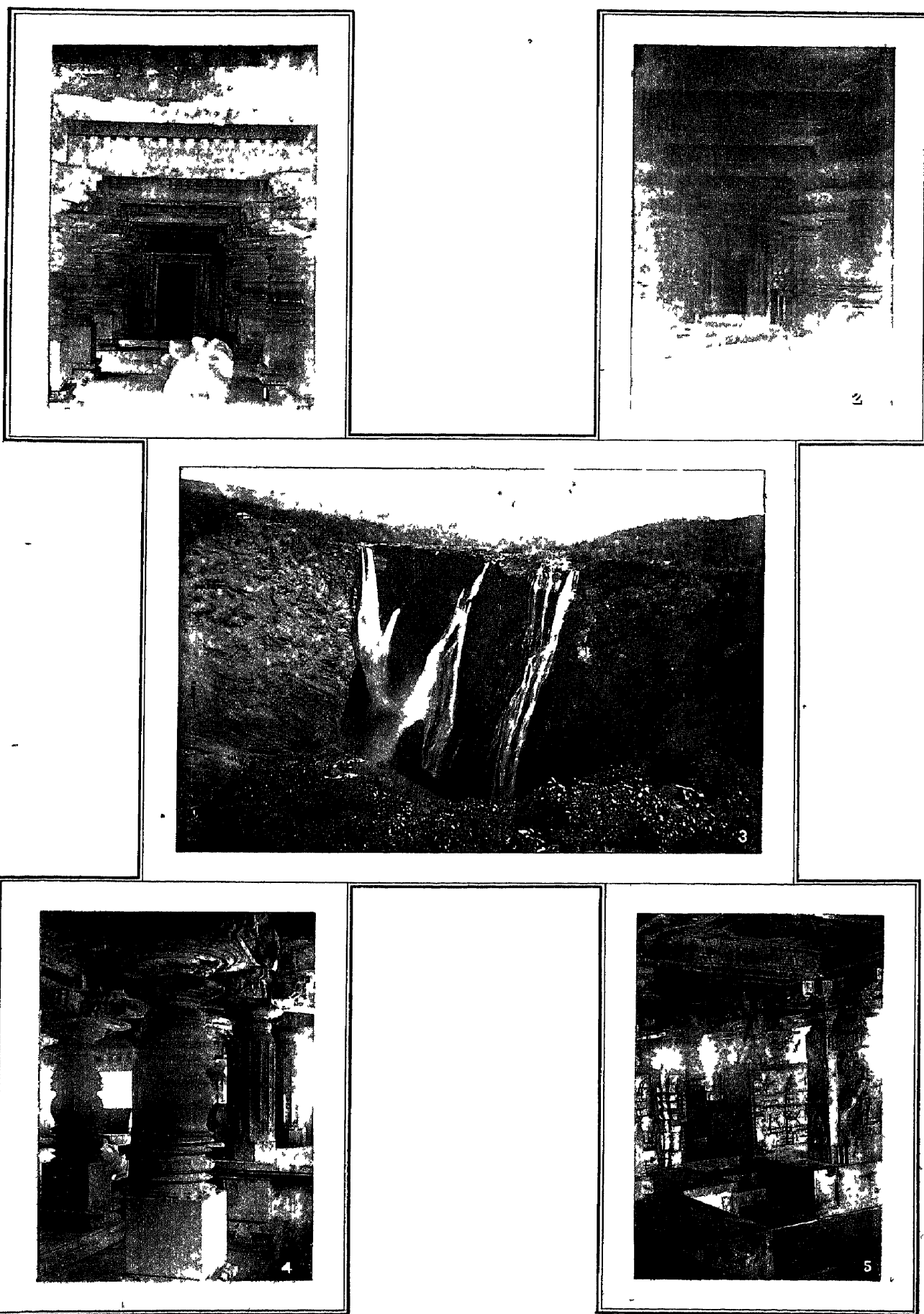
9

On a stone newly discovered near the site of a ruined temple by the side of the tank Doddakere and set up near the Îśvara temple in the same town Arasikere

Size 7'—6" × 3'—0"

Kannada language and characters

1. namas tunga-śiraś-chumbi-Chandra-châmara-châravê | trailôkya-nagarâ-rambha-mûla-
2. stambhâya Sambhavê || śrî-sôdarâmbuja-bhavâd uditôtrir Atri-jâtêndu-
3. putra-Budha-putra-purûravastah Âyuscha tasya Nahushô Nahushâd Yayâti-
4. r tasmâd Yadur Yadukulê bahavô babhûvuh | khyâtêshu têshu nrîpatih kathitah kadâchit kaschid vanê munivarêna



MISCELLANEOUS PHOTOGRAPHS

1. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI 2 INTERIOR VIEW, HARIHARES-
WARA TEMPLE, HARIHAR 3 GENERAL VIEW OF GERSOPPA FALLS 4 INTERIOR VIEW,
MALLIKARJUNA TEMPLE, NADKALASI. 5 INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI

- 5 Salah karâlam sârdûlakam prithvi [pratîhi] Hoysala ityatô bhût tasyâ-
bhîdâ muni-vachôpi chamûra-lakshma ! tatô Dvârâvatî-nâ-
6 thâh Poysalâ dvîpi-lânchchhanâh ! jatâs Śaśapurê tēshu Vinayâditya-bhû-
patih || śrîmatu Yaduvamsôdbhava bhûmîndra-
7 nata-kirîta-tata-ghattita-pâdam Hêmâdriya dharanîpatî Vinayâ-
dityam || kele Gangeyo-
8 l amalateyîm kele sobagim Ġirjeyol ene Sîriyodane . . . bhivridhhi
Keleyabbege nâma-
9 mādud int anvartham ! Yādava-vamśa-kk amare mahôdayam Ereyanga-
nripatî Vinayâdityamgâdam tana-
10 yam vinayam sôdaramene tanage negalda dhîrôdâttam . . . m amala-
tējagunam Mērug im-
11 dravajakke chayyâdambaram em-banti-ral oppam-badedâtanire .
Ereyanganripam ! ariyamdera-kanga-
12 nereyam nareyam kripanatvamam ganângane neireyam nâdiyi-
dududan ariyadavara hem-
13 gal-alal ariyan Ereyanganripam ! Trinayanan arâtî purusham hara-
ksham Vanajajana lala-
14 ne Chaturânana-vanditan âdan Abja-nâbha vanu vinimâ . . .
membinav Ere-
15 yangan âdan ereyam guna-santatig êm kritârthtanô || te tann amala-
vaśamvade tanna patibratânu-
16 râgam gedegonda nolld ashtânga-darpanam hrîdayamâgiral
Ēchaladēvi tâ-
17 nu mangala-pûrna-kumbhamene . Vâriruha-bhavamgê-
18 n akhila-Chandrangē dhîrang Ēchala-dēvi gabhîrang Ereyanga-nri-patig
âdam mûvar ddēvara saktiye mûva-
19 rolam tappadenisi negaldar ttâv indîvara-lôchanegĒchala-dēvige Ballâla-
Viśhnuvudiyâdityaru ||
20
21 svastî . . . Dvârâvatî-pu-
ravarâdhîsvaram Tuluva-bala-jaladhi-paṇḍita-
22 nalam para-mandala-sûrekâra
23 saranâgata-vajra-panjara Vāsantikâ-dēvî-labdha-vara-prasâda mrigama-
dâmô-
24 da nâmâdi-prasasti-sahitam śrîmanu mahâ-mandalêsvaram Talakâdu Kongu
Nangali Gangavâdi Nôlambavâdi Hala-
25 sige Hânungall Uchchamgi-gonda bhujabala Vîragangan asahâyaśûra
Śanivâra-siddhi Ġiridurggamalla chaladanka- Râma
26 nissanka-pratâpa Hoysala-Vîra Ballâla-dēvaru dushta-nîgraha-śishta-prati-
pâlanam geydu rakshîsuttam Dôrasamudra-
27 da nelevîdinolu sukha-sankathâ-vinôdadim râjyam-geyyuttum ne tadîya-
lappa rajyâdhyâ (ksha)-
28 karanangala kîrtti yent endode Harihara-dēvan-agrasuta Rêchanan
âtana Ġunanidhi Mâdhava saduguni Nâranadê-
29 sana dâni tân enipar eseva dēvanenippar oppîdaru varaguni mukhyar
îrjita-gôtra-pavitrakar î dharitri-
30 yolu || balidavara vaniteyara nallam satu-kîrtti âtage mudadin îyalu
ballam jâtane sulalitam Kêtamalla
31 mûpa || . . . valliya kattale mâmbana daladalita sanjemallegaḷa
pûvembina beladimgalimdene kanbaya-
32 la chaluvan îvud Arasiyakereyolu || svastî samasta-guna-sampannarum
âśrita-jana-kalpa-vriksharum saranâ-
33 gata-vajra-panjararu nudidante-gandarum sakalajana-pûjyarum Siva-dha-
rma-nirmmalarum śrî Gôjêsva-
34 ra-dēvara pādârâdhakarum appa Gôjara mahimônnaṭi yentendode .

- 35
 36 . svasti śrīmatu.
 37 Hoysala Vīra-Ballālana besadim Rājyādhyakshada Heggade Rêvanna
 Kêtamallangaluv Arsiyakere-
 38 ya mahâ-janangalu samasta-praje-gâvundugalu . . . ya nakharangalu
 39 Bûvagâvundan olagâda samasta-Gôjaruv irddu saka varsha 1105 Sôbha-
 kritu-samvatsarada Jyêshtha su-
 40. ddha 3 Vaddavâra uttarâyana sankramana Vyatîpâtâdandu â Gôjêsvara-
 dêvara aṅga-bhōga-ranga-bhō-
 41 gakkendu nandâdivige khanda-sphutita-jîrṇôddhâra dêvara
 âhâra-dânakkavâgi Lâkulâ-
 42 gama-samaya-samuddharanarum Kâlâmukha-pratibaddharumappa Aghô-
 rashaktipandita-sisya Dharmarâsipanditara maga
 43. Amritarâsi-panditara kâlam karchi dhârâ-pûrvvakam mâdi bitta datti
 Kaniganakereya kelagana gadde salage 4 . . .
 44 diya bedale kam 100 paduvalu âlada bedale ka 100 dêvarige nadavantâgi
 mâdida dharmma
 45 sva-dattâm para-dattâm vâ yô harêta vasundharâm shashti-varsha-saha-
 srâni vishtâyâm jâyate krimih

Note

This records the gift of a plot of wet land measuring 4 salages under Kamiganakere tank together with two plots of dry land each measuring 100 kambas made by Heggade Rêvanna Kêtamalla with the *mahâjanas*, *gâvundas*, and all the Gôja people, under the orders of Hoysala king Vīra-ballâla (II) for the service of God Gôjêsvara and for the repairs of the temple. The land was placed under the supervision of Amritarâsi-pandita, son of Dharmarâsipandita, who was a disciple of Aghôrasakti-pandita, who belonged to Kâlâmukha sect of Śaivites having Lâkulâgama as their sacred book.

An imperfect genealogy of the Hoysala kings from Sala is given in the inscription. The grant is dated Thursday (Vaddavâra) the 3rd lunar day of the bright half of Jyêshtha with Vyatîpâta in the Uttarâyana half of the year Sôbhakrit, Śaka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse svadattâm, etc.

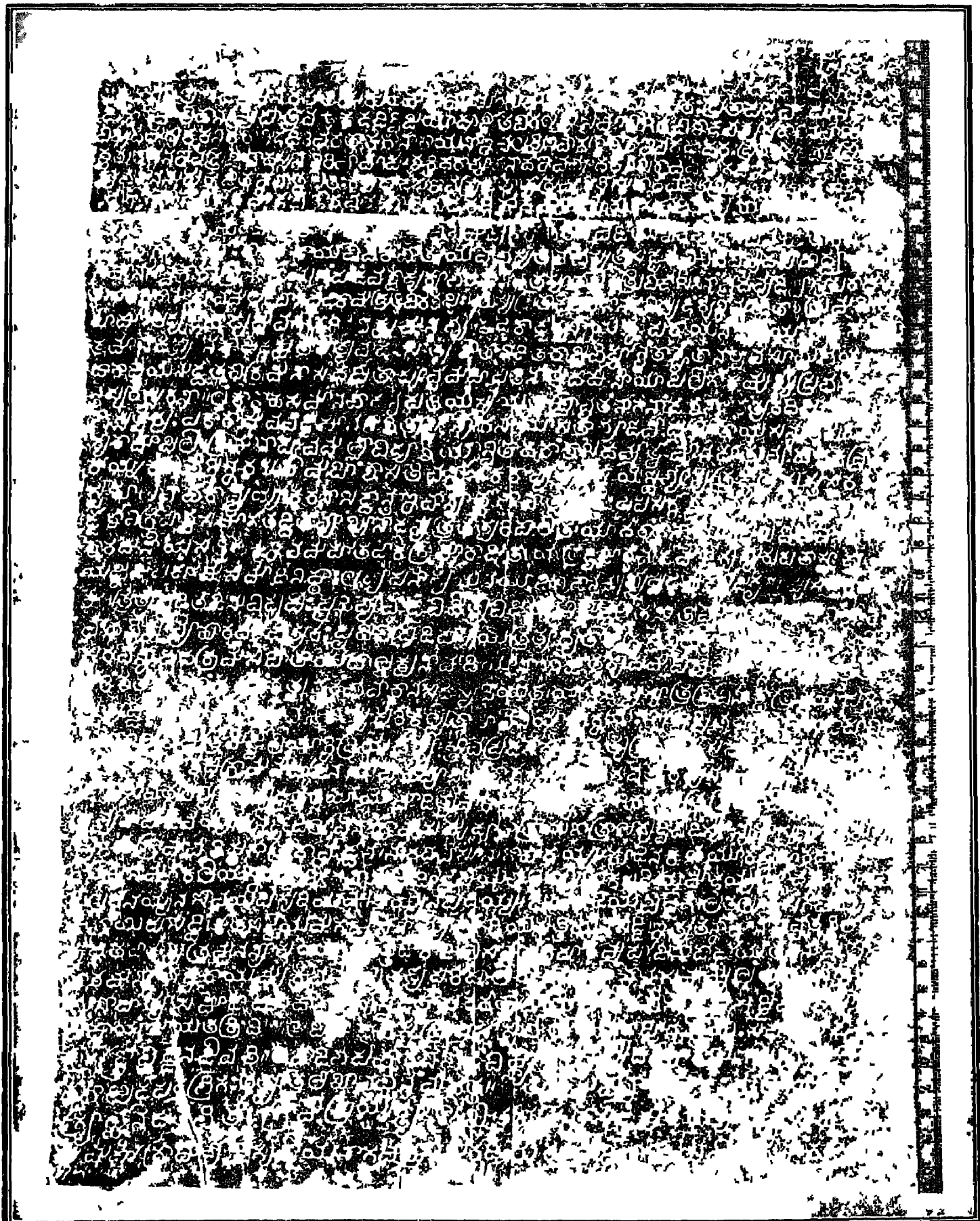
10

On a stone recently excavated near a temple in ruins, below Doddakere tank near the town of Arasikere

Size 6'—6" × 2'—9"

Kannaḍa language and characters

- 1 namas tunga-śiraś-chumbi-chandra-châmara-chârave | trailôkya-nagarâ-
rambha-mûla-stambhâya Sambhavê ||
- 2 svasti śrī satpathôdyachcharitam uditâ-satya-sphurad-viśvadhâtrî-
vistârôdâta-têjam jana-hri-
3. daya-vikâsodayam vîra-vidvit-nistârâ-nûna-dânârdita-tamam amalam
viśvavêdânga lôka- prastutyam tâne-
- 4 nal Bhânuvina vol esegum Poysalôrbbîśa-vamśam || padedâ Poysala-vamśa-
dol sasikalâ-nai-
- 5 rmmalyamam lānōnnatīyam prabhâkarana tējō-râsiyam
ramya-pûrvva-
6. draḍ ondu madamam tann alkarim tâldi puttidan udyad-vinayâmbhârâśi
Vinayâdityâvanîpâlakam || âtana
7. tanayam || eraguv arinripargge sîḍilavol eraguvan eragisuvan amara-ra-
maniyaran adên Ereyanga-nripati



STONE INSCRIPTION OF CHALUKYA KING AHAVAMALLA AT KADEYANANDIHALLI
SHIKARPUR TALUK

8. guna-ganad-eieyano mādīdargge mālparill ī-jagadol lalitāngi śilavati
Yêchalegam guni Yeraganripa-
9. tige janīyisidar chalada kalitanada pempina neleyene Ballalu-Vishnuv-
Udayādityar || avarolage Vishnu-nūpana
10. vikramam entene || munisind arunate kadegang misodave virōdhi-nripa-
saptāngam Vishnu-nripālang a-
11. ppuvu nōd anupamam avan-alavi yitarai alaviye jagadol | Budhalôkāśraya-
nemba Tārksghyarathanemb
12. Abjāyatāksham dalemba Dharādhāraakanemba bhōgaṇṇutanemb udyad-balā-
nṇitanemba Dharitrīvaṇṇanemba lôkanu-
13. tanemb ī peimmeyim nōde Vishnudharēśam sale Vishnuvol sogayipam
Lakshmīmanōvallabham || ā Vishnubhūpa-
14. nol Mādēvitvam bettu pettal uttama-Lakmādēvi Nārasimhadēvōrvvī-
varanan anūna-punyavati vasuma-
15. tiyol || kadanadol ānt arātigala dantiva dantaman otti kiltu tad-biduvane
poyye poldu pora-
16. ponme saraktaka-mauktikamgal ā-padadol avam Jayānganenge hārama-
n oppire mālpanendod ār kkada-
17. nadol āmp idirchchuvadatar j jagadol Nārasimhadāvanam || kadanadol
idirchchid ari-nripa-madaradaniya ra-
18. danadalli natta saral vālada modalol uchchalīsv ond ad at avanīpa-Nāra-
simhadēvange nīnam || ā Nārasim-
19. hanripangam mānini Mādēvi sādhi Yêchalegam lakshmīnīlayanāgi Ballāla-
nripālam puttīdam dharādhara-dhai-
20. ryyam || anupama-rana-nistārakan anūna-satvānṇitam vichārakshaman
emba negalṇeyimde Ballālanripā-
21. lam Kārttikēyanantoppirppam || ghanatējam sarīyādodam budhajanakkam
sādhu-sanghakkamita yan-
22. te śāntiyaduntum rātriyol nīpu yanitalt urrviyol eyde parbbiyum
padedirddu-
23. dē Dinanātham eneyend adentu nudivem Ballāla-bhūpālanam || munism
Ballālabbhūpam kiley asilate-
24. yam kīlvar anyāvanīpāla-nīkāyam sthānadindam jādīye naduguvar bbbhī-
yīm nōlpad ī-pāngu nītāntam
25. chōdyamimt ī teranan aride nān īgal entendod mt itana khadgakkam virōdhi-
pratātige da
26. kkuvendum || phaninātham pātī bhōgakk amarapatī-samam rūpa-sampatti-
g abjēkshanan udyad-vikra bara
27. ke dore Mahēśam nījājñā-vīśēshakkene dhīrōdātta-chittakk amama sari
Dāsāsyāri dānakke mattum tone Ka-
28. rnnam tānenalk ī-vasudheyol esedam Vīra-Ballāla-bhūpam || ā Ballāla-
mahīpana satīya permme yentene
29. lalanā-nīrmmita-kauśalam palavu-kālakk Abjajam indu kauśala-vāyt
uttamarūpeyam vīmaleyam Ballā-
30. la-vīśvambharēśa-lasatkāminīyam budharg anīsam īyuttripp Umā-dēvi-yam
lalanā-ratnaman udgha-kīrtiyu-
31. teyam pett uttama-praudhiyīm || kumuda-dalanayane kōmale kumudāsave
yenisi negald Umādēvi-
32. ge vikrama-Sōma-vamśa Ballāla-mahīśam kūrppan embud adu takkude dal ||
ballāl Ballāla-nripam Ballālēśvara-
33. nivāsamam kīrti-śrīvāllabhan ettisīdam sale sallalītam enalke sōbhīp Arasi-
yakerēyol || svastī samadhigata-pancha-
34. mahāśabda Dvārāvātī-puravarādhīśvaram Tuḷuva-
baḷa- dāyada-dāvā-
35. naḷam | Pāndya-kāl-kāndya-kāndya Gandabhēunda | mandalīka-
bēntekāra paramaṇḍala-sūrekāra

- 36 sangrama-bhîma Kalikâla-kâma sakala-vandî- brinda-santarpana-samarttha
vitarana-vinôda Vâsantikâ-dêvî-
37. labdha-vara-prasâda | Yâdava-kulâmbara-dyumanî mandalika-makuta-
chûdâmanî | kadanaprachanda mala-
- 38 parolganda nâmâdi-prasasti-sahitam śrîmat Tribhuvanamalla Talakâdu
Kongu Nangali Gangavâdi Nonamba-
- 39 vadi Banavase Hânungalgonda bhujabala Vîragangan asahâya-śûra
śanivârasiddhi gîridurga malla chaladanka-
- 40 râma niśsamka-pratâpa-HoysalaVîra Ballâladêvar sakala-dharitriyam
dushta-nigraha śishta-prati-pâlanadim
- 41 rakshisuttum Dôrasamudrada nelevîdinal sukha-samkathâ-vinôdadim râ-
jvam-geyyuttamirddu śrî-
- 42 mad râjadhâniy Arasiyakereyalli śrî Vîra-Ballâlêśvaradêvaram supratish-
the mādîsidar â Arasiyakeie-
- 43 ya perummevam pêlvade | paramêshthi-prakhya-viprapratatigalin ilâ- prakhya
śûdîâhyim khêchara-kânta-prakhya-
- 44 rapp â vanjarin maja-prakhya-koyyâlgalim sâgaraniyam pôlv î tatâkam-
galin amara-purôdyâna-mam pôltu
- 45 sôbhâkara-mapp udyânadind î y Arasiyakere bhûbhâgado! sôbhîsir-
kkum || mulidâgade kûrppavaro-
- 46 | tîlvudu tîlvudu gadendu sâruva teradim galapuva gîhvindina kalakalav
Arasiyakereya banadol opputtirkum
- 47 svasti samasta-sôbhâkaramapp Arasiya-kereyol Vîra Ballâla-bhûpam śrî
Vîra Ballâlêśvaramam supratishthe
- 48 mādîsi yâ dêvara nitya-naivêdya-kkam nandâdîvige gam pûjâriparichâra-
kar- âhâra-dânakka-vendu saka varsha
- 49 1110 neya Kilaka-samvatsarada Paushyad amavâsye Sôma-vâra vitîpâta
sankramanadandu Nena-samma-
- 50 dhada Gudigereya mathada Vimala-śaktigala śishyarappa Kriyâśakti-
pandîlara kâlam karchchi dhârâ-pûrvakam
- 51 mādî bitta dattî Kriyâśaktigala-
- 52 Agguliyakereya nadubavalali salage yâ rakkam 6 kamba 240 yî dēvâlâyada
samîpa-
- 53 da beddale kambav arunûru 600 ||
- 54 pûndum bhaktivim Îśvaracharanâbja-dhyânadim Kriyâśaktigala! Îśvara-
nâma tanûjanan âdara-dindam padedar adhikapunyôdaya-
- 55 nam bahubhir vvasudhâ dattâ râjabhîh Sagarâdîbhîh yasya yasya yadû
bhûmis tasva tasya tadâ phalam yî dharmmamam
- 56 pratîpâlisidavargge Vâranâsiyalli sahasra-kavileyem Brâmhanargge kottâ
phala || yî dharmmamam kedîsidargge saha-
- 57 sra-kavileyuvam kôti-Brâmhanaiuvam konda dôsha || sva-dattâm para-
dattâm vâ vô harêta vasundhatâ shashti-varsha-
58. sahasrâm vishtâyam jâyate krimih || Tivikramapandîlara padya tallikhita |
Boppôjana kandanê ||

Translation

Obeisance to Sambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds Be it well Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world, (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies), free from blemishes, praised by the world and Vêdângas (praised by learned men versed in Vêdângas), the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayâditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun of pride (mada) like the elephant of Indra His son Ereyanga —He

would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess ! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Ēchale possessed of good character were born like the abodes of determination and prowess, Ballâla, Vishnu and Udayâditya. Of these Vishnu's prowess is as follows —

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptânga*) possessed by hostile kings fell into the hands of King Vishnu. His fighting power is matchless and extraordinary. King Vishnu beloved consort of Lakshmî (queen) resembles (the god) Vishnu in being the abode of shelter for the gods (learned men), with Garuda as his vehicle (possessed of chariots drawn by horses,) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly pleasures,) possessor of great strength, lord of the earth, and praised by the world. His chief queen Lakshmâdêvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dêva. To that king Narasimha and his honoured chief queen Ēchale was born king Ballâla an abode of wealth and possessed of firmness resembling a mountain. King Ballâla was like Kârtikêya, slayer of the demon Târaka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballâla to the sun ! Though the two resemble each other in brightness Ballâla is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballâla's fame spreads over the universe at all times. When king Ballâla takes out of the scabbard his shining sword, the hostile kings run away from their places, when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballâla was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishnu in the display of great prowess, a Śiva in commanding obedience from others, a Râma in possessing a heroic and noble mind and a match for Karna in liberality. The greatness of the queen of king Ballâla — Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umâdêvi possessed of great beauty and spotless character, queen of Ballâla, a gem among women, ever liberal to the learned and possessed of great fame. To Umâdêvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballâla of the heroic lunar race should be husband. This brave king Ballâla, the lord of the goddess of fame, erected the beautiful temple of Ballâlêśvara in Arasiyakere.

Be it well. While the mahâmandalêśvara, entitled to the band of five instruments, lord of the excellent city of Dvârâvatî, a submarine fire to the ocean that is the Tuluva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pândya family, gandabhêrunda, hunter of mandalikas, plunderer of the enemies, territories, a Bhîma in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vâsantîkâ-dêvi, a sun in the sky the Yâdava family, the crescent jewel of mandalikas, terrible in battle excellent champion over the Malapas — possessed of these and other titles, the illustrious Tribhuvanamalla, obtainer

of Lalakadu. Kongu Nangali, Gangavâdi, Nonambavâdi, Banavase, and Hânungal, Bhujabala-vira-Ganga unassisted hero, Śanivârasiddhi, Giridurgamalla, a Râma in battle of fearless prowess Hoysala Vira Ballâladêva while reigning in peace and wisdom at Dorasamudra ruling the whole earth by punishing the wicked and protecting the good set up the god Viraballâlêśvara in the capital Arasiyakere

The greatness of Arasiyakere With Brahmans resembling Brahma, with Śûdras as great fame on earth, with merchants equal to Kubêra, with warriors resembling Yama with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amaravati Arasiyakere shines over the earth. Among the gardens of Arasiyakere can be heard the cries of multitudes of parrots as if they are proclaiming "The moment you get angry with your beloved, make peace, make peace"

Be it well In the town Arasiyakere possessed of great beauty, king Vira Ballâla consecrated the god Viraballâlêśvara, and for the daily food offering and perpetual lamp to the god for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyâśakti-pandita, disciple of Vimalaśakti of Nenasamma-lha² belonging to the mutt at Gudigere on Monday, the new moon-day with Vyatipata and Sankramana in the month of Pushya of the cyclic year Kîlaka, Śaka year 1110 —

To Kriyâśakti (were given) 6 salages or 240 Kambas of wet land below the tank in Aguli and 600 kambas of dry land near the temple By great devotion to Śiva and meditation on his lotus feet, Kriyâśakti got the virtuous son named Îśvara.

Land has been given away by several kings like Sagara To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmans He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years

Composed by Tivikrama-pandita and engraved by Boppôja

Note

This records the consecration of a Śiva temple called Ballâlêśvara in the town Arasiyakere by the Hoysala king Ballâla II in the Śaka year 1110, Kîlaka on the new moon day of the month Pushya which corresponds to Tuesday, 14th January A D 1189 The date however neither coincided with Monday nor sankramana as stated in the record

11.

On the back of the above inscription stone

- | | | |
|----|--|--|
| 1 | svasti śrîmad Yâdava-kulakamala
ttumire ta- | uttarôttarâbhivridhiiyû salu- |
| 2 | Śiva-pâda-padma-pajîvalappa Viśva
Vira Ballâlêśvara-nan- | ya kereya bhaktarum śrî |
| 3 | dâdivigeyam chandîrkkâ-tânam-baram
nudiavargg akshaya-bhan- | yar okkalum nadayisuva |
| 4 | dâravâgi bitta datti
ba ! Âdivâ- | 1143 neya Vikrama-samvatsarada Śrâvâṇa |
| 5. | ram modalâgi â dêvargge pâdapûje . . .
Mâchaya ga 3 | setti kotta ga ! Badakeyana |
| 6. | â Mâlayya . maga Mâdeyana | Dêvayyana Vâsudêva pa 5 Maḷeya- |
| 7. | nûra Bûchaya ga ! Bûcheyana Bammeyaga ! Manneya Honneya pa ! Kere- | |
| 8. | yasanteya Mahadêva . . . Tântada Rêvanna pa 5 . Kêtamalla | |

- 9 . Râmagaudara Singeya gaudara Bammeya pa 1 . . . Dâseya
pa 3 Telu-
- 10 ga-kêriya Chavundaya . . Nigalada Râchissetti ga 1 Uppina Dâsiya
ga 1 Âsandiya
- 11 . . . Boppayagalu . . . Bôvachattiya pa 5

Note

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Vîraballâlêśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunar day of the dark half of Śrâvana in the year Vikrama Śaka 1143 Vikrama however corresponds to Śaka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Ichalu trees below the tank in the same town of Arasîkere.

Kannada language and characters

1. svasti śrî Vîraballâ
- 2 . . . Kêtamallana Râmayanu
3. turuhuyalali Suralôkava sandode
4. âtana tamma Malligavuda nîhisi-
5. da mangala mahâ śrî ||

Note

This is a memorial stone recording the death of Râmaya son of Kêtamalla in a cattle raid, set up by his brother Malligauda, during the reign of the Hoysala king Vîraballâla.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasîkere

Size 2'—6" × 2'—3"

Kannada language and characters

1. svasti samasta-bhuvanâśrayam śrî-prithivîvallabham
- 2 mahârâjâdhirâjam paramêśvara parama-
3. bhattâraka . malladêvara
4. râjyam uttarôttarâbhivṛddhi pravarddhamânam â-
- 5 chandrârkkatârambaram saluttumire svasti samasta-
6. praśasti-sahitam śrîman-mahâ-mandalêśvara Dvârâ-
- 7 vatî-puravarâdhîśvara Yâdava-kulâmbara-dyumanî
8. samyakta-chûdâmanî nâmâdî Hoysala
9. Viṣṇuvaiddhanadêvaru râjyam-geyuttiralu Arasiya-
10. kereya Kêtamalla Mallissettigalu
- 11-12 . . .
13. mritênâpi surânganâ kshana-vi . .
14. chintâ maranê ranê

Note

This record is imperfect and refers to the death of Kêtamalla and Mallissetti during the reign of Châlukya king Tribhuvanamalla and of the Hoysala king Viṣṇuvardhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.

14.

On a vîragal on the road to the water-pond in the town Arasîkere.

Size 1'—6" × 1'—0"

Kannada language and characters

1. śrîmatu pasâyita Mallasettiyara tamma
2. Vîrasetti kalla-obbanam kondu
3. Suralôka-prâptanâda âtange madavalige
4. Kêtabbe nîhsida kallu mangala

Note

This records the death of Vîrasetti, brother of Pasâyita Mallasetti while slaying a robber and the setting up of the vîragal by his wife Kêtabbe The inscription is not dated.

15.

On a stone set up near the ruined temple of Sambhulinga in the village Gîjeyahalli in the Hôbalî of Arasîkere

Size 5'—0" × 2'—3"

Kannada language and characters

- 1 nannas tunga-śiraś-chumbi-Chandra-châmara-chârave trai-
- 2 lôkya-nagarârambha-mûla-stambhâya Sambhave ||
- 3 â Hoysala-vamśadol udayisida Vinayâdi-
- 4 tyana putranapp Êreyanganripangav Êchaladêvigam
- 5 mûvar ddêvarante Ballâla Vishnuv Udayâdityaremba
- 6 mûvarum puttidar avarolage Vishnu-nripa vikramaventendode ||
- 7 svasti samadhigata-panchamahâśabda-mahâmanda-
- 8 lêsvaram Dvârâvatî-puravarâdhîśvaram Tuluva-bala-jaladhibadavâ-
- 9 nalam dâyâda-dâvânalâ Pândyakula-kamala-vana-vêdanda gandabhê
run-
- 10 da mandalika-bêntekâra paramandala-sûrekâra sangrâma-Bhîma Kalikâla-
- 11 Kâma sakala-vandî-vrinda-tarppana-samart-tha vitarana- vinôda Vâsantîkâ-
dêvî-labdha-
- 12 vara-prasâda Yâdava-kulâmbara-dyumanî mandalika-chûdâmanî kadana-
prachanda ma-
- 13 laparol ganda nâmâdi samasta-prasasti-sahitam śrîman mahâ-mandalêsvaram
Talakâdu-Kongu-Nangali Gan-
- 14 gavâdi Nonambavâdi Banavase Hânungallu Uchchangigonḍa ganda bhuja
bala Vîragangan asa-
- 15 hâyaśûra Śanivârasiddhi giridurggamalla chaladanka-râma niśśanka-
pratâpa Hoysala-Vî-
- 16 ra-ballâladêvaru dushta-nigraha śishtapratîpâlanam-geydu rakshîsuttire Dô-
rasamudrada
- 17 nelevîdinolu sukha-sankathâ-vinôdadim râjyam-geyyuttum ire tat-pâda-
padmô-
- 18 pajîvigalappa Gîjeyahalliya Bammagâvunda Gaudeya Milleya Mâlagaudana
Chattiya
- 19 kammâra Mâdiôja Mârabôva ivarolagâda samasta-prajegaḷu Mêlâlîke Mai-
metti
- 20 Balleya Maimetti Kêśava Maimetti Hariyana int mîbarum Jêdara Dâsi-
mayyana ma-
- 21 ga Kâtigaudanu Gîjeyahalliya Murihîndiya holavêriya sîmeyalli kattisida

- 22 kerege bitta gadde umbali kham 3 Kôtehâla Gojjêśvara
dêvarige Kâti-
- 23 gauda bitta gadde kolaga 10 matte Gîjahalliya Mêlêśvara—dêvargge Kâti-
gauda bitta gadde
- 24 kolaga 5 || Murihindiya Konguhiya Mâchagauda Hariyamagauda Basava-
nâyaka-hegga-
- 25 de Nâke-annana maga Kallagauda Mâdigaudana maga Êchagauda Mêlâlîke
Sâviyanna samasta-prajegalu sa-
- 26 hitavâgi Gîjeyahalliya Murihindiya holavêriya simeyalu Jêdara Dâsima-
yyana maga
- 27 Kâtigauda kattisida kerege intinibarum śakavarśa || 23 neya Raudu-
samvatsarada Chaitra śuddha trayôdaśi
- 28 Vaddavâra Uttarâyana sankramana vyatîpâtadandu bitta umbali gadde
kolaga 50 kolaga aivattarola-
- 28 ge Arasiyakereya Gojjêśvara-dêvarige Kâtigauda bitta gadde kolaga 10
Murihindiya
- 30 Mallikârjunadêvarige Kâtigauda bitta gadde kolaga 5 || int i-dharmmamam
pratîpâlîsidavaru Gan-
- 31 ge Vâranâsi Kurukshêtrada tadiyalu sahaśra-kavileyam kôdumam kola-
gumam ponnalu kattisi
- 32 sahaśra-Brâhmanarige dânamâdida phalavakku int i dharmmamam kedî-
sidavaru Gange Vâranâsi Kurukshetra-da
- 33 dadiyalu sahaśra-kavileyam sahaśra-Brâhmanarumam konda dôshakke ilivaru

Note

The purport of this inscription has been given already in Para 95 Page 40 of the Mysore Archaeological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysalas up to Vishnuvardhana and records the grant of a plot of wet land with the sowing capacity of 3 khandugas by Bammagâvunda, Gaudeya Milleya Chettaya, (son) of Mâlagauda, Kammâra (smith) Mâdivôja, Mârabôva of Gîjeyahalli along with Mêlâlîke Maimetti Balleya, Maimetti Kêśava and Maimetti Hariyana servants of the Hoysala king Vîraballâla II, as an umbali to Kâtigauda, son of Jêdara Dâsimayya for having built a tank near Murihindi and another grant to the same person of a plot of land with the sowing capacity of 50 kolagas by all the inhabitants (*piage*) of Murihindi including Mâchagauda, Hariyamagauda, Basavanâyaka, Kallagauda, son of Heggade Nâkiyanna, Yêchagauda, son of Mâdigauda, Mêlâlîke Sâviyanna. The inscription further states that out of these lands Kâtigauda made a gift of a plot of wet land with the sowing capacity of 10 kolagas for the service of God Gojjêśvara of the village Kôteyahâlu and a plot of wet land with the sowing capacity of $5\frac{1}{2}$ kolagas for the service of God Mêlêśvara of Gîjeyahalli and a plot of wet land with the sowing capacity of 10 kolagas for the service of God Gojjêśvara in Arasiyakere, and a plot of wet land with the sowing capacity of $5\frac{1}{2}$ kolagas for the service of God Mallikâdjuna in the villlage Murihindi. The grant is dated Thursday (vaddavâra) 13th lunar day with vyatipâta of the bright half of Chaitra in the Uttarâyana period in the cyclic year Raudri, Saka 1123. This corresponds to Thursday 30th March of 1200 A D.

The grant ends with the usual imprecation

Below the above inscription

Kannada language and characters

- 1 Śrīmukha tsarada
- 2 dharmmada voppige—śāsana krama-ventendade
- 3 Kommayyana maga Meyimetti Ballayyana aliya Male-
- 4 ya yint ivaru mādida dharmma pratipāhsuvaru
- 5 Katigavudana maga Dāseya Bēvajjiya Bayiraya Ba-
- 6 mmaya Mēlayyamgalige yint î dharmmama nadasuva-
- 7 ru lunde parôkshadolu Ballayya Chikkanna Hariyana Bo-
- 8 ppeyanum kundade nadasuvaru
- 9 . . .

Note

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrīmukha of Maleya, son-in-law of Maimeetti Ballaya son of Kommaya for the maintenance of the charity and also refers to the participation in the charity of Dāsaya, son of Kâtigauda (mentioned in the above inscription), Bayiraya, of Bēvajji, Bammaya and Mēlaya Ballaya, Chikkanna Hariyanna and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation

17

On a 2nd inscription stone in front of the Sambhulinga temple in the same village (Gijeyahalli).

Size 5'—0" × 2'—9"

Kannada language and characters

1. namas - chāmara-chārave trailôkya-nagarâ-
rambha-
2. mûlastambhâya Sambhavê ||
3. ma-vistâra-sthânam ese va Hoysala-vamśam || â Hoysala-vamśadol udi-
yisi-
4. da Vinayaditya-putranapp Ereyanganripangav Êchaladêvigam puttî-
5. darb Ballâla-Vishnuvudayâdityaru avarolage Vishnu-nripâna vikrama-
6. ventene munisind arunate kadegang misodave virôdhi-nri-
7. pa-saptangam V- appuvu nôd anupamam āvan-alavi yitarar
a-
8. laviye jagadolu ! Budhalôkâścharya-nemba Târکشya-rathanemb Abjâya-
9. tâksham dal emba dharâ-dhâra kanemba bhôgâyutanemb udyadbalâ-
nvayanemba
10. dharitrîvaranemba lôkanutanemb î-permmeyim nôde Vishnuvo-
11. Isogayipam T- â Vishnubhûpanol mādêvitvam bettu
petta-
12. I uttama-Lakmâdêvi Narasimhadêvôrvîvaranan anûnapunyavati vasu-
mati-
13. yol kadanadol ânt arâtigala dantiya dantaman otti kiltu tad-biduvane
14. poyye pôldu poraponme saraktaka-mauktikamgal â padadolavam samarâ-
nganege

- 15 hâraman oppire mâlpan endod âr kkadanadol ânt iduchi huv adatar j ja-
gadol Narasimha-
- 16 bhûpanam || â Nârasimha-nripangam mânini mādêvi sâdhvi . . .
su-Lakshmî-
- 17 nilayanâgi Ballâlanripâlam puttîdam dharâdhara-dharyyam | munisim
Ballâla-
- 18 bhûpam kile polev asiya . . . nikâyam sthânadindam
- 19 jadiye naduguvar bbbhîtiyim . . . khadga-vidyâ-pari-
nateyan adêm
- 20 Kâlanol kaltudalte || âtana satiya peimmeyentene kamanîya-cha-
21 kôrêkshane kumudâsave yenisinegard Umâdêvige Vikrama Sôma-
22 vamśa Ballâlamahîśam kûrppanembudu takkude dal Śivâya
23 namah svasti samadhigata-pancha-mahâ-śabda-mahâ-(mahâ) mandalê-
24 śvaram Dvârâvatî-puravarâdhîśvaram Tuluva-bala-jaladhi-badabânalam
25 dâiyâda-dâvânalam | Pândya-kula-kamala-vana-vêdanda gandabhêrunda
man-
- 26 dalika-bêntekâra para-mandala-sûrekâra sangrâma-Bhîma kalî-
27 kâla-Kâma sakala-vandijana-santarpana-samarttha vitarana-vinô
28 da Vâsantikâdêvî-labdha-varaprasâda Yâdava-kulâmbara-dyumanî
29 samyakta-chûdâmanî kadana-prachanda malapaiganda nâmâdi sama
30 sta-prasastisahitam śrîmat Tribhuvanamalla Talakadu Kongu Nangali
31. Gangavâdi Nonambavâdi Banavase Hânungalu-gonda bhujabâlavîra-
32 Gangan asahâya-sûra sanivârasiddhi giridurggamalla chaladankarâma
nissankapra-
- 33 tâpa Hoysala-Vîra-Ballâladêvaru sakala-dharitriyam dushta-nigraha śishta-
pra-
- 34 tîpâlanadim rakshisuttum Dôrasamudrada nelevîdimalu sukha-sankathâ-
vinôdadim
- 35 râjyam geyyuttumire tatpâda-padmôpajîvigalappa Meyimatti Malla-dê-
vagam
- 36 âtana satî Dâhâdêvigam puttîda śrîmatu Śîrangadandanâtha âtana tamma
37 Mayimetti Kalpu-balla-chamûpana mahimônâti yentendode Râjana-giri
38 . . . râjakarvâra yeredu kattisi kereya rachisidam vibhu kalpa-
39 mahîjam Mâyimetti Kalpu-balla-chamûpam || ant ivaribbarum kriyam śrî
40 Malapana mahimônâti yentendode || Gîjeyahalliya śrî Sambhu Mê-
41 . . . dêvara devâlyaman ettisidam yesevante Dêvavrinda-nivâsa
42. daśa . . . su . . . nijam dhvâ . . . pâtu śaye sanityam | Śrî-rangadandâ-
dhipa-
- 43 rim Muddêśvara Mêlesvara-pada-dvandva-vandana-prîtimân ayam | Ranga
putrî chi
- 44 ranjibhyam ? mēdinî chandratâarakam | Sambhumêlêśvara-dêvara śrîpâda-
padmâ-
45. râdhakarumappa Lingana tâvu kattisida kereya kelage goda-
46. gi sa 12 salage hanneradarolage sa | Mêlêśvara dêvarige ko 10 ||
47. Bramhachâri Châmanabhattarige sa | ko 5 Kesirâjage ko 5 || Kêśava
48. Bhattana Mâcheya ko 5 â Nîrayyage ko 5 Baladêvage ko 5 Kongalînâdayage
ko 5 Bramhê-
49. śvaradêvarige ko 5 Chimmayyamge ko 5 Châkiseti Bommage êriya mē-
lana
50. . . . sasayanikki sâkuvantâgi yikkida gadde ko Kalukutigana Mâjôjage
keyi ko 10
- 51 Sambhu Mêlêśvara dêvara hûdôta kamba 25 â hûdôtava sâkuvantâgi Mâ-
lagâra

- 52 Bûvange vikkida gade ko 6 kamba 4 kalukutiga Mâdôjange keyi ko 5 Hiri-
 53 vakereva kelage Sambhu Mêlêśvara dêvarige hola sthala kam 30 gadde
 sta (') holavêriya ke-
 54 vi ko 6 Tarivadahâla keyi ko 14 Kambahâla keyi ko 6 Hattiya-hâla keyi
 55 ko 4 | Sambhu Mêlêśvara dêvara śrî kâryyake Harijîya Mêlajîya . . yipattina
 bhôga
 56 nivêdva kundidade hulu-kuppeyalî bîlvavaru || yint îdharmava pratipâlisi-
 dava-
 57 ru sahasrâ-kavileyam suvarnada kôdum bellîya kolugu sahita saha-
 58 sra—Brâmhanargge Gange Vâranâsiyalu dâna-mâdida phalam bahubhir
 vasudhâ
 59 dattâ râjabhis Sagarâdibhih | yasya yasya yadâ bhûmis tasya tasya mahâ-
 phalam sva-da-
 60 ttâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha-sahasrâni
 vishtâ-
 61 yam jâyate kûmih | yint-î dharma-mam kede kûdisidavaru Gange Vâranâsi-
 62 yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ
 63 mhanara konda pâtakake hôharu || Bîdôjana maga Rûvârî Kêtôja
 64 . śrî Râma gurubhyô namah Settîya

Note

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvana-malla Hoysala Vîra Ballâladêva (Ballâla II) an officer under him named Śrîrangadānḍâ-dhipa, son of Maimetti Malladêva and his wife Dâhâdêvi and his brother Maimetti Kalpu Ballachamûpa built a tank at Gîjeyahalli and that Mallapa their younger brother caused a temple called Sambhumêlêśvara to be erected in the same village. Lingana worshipper of the god Sambhumêlêśvara is next stated to have made a grant of a plot of land measuring 1 salige out of kodagi of 12 saliges under the tank of his own construction for the service of the same God Sambhumêlêśvara, and of also another plot of land of 10½ kolagas to Brahmachân Châmanabhata and of a plot of land of 1 kolaga and 5 saliges to Kêśîrâja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

18.

On a viragal in front of the same temple in the same village Gîjeyahalli.

Size 3'—3" × 1'—9"

Kannada language and characters

1. śrîmatu Bammeyakereya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagauda Jâvagalla kâlagadah
4. Gîdahalli haradara śrî-Mâlêśvarada . . sattali bîragalu
5. . . Bankâpurada gurugalu Kailâsake harasîdaru

Note

This is a memorial stone recording the death of Sûlada Baichagauda, grandson of the illustrious Mâdaya of Bammeyakere in the battle of Jâvagall. The guru of Bankâpura prayed for the peace of the departed hero.

On a stone lying in front of the same villlage Gîjeyahalli

Size 4'—0" × 1'—6"

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-châmara-chârave .
- 2
- 3 kshanada Hoysalânvayâmbhōdhi yesevud ati-gambhîra
- 4 â Hoysalânvayâmbhōdhi-varddhana-sudhâkara
- 5 . varagam Padmaladêvigam puttida
- 6 Hoysala Vîra-Nârasingadêvanû
- 7 .Narasimhan-arasi
- 8 Sômanâthâlayava Kêśavapura
- 9 kamalâbhirâma .
- 10 Kêśavapurav î
- 11 vimala-gunânvitang Ekkalasettig ilâ-
- 12 bhâga nâthakula .Îśvara-padâ-
- 13 bjârâdhaka Trilôchanadêva-guru Hariha . .śrayamâ-
- 14 gi r intu anganeyar Tippave Mâ-
- 15 . pputtirppar sînu Bammanenal Ekkalasetti pempu-
- 16 vadedam viśvambharâ-chakradolu ll kuduvudu
- 17 ruchira-dharmma . śanumappa Ekkalasetti
- 18 mâg Ekkala-samudramam kattisidam ll svasti samasta-
- 19 bhuvanâśrayam śrî prithvîvallabham mahârâjâdhirâjam Yâ-
- 20 dava-kulâmbara-dyumanî sarvajna-chûdâmanî Magara-râ
- 21 jya-nirmmûlana Chôla-râjya-pratishthâchâryya nâmâdi-sama-
- 22 sta-prasasti-sahitam śrîmatu Hoysala Vîra Nârasimha dêvaru
- 23 Dôrasamudrada nelevîdinolu sukha-sankathâ-vinôdadim
- 24 râjyam geyyuttire śaka-varsha 1149 neya Sarvva-
- 25 jîṭ-samvatsarada Chayitra su 3 Sôma-vâradandu svasti sama-
- 26 sta-guna-gana-sampannarappa Kêśava-puravâd Elavarellam ? aśêsha
- 27 mahâjanangalu tammage kâluvalli-yâda Gîja-
- 28 halliya vîra mundana Ekkalasamudrayan Ekkalasetti-Kallasettige dhârâ-
- 29 dagi-kramaventend are â-kereya modalêriya kâ yinda gadde sa kam 40
Mâlagau-
- 30 dana kereya badaga kôdiya Gaudarabhûmîyim paduva-
- 31 lu Bovakkareya beddale kamba 300 gandahen
- 32 beddale n ârigâdodam salipuḍu
- 33 sva-dattâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha
- 34 sahasrânî viśthâyâm jâyate kîmih śrî
- 35 Ekkalasettiyara muttayyan Ekkalasetti Dâsove Tippavve in-
- 36 tu gaudugalu akkandiru kîriya-hendatiya Boppa-he (gga)
- 37 deya magalu Masanovve Kalliyânâyaka mayduna Nambi
- 38 Mânîkasetti int ivarolagâda tanna vamśavan uddharisidan Ekkalasetti
- 39 tamma śrîpâdada kelagîralu mahâjanagal Ekkalasettigala maga

Note

This records that an officer (not named) of Narasimha II, built the Sômanâtha temple at Kêśavapura and that Ekkalasetti, disciple of Trilôchanadêva built a tank

known as Ekkalasamudra It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Śaka 1149 corresponding to Sunday (but not Monday), 21st March A D 1227, during the reign of Vîra Nârasimhadêva (II) with titles, all the mahâjanas of Elavare *alias* Kêśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a kodagi to Ekkalasetti and his descendants for having built the tank Ekkalasamudra The usual imprecation comes next The inscription then refers to the family of Ekkalâsetti and stops abruptly in the middle

20.

On a stone standing by the side of Îśvara temple in the village Puralahalli in the Hobali of Bânâvâra

Size 5' × 2'

Kannada language and characters

- 1 śrîmat Ângîrasa-samvatsara Phâlguna su 10 yalu
- 2 Puralahalliya kâlegade Muniyagauda-
- 3 galu kâdi sura-lôka-prâptan âdam śrî Râma

Note.

This records the death of a warrior named Muniyagauda in the battle of Puralahalli on 10th lunar day of the bright half of Phâlguna in the year Ângîrasa

21.

On another stone at the same place

Kannada language and characters

- 1 Ângîrasa-samvatsara Phâlguna sudha 10 ya
- 2 Â Muniyagau [dana] maga Nâyanagauda âvige
- 3 kâdi kondu svargastanâdam

Note

This records the death of a warrior named Nâyanagauda son of Muniyagauda in some battle for cows on the same date as the previous number.

KOLAR DISTRICT

22

MULABAGAL TALUK

On a cross beam in the navaranga-mantapa of the Venkataramanasvâmi temple in the village Mudiyanûr in the Hobali of Mudiyanûr

Tamil and Grantha characters—Tamil language

- 1 svasti śrî Visaikali A-
- 2 yyan magan Eduttakai Amudiyâr A-
- 3 mudapperumâl tiru-mantapattil
- 4 tûnâlum podigai nâlum naduvil uttiram
- 5 irandum ivar dammam

Note

This inscription records the setting up of four pillars with capitals and two cross-beams in the mantapa of god Amudapperumâl by Eduttakai Amudiyâr, son of Visaikali Ayyan. The inscription is not dated.

23

SRINIVASPUR TALUK

On a stone lying in a plain behind the village Kumbagunte in the Hobali of Śrî-nivâsapur.

Size 4' × 3'

Telugu Language and characters

- 1 Sâdhârana-samvatsara Mâgha śu 10 ||
- 2 lu râja . nivâ-
3. ra . . râla Chôla
- 4 . Chôlâchârî
- 5 riki ichchina
- 6 . digi mâ-
- 7 nya-puchênu
8. . chadu chêsnavâru
- 9 . Vârânasilô â-
- 10 vu champina pâpâna pôdu-
- 11 ru

Note.

Many of the letters of the inscription are effaced. It seems to record the grant of some kodagî to Chôlâchârî on the 10th lunar day of the bright half of Mâgha in the year Sâdhârana. The date is not verifiable.

On a stone standing in the field of Ādeppa in the village Unakū in the same Hobali of Śrīnīvāsapur

Size 2'—3" × 2'—0"

Telugu characters and language

- 1 Yīśvara samvatsara-
- 2 da Chayitra śuddha 1 lōna Ranga-
- 3 yagāru Arasabōja-
- 4 Bāvunīki yichina nettaru-ko-
- 4 daginū chēnu kham 10 yin-
- 5 duku yavaru tapinānu āvu
- 6 champina pāpāna pōduru

Note

This records the grant of a plot of land of the sowing capacity of 10 khandugas as a *nettaru kodagi* (i.e., a gift for dying in battle field) to Arasabōjabāva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Īśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone set up in the field of Sonnappa in the village Kambālapalle in the same Hobali

Size 3' × 2'

Telugu language and characters

- 1 Siddhārti-nāma-sam-
- 2 vatsara Mārgasīra
- 3 śu 15 lu Maddēri
- 4 Lagimēgaudalu
- 5 Rachayyagārīki Kam-
- 6 bālapalle daggira
- 7 yichchina kodagi mā
- 8 nya śāsanam mangalam

Note

This records the grant of a plot of land near the village Kambālapalli to Rachayya by Maddēri Lagimēgauda on the 15th lunar day of the bright half of Mārgasīra in the year Siddhārthi. The date is not verifiable.

In the same village (Kambālapalle), on a stone standing in the field of Talavāra Muniga

Size 4' × 2'

Telugu language and characters

- 1 Sarvadhāri-samvatsara Pā-
- 2 luguna ba 9 lō
- 3 . Kambā-

- 4 lapalle
 5
 6
 7
 8
 9 kodagi . Mu-
 10 nimaku yichchina śâsanam |

Note

This records the grant of some kodagi land in Kambâlapalli to Munima on the 9th lunar day of the dark half of Phâlguna in the year Sarvadhâri. The donor's name is not mentioned. The date is not verifiable.

27

On a stone set up below a banyan tree in front of the village Nilatûr in the same Hobali of Srinivasapur

Size 1'—8" × 2'—0"

* Tamil and Grantha characters

- 1 Kâmaśammara (?)—
 2 du Nikaraliśôla-
 3 mandalattu p Pudan-
 4 âttu Nerattûr êri-
 5 yil tûmbu vai-
 6 ttu

Note.

This records the construction of a sluice to the tank at the village Nerattûr (Nilatûr) in Pudanâttu of Nikaraliśôlamandalam by Kâmaśarma.

28

On a rock in a mango grove belonging to Patel Râmappa in the village Gaunapalli in the Hobali of Addagal

Telugu language and characters

- 1 rendava-yânikamunamu (?)
 2 gânu [1] Vîrabhadra dêvaruku [1]
 3 chi [na] kodagi âyamunu
 4 bhakutulu nadi .
 5 di vâru
 6 pâpâna pô-
 7 duru

Note

This records the gift of a plot of land for an additional procession service (?) of god Vîrabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Barragânapalli in the same Hobali

Telugu language and characters

- 1 Vikâri-samvâtsara Kârtika su 10
 2. Budhavâra Dâsanagâri
 3 Vâjaku madi chenu

- 4
 5.
 6.

Note

This records the gift of a plot of wet land to Dâsanagârî Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikârî The date is not verifiable

30

On a stone standing in front of the village Kottûr in the same Hobali

Size 5' × 2'

Telugu language and characters

- 1 . Ramanaya-
 2. . . . Nambinanâ-
 3. . . yani Vôbila-
 4. . . yagaru dêvunaku
 5. yichina chênu-
 6 ku yevaru tapinâ

Note

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagârû, son of Ramanaya Nambina Nâyani The record is not dated.

31

On a stone set up in a field in front of the village Châkanapalli in the Hobali of Nelavanki

Size 4' × 4'.

Old Kannada language and characters

- 1 svasti śrî Rattavâdî eluvarai lakkeyam kondû Kollâpuradalu
 2 jayastambhavam nattu pe (ra) rddoreya tadiya Koppadalu Âhoma-
 3. Ilanana benkond avan âne kudure pendir bandâramam konda Ko-
 4 pparakêsaripanmarâna odayâr śrî Râjêndra-dêvarge yându (38)
 5. âvadu Saka—varsha 978 aneya Vijaya samva-
 6 tsaram pravarttise śrîmat Sênâpatî Okkettu-gandam Ganda-
 7. Nârâyanam Chôlanasingam Manjappayyanappa Râja-râja-
 8 brahmâdirâjar Mahârâjavâdî Elu-sâsiramam Pulnâ-
 9 du eluvattum Murikinâdu munnûrum âluttam Ba-
 10 llûra bîdinal sukha-sanghata vinôdadal âluttire
 11 Chôlana besadal Polekêsiya mêle pôgi Pulimattî-
 12 yal kâdî arasara munde Koranelhiyum Nelavankeyano-
 13. deya Mayindamarasara maga Sovarasarappa mone-mu-
 14 tte- gandam maruvakkarâma kâydara-Bhîmam duradede—Râ-
 15 mam mulivara-Bhîmam Râjêndra-Chôlapallavâdittam Nelavam-
 16 keya kereyam kaṭṭi arasara munde kâdî . . . ridu
 17 bîrasarggam badedar Bannâchari mādida kalnâdu

Translation

Be it well While having conquered Rattavâdî seven and half lakh kingdom, having set up a pillar of victory in Kollâpur (Bombay Presidency), having chased

Āhavamalla (Chālukya king) on the banks of Perddore (i.e., Krishnā) at the place Koppa, and having captured Āhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kōpparakēsari-varma Rājēndradēva was 38 years old², in the year of victory, Śaka 978

While his illustrious general with titles Okkettugandan, Gandanārāyana, Chōlanasingam, Rājarājabrahmādirājar by name Manjappayya was ruling over Māhārājavādī 7,000 province, Pulinādu seventy, and Murikīnād Three Hundred, in the capital Ballūr.

Having under the orders of the Chōla king, attacked Polakēsi and fought in the battle of Pulimattī in the presence of the king, Sōvarasappa, son of Māyindamarasa chief of Koranelli and Nelavanke with titles Monemuttegandam Maruvakkarāma, Kāyāda Bhīma, Dhuradede Rāman Mulivara Bhīma, and Rājendrachōla Pallavāditya, having also built the tank of Nelavanke died in the battle Bannāchārī engraved this stone

Note

The date of the grant is Śaka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chōlas and Chālukyas (Polakēsi)

32

On a 2nd stone in the same field of the same village Chākanapalli

Size 4' × 3½'

Old Kannada characters and language

- 1 svasti Pulimattīya kālegadalu Nelavankeyanodeya
2. Chōvarasara munde Chōva Vamkaragana magam
3. Chōlagandar āldana munde paridu bīra-
4. saggam badedam ivange Koranelliya kere-
- 5 ya kelage mūvattu Kolaga gardde kodage-
- 6 yum Nelavankeya posa-kereya
- 7 kelage mūvattu kolaga gardde .
- 8, kodage kottar

Note

Be it well In the battle of Pulimattī, in the presence of Chōvarasa, chief of Nelavanke, Chōlaganda, son of Chōva Vamkaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 kolagas under the tank of the village Koranelli and a similar plot of land of 30 kolagas under the tank of (the village) Nelavanke have been granted as kodagi

33

On a stone to the west of Jōdī Sākamma Kottapalli village in the same Hobali

Old Kannada language and characters

1. svasti śrī Vaydumbha-mahārājar pritu-
2. vī-rājyam geye Chōrayya Nelavanki ā-
3. bhyantara-siddhi āluttire Chōra-
4. yyanavesadi bhanguva
5. kallu
6. ī kallama-
7. re-vo-
8. kkara kola-
9. lāgadu

Translation

Be it well While Vaydumba-mahârâja was ruling over the earth and while Chôrayya was ruling over Nelavanki (âbhyantasiddhi ?) this stone called Bhanguva was set up under the orders of Chôrayya None should slay him who seeks refuge under this stone

Note

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahârâja, whose date is provisionally fixed at 900 A D (see P XXII, Introduction to the Kolar District Volume of Inscriptions E C X)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a châmara over the sage on each side.

34

On a boulder below the tank at the village Kasettipalli in the same Hôbali of Nelavanki.

Telugu language and characters

1. ' Vishu samvatsara Âśvi-
2. ja ba 5 lu Kaśattipalliyûra
3. kotta—cheruvuku yichchina
4. mânya

Note

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kasettipalli on the 5th lunar day of the dark half of Âśviyuja in the year Vishu The date is not verifiable

MYSORE DISTRICT.

35

CHAMARAJANAGAR TALUK

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr

Kannada language and characters

1. svasti śrî . . . Râja-
2. bhatâraru . . . nôntu
3. sanyasanam-geydu mudî-
4. pidar kalla nilisidam Jñâ-
5. na . . . panditam

Note

This records the embracing of sanyâsâśrama and the death of Râjabhaṭârar, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jnâna. . . pandita

36

On a stone on the site of the deserted village Gangavâdî, a mile off from the village Honganûr, in the Hobali of Santêmârahalh

Size 3'—6" × 2'—6"

Kannada language and characters

1. svasti śrî Viradêvarâya-
2. vadeyaru râjyam gaivali
3. Virôdhi-samvatsarada Kârti-
4. ka su 1 Sô lu Nanja-
5. rasavodeyaru vûra
6. Nanjanâthadêvara śrîkârya-
7. kke bitta magga-terige sâmya
8. bêḍige saha mânyavâgi bi-
9. ttu kottaru yî dharmavan a-
10. ḷidava

Note

This records the right to collect the tax on looms, together with *bêḍige* (benevolences ?) and use the amount for the service of god Nanjanâtha granted by Nanja-rasavadeyar on Monday 1st lunar day of the bright half of Kârtika in the year Virôdhi during the reign of Vîra Dêvarâya Vodeyar The date is not verifiable

On a stone in a field of the village Kudêru in the same Hobali (Santemârahalli)

Size 4'—6" × 2'—9"

Kannada language and characters

- 1 svasti śrī Śaka varsha 142 [?]
- 2 Ravudri-samvatsarada Pushya ba 10
- 3 Mam śrīmam mahāmandalêśvaram
- 4 śrīVīra Channa Nanjarāya-vo-
- 5 deyarige saluva mahāpradhāni
- 6 Siddhayyarāvutara nīrūpadim
- 7 Sômarasa-mantrīśvara Kudī-
- 8 hēra prabhugalu ashtādaśa-pa-
- 9 jegal-anumatadim Ba-
- 10 yiranapurapatige
- 11 Rāuttapurānendu kattisi
- 12 ā puradolagāda magga ma-
- 13 nevana anubhavisu
- 14 ra guttuge bhūmi 3300 kke
- 15 siddhāya ga 20 || vanu
- 16 teruve bittu-kotta .

Note

This records the construction of a new village called Rāvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of 20½ gadyānas on the total tax payable (*siddhāya*) on the land 3300 belonging to the village to Bayirana, the headman of Pura, with the consent of the prabhus of Kudī-hēru and 18 kinds of people (*praje*) of the same place by minister Sômarasa under the *nīrūpa* (order) of Siddhayyarāvuta, mahāpradhāna to Vīra Channa Nanjarāya Vodeyar, mahāmandalêśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri, Śaka 1422 corresponding to Tuesday 5th January A D 1501.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahalli in the Hobali of Haradanahalli

1. Sādhārana-samvatsara-
2. da Kārtika śudha 5 lu
3. Haradanahallīya
4. sēnabôva Linga-
5. ppayyanavara makka-
6. lu Rāmappanavaru
7. katista tumbu śrī

Note

This records the construction of a sluice to the tank by Rāmappa, son of Lingappaya, village accountant of Haradanahalli on the 5th lunar day of the bright half of Kārtika in the year Sādhārana (date not verifiable)

On a stone near a dam in the same village Haradanahalli in the same Hobali of Haradanahalli

Size 6'—3" × 3'—9"

Kannada language and characters.

- 1 śubham astu svasti śrī vijayābhyudaya
- 2 Śālivāhana-śaka varsha 1440 neya
- 3 Bahudhānya-samvatsarada Pushya śu 10 lu
- 4 śrīman mahāmandalēśvara yara-
- 5 manāyakara nāyakaru
- 6 nādan āluvali .
- 7
- 8 Harihara . . . ge kottudu . . .
- 9
10. sunka . sarvādāya
- 11 . . damanāyakanu tanna
- 12 . manah-pūrva . .
- 13 gōva Brāmhānara konda pāpake hōha
- 14 śasana mangala mahā śrī śrī śrī

Note

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while nāyaka (name effaced) was ruling over nāḍu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhānya, Śaka 1440 (A D 1518). The date is not verifiable

On a boulder in the fallow land belonging to the village Chennāpura in the same Hobali

Kannada language and characters

- 1 Rudhirōdgāri-samvatsara-
2. da Chayitra sudha 1 lū
- 3 Rāmanāyakara ma-
- 4 ga Yarapanāyaka ka-
5. tista mantapa nama-
- 6 śśivāya śrī śrī

Note

This records the construction of a mantapa by Yarapanāyaka, son of Rāmanāyaka, on the 1st lunar day of the bright half of Charitra in the year Rudhirōdgāri. The date is not verifiable

On a stone near the ruined fort of the village Pura in the same Hobali

Size 3'—6" × 2'—9"

Kannada Language and characters

- 1 Jaya-samvatsarada Śrāvana ba 11 ralu Ton-
- 2 ḍanūradēvara Mādīgavudana maga Dēvaṇṇa

3. Mâdarasa . . . makkalu Siddha-gavuda . .
 4. nilisida kallu

Note

This seems to be a memorial stone set up by Siddhagauda recording the death of his father Dêvanna Mâdarasa, son of Dêvara Mâdigauda of Tondanûr on the 11th lunar day of the dark half of Śrâvana in the year Jâya (date not verifiable)

42.

On a second stone in the same place

Size 4'—6" × 3'—6"

Kannada language and characters

1. svasti śrî jayâbhyudaya Śâlivâhana śaka varusha 1462
- 2 vartamânavâda Vikhâri-samvatsarada Phâlguna śu 5 lu śrî ma-
- 3 . Narasayyanavara nirûpadim Varada arasaru ka .
4. guttigeya yakalla-padeyagi kotta .
- 5 " nûragrâmava (Here three lines are effaced)
- 6 tudike
7. mane kala tôta bittaru
8. bhôga têtjasvâmyavanu âgumâdi
- 9
- 10 aksharadalu hanneradu varaha mâgi
- 11 kerege anyâya adaku illa â: chandrârka-
- 12 sthâna-mânya alupida
- 13 konda pâpake hôharu

Note

The most important portion of this inscription is lost From what remains it seems to record the grant of some land of the annual income of 12 varahas by Varada . . . arasa under the orders of Narasayya to some one (name not found) on the 5th lunar day of the bright half of Phâlguna in the year Vikâri, Śaka 1462 (A D 1540) The date is not verifiable

43

On a stone in the village Punajur, lying near the 19th mile-stone in the Road from Haradanahalli in the same Hobali to Satyamangala

Old Kannada language and characters

1. svasti Śakha-varsha vombhainûra nâlkaneya Chitra
- 2 Śrâvana-mâsada śuddha dasami Sôma-vâradandu Malûra sâyira o-
- 3 lpârbbarum Mallayyanum mâdisida dēgulakke kotta mann Oragâlal-padirkka-
- 4 ndugam yidan âvan alidan alivavam kereyuv âraveum Vâ-
- 5 ranâsiyum kavileyuvan alida bramhatikâram svatdattâm para-
- 6 dattâm vâ yo harêta vasundharâm shashti varsha-sahasrânî
- 7 vishtâyâm jâyate krimih

Note

This records the construction of a temple and the grant of a plot of land of the sowing capacity of 10 kandugas in the village Oragâl by the thousand Brahmans of the

village Malûr and Mallayya on Monday 10th lunar day of the bright half of Śrâvana in the year Chitrabhânu, Śaka year 904 (A D 982) The 10th lunar day of the bright half of Śrâvana in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription

MYSORE TALUK

On a stone standing in front of the village Kurubârahallî in the Hobalî of Mysore

Size 5' × 3'

Kannada language and characters

- 1 sarôja-sannibha-mukhaś Sêsham hasan sarvatah
- 2 dâna-mahôgra-khadga-vihita- trai-chakra-rakshâ-kramah bibhrâjat-sabalô-
- 3 ru-dôrbala-mahâ-sâmrâjya-sarvônnata-śrîmâ-
- 4 n Îśvara-sambhavô guna-vatam sîmâ Nrusimhō nrupah | Katharî Sâ-
- 5 luvânkasya dharêdyasya dharâpatêh | nitya-dâna-ratâm yâti mahârâ-
- 6 ja sampadâ | dikkâmnî-kuchatatî-ghanasâra-kîrtih Bukkâmbikâ-ja-
- 7 thara-dugdha-payôdhi-chandrah | lîlâ-vaśîkrîta-vîrôdhi-nrupâla-Lakshmîh
- Chô-
- 8 lâvanîpa-vijayâya purastât chulîkîkritya Chôlêndram
- 9 snêha- sammukham . ravîpatat vîśvam sa vîśva-chakrê-
- na kura-
- 10 van nrînâm mudâ nayan sâstra-samsôdha-samprâpta-Tulâ-purushakâra-
- nât Sâkê-ratanakvabdhî-
- 11 chandra-samê Pingala-vatsarê | chârû Śrâvana-pûrnêndau vasvarkshe
- Stiravâsarê Âpastambhâya
- 12 mârya- sûnavê | Ambikâ-râdhanapara Kâmyâcharya-śarmanê
- ayi
- 13 grâmam Maisûru- sthala- mandanam Mâdanâyakana-hallîti Kâvê-
- rî-Kapilântarê sîmâ
- 14 phalaśâh śîlâ tatâka paśchimadiśi Râkuntadaseti-samudrabhûh Ka-
- badara Pui-nîra tatâ-
- 15 ka lêkhâ lô-kadaya vâri yastidayâ bhûr Sâmbaya dharma pâtaka
- hârîcha
- 16 Hanjara grâma-bhûh śatrunâpi krîtô dharmah pâlanîyah prayatna-
- tah śatrur êva
- 17 narah śatruh dharmaś śatru na kasyachit sva-dattâm para-dattâm vâ yô
- harêta vasundharâm shashthî-va-
- 18 rsha-sahasrânî vîshthâyâm jâyate krimih | sva-dattâd dvigunam punyam
- paradattânupâ-
- 19 lanam para-dattâpahârêna sva-dattam nîshphalam bhavêt | dâna-pâlana-
- yor madhye dânâch chhrêyônu-pâ-
- 20 lanam dânât Svargam avâpnôti pâlanâd achyutam padam Danâyakara
- voppa

Translation

Victorious is the king whose face is like the lotus flower, who laughs at Sêsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world, who has stood high above all others in respect of the might of his arms,—the illustrious king Narasimha born of Îśvara and the goal of the virtuous Kathârî (Sâluva), king of the earth who, excels all others in making daily gifts —He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters, who is a moon come out of the milky

ocean that is the womb of Queen Bukkâmbikâ , who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chôla king Having swallowed the Chôla king . . he ruled over the vast earth standing under a single umbrella causing admiration to people In the course of observing the gift of Tulâpurusha (gift of gold equal to his own weight) according to the śâstras, in the Śaka year 1419, in the cyclic year Pingala on the full moon day of bright Śrâvana with the constellation Dhanishthâ on Saturday, he granted to Kâmyâchârya of Âpas-tamba-sûtra, son of ever worshipping Goddess Ambikâ, the village known as Mâdanâyakanahallî, an ornament of Mysore, situated between Kâvêri and Kapilâ with the boundary (letters are illegible) known also as Han-jera

Even the gift made by a hostile person should be maintained at all costs Man is an enemy to man but virtue is nobody's enemy Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty-thousand years The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift One's own gift will prove fruitless, if the gift made by another is confiscated Of the gift and protection of a gift, the latter is better than the former Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return

Note

The inscription belongs to the reign of Sâluva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A D

45

NANJANGUD TALUK

A copy of Chilukavâdi copper plate grant of Krishnarâja Vodeyar II, dated Saka 1683 in the possession of the *Gurukâr* of the village Gattavâdi in the Hobali of Hedatâle

Kannada language and characters

- 1 śubham astu Harêr lîlâ-Varâhasya damshtâ-dandas sa pâtu
- 2 va [h] Hêmâdri-kalâśâ yatra Dhâtrî chhatra-śrîyam dadhau namas tun-
- 3 ga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-rambha-
- 4 mûla-stambhâya Šambhave || svasti śrî vijayâbhyudaya Šâ-
- 5 livâhana śaka varshamgalu 1683 sanda vartamânavâda
- 6 Vishu-samvatsarada Kârtika ba 10 lû śrîmad râjâdhirâja râ-
- 7 japaramêśvara praudha-pratâpâ-pratîma-vîranarapati Mahî-
- 8 sîra Śrî-Krishnarâjavodeyaraiya-navaru Venka-
- 9 tarâmayyage baresi kotta kraya bhûdâna tâmbra-
- 10 śâsanada kramaventendare Mahîsûranagarada
- 11 Hôbali-sîme-vichârada-châvadi valitada Satyâ-
12. gâla-sthalada Chilukavâdigrâma 1 kke vichârada-châ-
13. vadi śyânabhâga sthalada śyânabhâga saha baredukon-
14. dubanda lekha prakâra Bahudhânya-samvatsarakke huttidu
15. sakala-suvarnâdâya davaśâdâya saha kan-
- 16 thi gu 17 vingada manihya Mûgûrige salu-
17. va sunka gu 3-3-7 pommuga 1-1 ubha-
18. yam Mûgûri . . ubhayam grâma 1 kke
- 19 huṭṭuvahi kangu 176-7 nûreppatâru

20. varahâvu Kollâgâlada settara mukhântra
21. bokkasakke sâkalyavâgi santâda kârana
22. yî grâmada yelle chatussîmeyola-gulla nidhyâ-
23. dyashta-bhôga-têja-svâmyamgalu ninage saluvudu
24. yillinda munde nînu mâduva âdhi-kraya-dâna-pari-
25. vartanagalemba vyavahâra chatushtayamgaligû salu-
26. vudâddarinda putra-pautra-pârampariyavâgi nirupâ-
27. dhika sarvamânyavâgi śâśvatavâgi anubhvisikon-
28. du baruvudu êkaiva bhaginî lôke sarvêshâ-
29. m êva bhûbhujâm na bhôjyâ na kara-grâhyâ vipra-da-
30. ttâ vasundharâ sva-dattâm para-dattâm vâ yô harê-
31. ta vasundharâm shashthi-varsha-sahasrânî vishtâyâm
32. jâyate krimih Śrî Krishnarâja

Note

This records the purchase grant of the village Chulukavâdi free of all taxes, on the receipt of 176 Kanthûâyî varahas as the price of the village, into the treasury through the settis of the village Kollâgâla by the illustrious Krishnarâjavodeyar (II), king of Mysore (with usual titles) to Venkatrâmayya on the 10th lunar day of the dark half of Kârtika of the year Vishu, Śaka 1683 (A D 1761) The date is not verifiable. The usual imprecation is found at the end of the record

46.

A copy of a *Nirûpa* of Kanthîrava Narasarâja Odeyar II, king of Mysore in the possession of Râmarâya of the village Kalale in the Hobali of Nanjangûd

Kannada language and characters

1. Khara-samvatsarada Vaisâkha śu 11 lû śîmatu Mahîśû-
2. ra-nagarada-hôbali-sîme vichârada Chaluvaiyage baresi
3. kaluhisida nirûpa adâgi Kalale Lakshmîkântasvâmi-
4. yavara rathôtsavakke ninna hôbali gadigalinda chappa-
5. ra mêlukattu adigabbu kumbâra svarûpu yale kê-
6. yi mêlôgara hûvu gandha modalâda hana mutta-
7. da sôpaskaravannu tarisikottu rathôtsavavannu
8. sambhrahavavâgi âga mâdisuvadu
9. Kanthîravanarasarâjavodeyaru-

Note

This is an order issued on the 11th lunar day of the bright half of Vaisâkha in the year Khara (A D 1711), issued by the king Kanthîrava Narasarâja Vodeyar to Chaluvaiya, superintendent of Mahîśûra Nagarada Hôbali-sîme Vichâra office to celebrate the annual car-festival for god Lakshmîkânta in the village Kalale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things The king's name Kanthîrava Narasarâja is written at the bottom of the grant. The date is not verifiable

47.

A copy of a second *nirûpa* of the same king Kanthîrava Narasarâja Vodeyar II in the possession of the same person

Kannada language and characters

1. Sarvajitu-samvatsarada Śrâvana śu 6 lu śîmatu
2. Mahîśûranagarada hôbali sîme vichârada Chalu-

- 3 vaiyage baresi kaluhisida nirûpa adâgi Kalale Lakshmî-
- 4 kanta-svâmiyavara dēvasthânada paditara dîpârâdhanage
- 5 ghatti nûru-varahada grâma kodisi śilâ-pratishteyanu
- 6 mādisi kodisuvaritige appane mādisi yidhêve â-
- 7 prakârakke Kalale Lakshmîkânta-svâmiyavara dēvasthâna-
- 8 kke ninna hôbali sîmêli ghatti nûru varahada grâma-
- 9 vanu kodisi śilâ-pratishteyanu mādî kodisuvudu
- 10 Śri Kanthîravanarasarâja Vodeyaravaru

Note

This nirûpa addressed to Chaluvaiya, Superintendent of Mysore Nagarada Hobali sime records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmîkânta in Kalale and the setting up of an inscription-stone recording the gift. The date of the nirûpa is the 6th lunar day of the bright half of Śrâvana in the year Sarvajitu. The date is not verifiable. The name Kanthirava Narasarâja Vodeyar is written at the bottom of the grant.

48

A third nirûpa of the same king in the possession of the same person.

Kannada language and characters

- 1 Sarvadhâri-samvatsarada Kârtika śu 15 lu śrîmatu javali-lâbhâ-
- 2 dâyada-châvadi manehagâra Haridâsayyage nînu u-
- 3 ppanahalliya grâma l yî upagrâma Sôrekâyîpura-
- 4 da grâma l sahâ yidakke saluva gadde beddalu tôta
- 5 tudike sunka pommû muntâgi â sakala svâmyavu Kala-
- 6 le Lakshmîkântasvâmiyavara dēvasthânada paditara dîpâ-
- 7 râdhanage nadedu baruva hâge dhâreyeredu śilâpartishthe-
- 8 yannu mādisi tâmbraśâsana-vannu baresi kottu yidhêve-
- 9 yagi vi-grâmagalinda saluva javali lâbhâdâya
- 10 hogekânike hana muntâgi patte prakârakke salatakka pom-
- 11 mina hanavannu kēlade sarva-mânyavâgi nadasikondu
- 12 baruva ritige kattaleyannu mādisi yidhêve-yâda kâ-
- 13 rana a-prakârakke Kalale Lakshmîkântasvâmiyavara padî-
- 14 tara dîpârâdhanage saluva Uppinahalli-grâma l yî
- 15 upagrâma Sôrekâyîpurada grâma vondu saha yî
- 16 gramagalinda saluva javali lâbhâdâya hogekânike
- 17 hana saha patte-prakârakke pommîna hanavannu kēlade sa-
- 18 rvamânyavâgi nadasî kondu baruvudendu baresida
- 19 śâsana sva-dattâm para-dattâm vâ yô harêta vasundharâm
- 20 shashthi-vaisha-sahasrâni vishtâyâm jâyate krîmîh śrî
- 21 Kanthîravanarasarâja vodeyaravaru

Note

This nirûpa addressed to Haridâsayya, *châvadi manegâr*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahalli and its hamlet Sôrekâyîpura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmîkânta in Kalale. It is stated in the nirûpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *manegâr* should wait for no second order in carrying out the instructions contained in the nirûpa

without hesitation The nirûpa is dated in the 15th lunar day of the bright half of Kârtika of the year Sarvadhâri The date is not verifiable The *nirûpa* ends with the well-known imprecatory verse *sva-dattâm para-dattâm vâ* usual in all inscriptions. At the bottom of the nirûpa, the name of Kanthîrava-narasarâja Vodeyar is written.

49

YELANDUR TALUK

Kundalavâdi copper-plate grant of Krishnadêvarâya, king of Vijayanagar, dated Saka 1440 in the possession of Śrīnivâsa Aiyangâr Pleader Yelandur town

Sanskrit language and Nâgarī characters

1. śrī Ganâdhipatayê namah namas tunga-śiraś-chumbi-chandīa-chāmara-châravê l
2. trailôkya-nagarârambha-mûlastambhâya Sambhavê l kalyânâyâstu tad-dhâma
3. pratyûha-timirâpaham l yad gajôpy Agajôdbhûtam Harinâpi cha pûjyatê l asti
4. kshîra-mayâd dêvair mathyamânân mahâmbudhêh l navanîtam ivôdbhûta-
5. m apanîya-tamô mahah l tasyâsît tanayas tapôbhîr atulair anvartha-nâmâ Budhah
6. punyair asya Purûravâ bhuja-balair âyur dvishâm nighnatah tasyĀyur Nahushôsyâ ta-
7. sya parushô yuddhê Yavâti kshîtau khyâtas tasya tu Turvasur Vasu-nibhah
8. śrī Dêvayânî-patêh l tad-vamśê Dêvakî-jânîr didîpe Timma-bhûpatih l yaśasvî
9. Tuluvêndrêshu Yadôh Krishna ivânvyayê l tasyâ-bhûd Bukkamâ-jânîr Iśva-
10. ra-kshîti-pâlakah l atrâsam a-gunabhramśam mauli-ratnam mahîbhujâm l sarasâd udabhût ta-
11. smân Narasâvanipâlakah l Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva l sôyam Narasa-
12. bhûpalaś Chêra-Chôlâdi-bhûbhûtah l jîtvâ dānāmbunā dharma-samudram tanôt Ti-
13. ppâjî-Nâgalâ-dêvyôh Kausalyâ-śrī-Sumitrayôh l dêvyôr iva Nrisimhêndrât tasinât Panktirathâ-
14. d iva l vîrau vmayinau Râma-Lakshmanâv iva nandanau l jâtau Vîra-Nrisimhêndra-Krishnarâya-ma-
15. hîpatî l vîraś śrī Nârasimhas sa Vijaya-nagarê ratna-simhâsanasthah kîrtyâ nîtyâ nirasyan-
16. Nriga-Nala-Nahushân apy avanyâm athânyân l â-Sêtôr â-sumêrôr avani-sura-nutah svarra-
17. m âchôdayâdrêr âpâśchâtyâ-chalântâd akhîla-hrîdayam âvarjya râjyam śaśâsa l
18. prâjyam praśâsya nirvighnam râjyam dyâm iva śâsitum l tasmin gunêna vikhyâtê kshîtê-
19. r indrê divam gatê l tatôpy a-vârya-vîrya-śrī Krishna-Râya-mahîpatih l bibharti mani-kêyûra-
20. nirvisêsham mahî-bhujâm (mahîm bhuje) l Kânehî-Śrîsaila-Sônâchala-Kanakasabhâ-Venkatâdri-pra-
21. mukhyêshv âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yah l dêvasthânê-
22. shu tîrthêshv api kanaka-tulâ-pûrushâdîni nânâ-dânânyêvôpadânair api samama-

- 23 khilair âgamôktâni tâni ! rôsha-krita-prati-pârthiva-dandah śêsha-bhuja
kshiti-lakshana-śaundah !
- 24 bhâshege-tappuva-râyara-gandas tôsha-krid arthishu yô rana-chandah !
râjâdhirâjas tējasvī
- 25 yô rāja-paramêśvarah ! mûru-râyara-gandâkhyah para-râya-bhayankarah !
Hindûrâya-sura-
- 26 trâna-dushta-śârdûla-mardanah || vîra-pratâpa ityâdi birudair uchitair
yutah ! stuty audârya-
- 27 s sudhîbhis sa Vijayanagarê ratna-simhâsanasthah kshmâpâlân Krishna-
râya-kshîtîpatir adharîkri-
- 28 tya nîtyâ Nrigâdîn ! â Pûrvâdrêr athâsta-khîtîdhara-katakâd âcha Hêma-
chalântâd â Sê-
- 29 tôr arthi-sârtha- śrîyam iha bahulîkritya kîrtyâ samindhê ! Sakâbdê Śâlî-
vâhasya sa-
30. hasrêna chatuś-śataih ! chatvârimsat-samâyuktê śuddhê . . .
Îśvara- vatsarê ramyê
31. mâsi Kârtika-nâmanî ! śukla-pakshê śubhê . . . m utthâna-dvadaśî-
tithau ! Tunga-bha-
- 32 drâ-nadî-tûê Vithalêśvara-sannidhau ! asêsha-vêda-vêdânta-purânâgama-
vêdine ! pada-
- 33 vâkya-pramânêshu parâm praudhum upêyushê ! Kaundinya-gôtra-jâtâya
ch Âpastambâya Yâ-
- 34 jushe ! śâkhine sucharitrâya samasta-guna-śâlîne ! śrîmad Vênkata-nâthasya
kankaryâsakta-chêta-
- 35 sê ! Venkatâchârya-putrâya Râmânûja-mahâtmanê ! Hoysalâkhyê mahâ-
râjyê prasiddham
- 36 jagatî-tale ! Mahadêvapurât prâchîm disam âśritya samsthitam Handiku-
- 37 ppâbhîdhânâyâh palyâ dakshinatah sthitam ! Kârê-pûrâhvayâd grâmât
pâschimâyâm disî
- 38 sthitam ! grâmâd Dêvanahallî tyuttarasayâm disisthitam ! nâmnâ Kundala-
vâdîti prathitam
- 39 grâmam uttamam Krishna-dêva-mahârâyô mânaniyô manasvinâm ! sa-
hiranyapayôdhârâ-
- 40 pûrvakam dattavân mudâ ! Vîrapa-vodeyara kalla-vattim Turuvana-
purada vônîyinda mûdalû
- 41 Sômanâtha-dêvara holadinda tenkalu Mâchayana-purakke paduvalu Par-
vatayana tôtadim badagalu
- 42 . . . grâmavanu . . .
- 43 dâna-pâlanayôr madhyê dânat śrêyônupâlanam dânat Svargam avâpnôti
- 44 pâlanâd achyutam padam ! sva-dattâd dvi-gunam punyam para-dattânû-
pâlanam ! parada-
- 45 ttâpahârêna sva- dattam nishphalam bhavêt ! śrî śrî śrî Virûpâksha

Note

This contains the usual genealogy of the Tuluva kings of Vijayanagar down to Krishnarâja and records the gift of the village Kundalavâdi, situated in Hoysala-râjya to the east of Mahadêvapura, to the south of Handikuppa, to the west of Kârêpura and to the north of Dêvarahalli, by that king, seated on his jewelled throne at Vijayanagar to Râmânûja, son of Venkatâchârya, of Kaundinya-gôtra, Âpastamba-sûtra, and Yajuś-śâkhâ on the 12th lunar day, utthânadvadaśî, of the bright half of Kârtika in the cyclic year Îśvara, Śaka 1440

The Śaka year 1440 however is Bahudhânya and not Îśvara. The previous year, Śaka 1439 is Îśvara. The date is not verifiable. The usual imprecatory verses follow.

On a fragmentary stone at the foot of a hill to the east of the village Gaudahalli in the same Hobali of Yelandûr

Size 1'—2" × 2'—2"

Kannada language and characters

- 1 śrî Bahudhânya-samvatsara Śrâ-
- 2 vana śu 15 lu śrî Bayicha-
- 3 nâyakaru Śrî Vîrabhadra-
- 4 dêvarige bitta bhûmi sûrya-
5. chandraru sâkshi śrî

Note

This records the grant of a plot of land for the service of god Vîrabhadra by Bayichanâyaka on the 15th lunar day of the bright half of Śrâvana in the year Bahudhânya.

On a stone near a tank about a mile to the west of the village Kestûr in the same Hobali

Kannada language and characters

- 1 śrîmatu Râkshasa-samvatsara Phâ-
- 2 lguna śu 5 Śu lu Hiriyode-
- 3 yara śisîyaru Chikappadêvarige
- 4
- 5 dharmârta kattisi kotta man-
6. tapa śrî śrî

Note

This records the construction of a mantapa for the use of Chikappadêvaru, by the disciples of Hiriyodeyar on the 5th lunar day of the bright half of Phâlguna of the cyclic year Râkshasa (Date not verifiable)

On a stone near a fence on the road from the village Kestûr, to Talakâd in the same Hobli

Size 2'—6" × 1'—3"

Kannada language and characters

- 1 svasti śrî Jaya-sam-
2. vatsara Kârtika su 5
- 3 lu Nâgagaunda-
4. na maga Dêpagaunda dê-
5. valôkake sanda

Note

This is a memorial stone recording the death of Dêvagaunda, son of Nâgagaunda, on the 5th lunar day of the bright half of Kârtika in the cyclic year Jaya (Date not verifiable)

On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tumkur

Kannada language and characters

- 1 svasti śrī vijyābhyudaya Śālvāha . . .
2. Vikrama-samvatsarada Pushya śu 5 Sô mavâradalu śrīmatu
- 3 Sôvannasettiyarū tamma mâtâpitrīgāḷige . . .
- 4 vâptiyāgabêkendu mantapava kattisi śrī Hanumam
- 5 pratishtheyanû mādisi â-dêvara naivêdya pûje-pura . . .
- 6 kke tamma kramavâgi bandiruva âlada marada .
- 7 yalli ayidu kolaga gaddeyanû
- 8 kottaru

Note

This records the construction of a mantapa and the setting up of god Hanumân in it and the gift of a plot of wet land of the sowing capacity of 5 kolagas for the food-offerings of the said god by Sôvannasetti for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Śālvāhana era (the figure showing the number of years is effaced)

On a stone lying near a ruined well to the north of Prabhudêvarabetṭa in the same village Hosûr

Size 3'—3" × 1'—9"

Kannada language and characters

1. Nala-samvatsa Mâga su 1
- 2 lû Mādannanâyakarige
3. dharmavâgabêkendu Nanja-
4. pparasaru mathada Bhadrappadê-
- 5 varige sarvamânyavâgi bitta
- 6 hola o || hattu kolaga yi-
- 7 dake tapidavarū Gangeya .
- 8 Bramhanara konda patakada-
9. li hôharu Śivapâdavê
10. śaranu śrī śrī

Note

This records the grant of a dry field of the sowing capacity of 10 kolagas to Bhadrappadêvaru, head of a matt, by Nanjapparasa, for the merit of Mādannanâyaka on the 1st lunar day of the bright half of Mâgha in the cyclic year Nala. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone forming part of the dam of the Big Tank of the village Mallaganahallî in the same Hobali of Yelandur

Kannada language and characters

- 1 Âṅgîrasa-samvatsara Bhâdra-
2. pada śu 1 Budhavâradalu

- 3 Sômaśivâchâryara śísya
- 4 Chennarâjadêvaru mathava
- 5 kattisi charantigala dâsô-
- 6 hakke bitta gadde kham o || o hattu
- 7 tûmbi-ge mûdalû badagavâgi-
- 8 ruva hallada bhûmiyannû bittu
- 9 kottaru

Note

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 kolagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Ângirasa (date not verifiable)

On a stone in the basement of Dêśêśvara temple in Maddûr in the Hobli of Agara

Kannada language and characters

1 svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhinî-nakshatradalu śrîman-mahâ-mandalêśvara ari-râya-vibhâda bhâshege-tappuva-râya-raganda pûrva-dakhina-pâschima-samudîâdhipati śrî Vîra Bukkarâya-mahârâyarû prithvîrâjyam gaivuttiralu śrîmad Upêndrapuravâda Maddûra śrîmad asêsha-mahâ-janangalu â ûra Mâyisetti Kêtamallasettiyolagulla nâda samastaru halavu samasta gaudu-prajegalu tammolage vodambattu â Maddûra śrî Dêśnâthdêvarige
 pûrvadalu bitta dharma
 purâna abhyâgatara nityâhâra Vêda-pârâyana

2 Tiruppâyî śrîkâryakke ûra mûdana Mâyannana bhûmiyolage irkkanduga gadde hola tôta saha â sarva-prajegala anumataadinda â Mâyisetti-volagullavarû dhârâ-pûrvakavâgi kottaru mattam â ûra hasarada sumkavam â-chandrâ-rkavâgi naḍevantâgi śrî Dêśnâtha-dêvarige sarva prajegalu vodanbattu bitta dharma sva-dattam vâ yô harêta vasundharâm ! shashthi-varsha-sahasrâni viśhthâyâm jâyate kṛimih

Note

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyanna to the east of the village (Maddûr) made unanimously by the mahâjanas and nâd people of the village including Mâyisetti and Kêtamallasetti together with all the gaudas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêśnâtha during the reign of king Bukkarâya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhinî in the year Raudri, Śaka 1302

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A D 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhinî as stated in the grant The error is inexplicable The usual imprecatory verses occur at the end of the inscription

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2'—6" × 1'—6"

Kannada language and characters

- 1 Svabhânu-samvatsarada Śrâvana śu 10
2. (śu 10) lû Tirumalarâyarige dharma-

- 3 vâgalendu śrîmad Upêndrapurada
- 4 samasta nâda-gaudugalu Sômêśvara-
5. dêvarige naivêdyakkendu dânavâgi bittu-
6. kotta bhûmi kham 1 idanu ârobbaru
- 7 alupîdaru gôva konda papake hô-
- 8 haru śrî śrî-

Note

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sômêśvara by all the *nâd-gaudas* of Upêndrapura (Maddûr) for peace of the soul of Tirumalarâya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Śrâvana in the year Svabhânu. The date is not verifiable. The inscription ends with the usual imprecation.

SHIMOGA DISTRICT.

58

SHIMOGA TALUK

A copy of a copper-plate grant of Queen Chennammâji of Keladi, dated Śaka 1596 in the possession of Narasimhâchâr, Shimoga town

Kannada language and characters

- 1 Harêr lîlâ- Varâhasya damshtâ-dandah sa pâtu vah Hemâdri-kalaśâ yatra
- 2 dhâtrî chhatra-śrîyam dadhau || svastî śrî jayâbhyudaya Śâlvâhana
śaka-varusha
- 3 1596 neya Pramâdi-samvatsarada Nija Bhâdrapada ba 5 lu śrîmatu Edeva-
murârî
- 4 kôte-kôlâhala viśuddha-vaiddikâdvaita-siddhânta-pratishthâpaka Śiva-
gurubhakta-
- 5 parâyanarâda Keladi Śadâśivanâyakara vamśôdbhavarâda Sômaśêkhara
- 6 Nâyakara dharmapatnîyarâda Chennammâjîyavaru Tungâ-tîradallu srî
Harihara-
- 7 kramitaru kattisida Mallikârjuna-dêvara dêvâlayada dharmake baia-
- 8 sî kotta ettina-mânyada śâsana-kramaventendere dêvâlayada dharmake
ârettina mâ-
- 9 nyava Sîvârpitavâgi bittidhêve adake menasu khobarî kavâda mun-
- 10 tâda gadasina saraku horatâgi akki bhatta râgi tuppa kâyi bella mun-
- 11 tâgi Durgada hôbaḷi Ghattada kelagana sunka-thânegaḷallû baresi dê-
- 12 vâlaya dharmava nadasikondubahudu yendu kota dharmâ-śâsana
- 13 dâna-pâlanayôr madhyê dânaçh chhrêyônupâlanam | dânat svarga-
- 14 m avâpnôti pâlanâd achyutam padam śrî Sadâśiva

Note

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keladi for use in the temple of God Mallikârjuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśêkharanâyaka, a descendent of Keladi Sadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Śaka 1596. The year Śaka 1596 coincides with Ānanda and not Pramâdi but the previous year Śaka 1595 is Prâmadi. The date is not verifiable.

59

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga

Kannada language and characters

1. Sarvadhâri-samvatsara Pushya
2. ba 1 lu śrîmatu Bhadrappa-
3. gavudara maga Chikkappa maga
4. Vîrapagauda mādida dê-

5. vâlayada dîpastambhake
6. mangalamahâ śrî śrî

Translation and Note

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Vîrapagauda, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post

The date is not verifiable

60

On a stone lying behind the temple of Râmêśvara in the same village Kûdli.

Kannada language and characters

- 1 svasti samasta-prasasti-sahita śrîma-
- 2 n mahâmandalêśvara arîrâya-vi-
3. bhâda bhâshege-tappuva-râyara-ganda
4. chatussamudrâdhipati śrî Vîra-Dêva-
- 5 râyara râyavan âluvali Kûda-
6. liya śrîmatu Kûchigaudana maga
7. Kâma-gauda vûra huyalali palara-
- 8 n mudu tânum suralôka-gatanâdam
- 9 âtana tamma nilisida nishadhiya kallu
- 10 mangalamahâ śrî

Note

This is a memorial stone set up to commemorate the death in a war between some villages of Kâmagauda, son of Kûchigauda during the reign of the illustrious and brave Dêvarâya (of Vijayanagar) with usual titles The stone was set up by the brother of the departed

The inscription is not dated

61

SAGAR TALUK

Copper-plate grant in the possession of Kalyâni Hanumantâchârya in the town Sâgar in the Hobali of Sâgar

Kannada language and characters —1 Plate

(Front)

- 1 namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûlastambhâya Sambhavê | svasti śrî jayâbhyu-
3. daya Śâhivâhanaśaka varusha 1607 neya Raktâkshi-samvatsarada
4. Nija Śrâvana śudha 5 llû śrîmad Edava-murâri kôte-kôlâha-
5. la visuddha-vaiddikâdvaita-siddhânta-pratishthâpaka śivagurubhakti-pa-
6. râyanarâda Keladi Sadâśivarâya-nâyakara vamsôdbhava-
7. râda Sankanna-nâyakara prapautraru Siddhappa-nâyakara pautraru
- 8 Śivappanâyakara putraru Sômaśêkhara-nâyakara dharmapatniya-
- 9 râda Chennammâjyavarû hastântrada sênabôva Bayiran-
10. nana maga Timmayage barasikotta bhûdâna-dharma śâsana krama-
11. ventendare Âranâda Nallunde sîme Yelvadakône grâmadin-
12. da Nivane-agrahârada Narasimhya-purada Lingâvadhânige ko-
13. ttida bageyallû âta svâste kottârabya anubhavisade ara-
- 14 mane havâleyâgi sistige kûdibarutidda bage ga 15 ke viyara

15 yî agra-hârada mahâjanangalu barasida pramânu sirumâni bi-
 16 ja kha 8 ge-ra gadde bîja kha 8 yidara vatti-nallû bîja kha 01/20 antu bîjavari
 17 kha 16½ o ka ga 15 Trinuve agra-hâradalli sistige kûdida Sarasamatte Pu-
 18 ttana sâsteyinda Suttanabisi-grâmadinda ga 9½ ubhayam ga 24½ ke
 19 vivara Dundubhi-samvatsara Mârgasira sû 13 Sthiravâra Sampradôsha-
 20 punyakâladallu bittadu ga 24 Rudhirôdgâni-samvatsarada Âśvija sû 10 llu
 21 bittadu ga ½ ubhayam ga 24½ yippattunâlkuvare varahana svâsteyam-
 22 nû sa-hiranyôdaka-dâna-dhârâpûrvakavâgi Niva-

(Back)

23 ne agra-hârada valagana mane nivêśana saha Śivârpitavâgi bitte-
 24 vâgi yî bhûmiya chaturgadiya valagulla nidhi nikshêpa jala pâshâna
 25 akshîni âgâmi sidha sâdhyangalemba ashta-bhoga-têjasvâmyavanû
 26 pûrva-maityâdeyalli âgumâdikondu nanna santâna-pâra-
 27 m-paryyavâgi â-chandrârka-sthâiyi-yâgi dânnâdhikraya-
 28 parivartanega salisikondu sukhadim anubhavisî bâ-
 29 hadendu barasikotta bhûdâna-dharma-śâsana âditya-chandrâv-a-
 30 nilônalaś cha dyaur bhûmir âpô hrudayam yamaś cha ahaścha râ-
 31 tris cha ubhêcha sandhyê dharmasya jânâti narasya uruttam sva-dattâ dvi-
 32 gunam [punyam] paradattânupâlanam paradattâpahârêna
 33 sva-dattam nishphalam bhavêtu sva-dattâm para-dattâm vâ yô harêtu va-
 34 sundharâm shashthir varusha-sahasrâni vishtâyâm jâyatê kri-
 35 mih dâna-pâlanayôr madhyê dânnâ chchhrêyônupâlanam dânnâ-
 36 t svargam avâpnôti pâlanâd achyutam padam Śrî Sadâśi-
 37 va

Note

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivane to the village accountant Timmaya, son of Bayiranna, made by Chennammâji, queen of Sômaśêkhara Nâyaka I, son of Śivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankanna Nâyaka, king of Keladi. It is also stated that part of this land had been given away formerly to Lingâvadhâni of Narasimhapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nija Śrâvana in the year Raktâkshî, 1607 of Śâlivâhana era. Raktâkshî however corresponds to the previous year Śaka 1606 (A D 1684). The date is not verifiable. The grant ends with the usual imprecation.

62

Copper-plate grant in the possession of Nâdiga Śyâmarâya in the village Keladi in the Hobali of Keladi.

Kannada language and characters

(Front)

1 Vrisha-samvatsarada Phâlguna sû 10 llu śrîmat Kela-
 2 di Vîrabhadranâyakaru Mâlave Dhîvara Nîlayana Ma-
 3 llage bitta umbali tâmbra-śâsanada kramaventen-
 4 dare nînu aramanega sêvakanâgiddalli nînage um-
 5 balîyâgi bittadu Keladi-śîme Mâlave-grâmadalli
 6 mēlana Bîdirugadde kulaga 1 kke ga 3 kelagana Bîdaraga-
 7 dde kula ga 1 kke ga 3 î ubhayam kula ga 2 kke 6 âru
 8 varahana bhûmiyannu umbaliyâgi bitte-vâgi
 9. â-bhûmige salluva ênuntâda sarva-svâmya-

10. vannu âgumâdikondu ninna santâna-pârampa-
- 11 reyâgi umbaliyâgi undukondu bâha-
- 12 du yendu kotta tâmbra-śâsana śrî Venkatâ-
- 13 dri

Note

This registers the gift of some wet land at the village Mâlave in Keladi-sîme as umbali to Nîlaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Vîrabhadra Nâyaka of Keladi. The date of the grant is stated to be 10th lunar day of the month Phâlguna in the year Vrisha. As the number of Śaka years expired is not given the date cannot be verified. The record ends with the royal signature Venkatâdri.

Copper plate grant of Achyutarâya, king of Vijayanagar, dated Śaka 1454 in the possession of Krishnajôyis in Keladi

(Front)

- 1 śrî Ganapati Śâradâ Gurubhyô namah namas tun [ga]-śirastum-
- 2 bi-chandra-châmara-chârave trailôkya-nagarârambha-mûlastam-
- 3 bhâya Sambhavê | svasti śrî jayâbhyudaya Śâhivâhana śaka varu-
- 4 sha 1454 neya parivartamânakke salluva Vijaya-samvatsarada Char-
- 5 tra su 15 Chandravâra Chandrôparâga-punyakâlādallu śrîma-
- 6 d anêka-simhâsanâdhipatya râjâdhirâja râjaparamêśvara śrîvîra
7. Achyutarâyaru mahârâyaru namma Ānegondi sthalada Ven-
- 8 katâdri-yajamânarige śrî Achyutarâyara dharmapatni putra-sukha sam-
- 9 pattara sarva-dêśa kôśa bhakti sujnâna siddha sâdhya sâmmrâjya anu-
- 10 bhavisu-
- 10 va viśayakke susthira âgabêkendu Vijayanagarada Ānegondi-
11. sthalada Bhârgava Chyavana Āpnuvâna Auruva Jâmadagni-gô-
- 12 trada Bôdhâyana-sûtrada Yajuh sâkheya Venkatâdri-yaja [mâ]-
- 13 nara prapautrarâda Kâśipatijyôyisara pautrar âda Lakshmîpa-
- 14 tijyôyisara putrarâda Venkatâdri-daivajnarige Taruninagarada
- 15 Guttivênttheyada Āragada Kampanada Vanavase pannichchhâ-
- 16 sarakke salluva Keladi ga 12 sâvira bhûmi ga
- 17 67 Ikkêrige 6 sâvira sîme bhûmi ga 24 Yalagalale
- 18 3 sâ sîme bhûmi ga 12 Ātavâdi sâvira sîme bhûmi gadyâna 6 Kallu-
- 19 se ainûru sîme bhûmi ga 8 Mankasâle sâvira sîme bhû-
- 20 mi ga 12 Hebbeyallû sâvira sîme bhûmi ga 12 Bedû-
- 21 ra giâma ga 76 Kesanûru 6 sâvira sîme bhûmi ga 12 Sora-
- 22 ba 6 sâvira sîme bhûmi ga 24 Andige mûrusâvira
- 23 sîme bhû ga 6 Bandalikepattanahali saha 5 sâ sîme bhû
- 24 ga 24 int ishtu sîme jyôtiśya paurôhitya bhatta yajamâ-
- 25 nika bhûmigalu manegalu châturvarnadallu lagna ghati Ga-

(Back)

- 26 napati muhûrta kânika punyâha kalaśa ivale lagna sa-
- 27 ha mâdisikondu barôhâgu chhatra châmarândôlikâdi a-
- 28 shta bhôgangalu kottu ivara santâna pâramparyya anubha-
- 29 visikondu iruvahâge nâvu nanna strî putra sahita sahiranyô-
- 30 daka dâna dhârâpûrvakavâgi kottavâgi Tungabhadrâ-tîradallu Chandrô-
31. parâga punya kâlādallu śrî Virûpâkshêśvara sannidhânādallu ko-
- 32 ttevâgi namage arasugalige pâchchhâgalige punya labhya abhivri-
- 33 ddhiyâgi nadeyabêkendu allallê Dêvatârâdhane pûje ivara mukhadalli na-

- 34 deva hâgu î Venkatâdriyajamânara bhûmi antu ga 2 sime 52!
 35 sâvira î sthaladalli nidhi nikshêpa jala pâshâna akshini agami ishtu
 36 Sîvârpita kottevâgi yendu tâmia sâsanada dharmapatte Âditya chan-
 37 dra anilônalaś cha dyaur bhûmir apô hridayam Yamaś cha ahaś cha
 râtriś cha u-
 38 bhê cha sandhyê dharmaś cha jânâti nârasva uruttam dânat palakô râjâ
 nnadânâ-
 39 t pâlitô guruh dânat pâhtâ mâtâ tat-phalam labhatê mavi Śrî Virûpâksha
 40 î dânapaite alupidare Kâśîkshêtradalî mâtî pitri guruvige tappidaliâge yen-
 41. du î dhaima sâsana kottu nadasabêku ghati 15 phala 5 tûka ga 5 ($\frac{1}{4}$ —7)
 angula dânapatte

Note

This records the grant of right to collect specified sums of money in the several districts of Keladi to priest and astrologer Venkatâdri, son of Lakshmîpatijôyis, grandson of Kâśîpati Jôyis as a reward for exercising priestly and honorary functions in those districts, by Achyutarâya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Śaka era 1454 corresponding to A D 1532. The 15th lunar day of Chaitra of the year 1532 A D coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

64

A 2nd grant of the same king Achyutarâya dated Śaka 1455 in the possession of the same Krishnâjôyis

(Front)

- 1 śrî Mailâra Linga namas tunga-śiraś-chumbi-chandra-châmara-
 2 châravê trailôkya-nagarârambha-mûla-stambhâya Sambhavê svasti
 3 śrî jayâbhyudaya nripa Śâlivâhana-śaka varusha 1455 neya pariva-
 4 rtamânakke salluva Jayasamvatsarada Chaitra śu 15 Chandravâra Chandrô-
 parâ-
 5. ga-pumnya-kâladallu śrîmad anêka simhâsanâdhipatya Ânegondi râjâdhirâ-
 6 ja paramêśvara Ânegondi Achyutarâyaru mahârâyara sâmpradâ-
 7 yakarâda Guttalada ' ^ --- Maunabhârgava-gôtrôtpannar âda
 Sukla-yaju-
 8 śâkheya Kâtyâyana sûtrada Bhârgava Chyavana Âpnuvâna Amuva Jâma-
 dagni
 9 panchârushêya pravaranvita Jâmadagni-gôtrada Bôdhâyanasûtrada Yajuh-
 śâkhe-
 10 ya Ânegondi-sthalada Venkatâdriyajamânara prapautrarâda Sankara-
 ppana
 11 pautrar âda Annappana putrar âda Venkatâdriyajamânarige Hurali-
 12 pâleda Dêśapândetanavannu kottevâgi î Dêśapândetanakke idda svâ-
 13 sthigalu bhûmi manegalu grâmânugrâmakke idda umbali âya vartane
 14 kotta nela dhânya belasu sarvadhânya phala muntâddannu dhâre-yera-
 kottu
 15 ade î Hurali grâ 2 kke svâsthi bhûmigalu manegalu âya hâraka kanthava-
 16 navale butti mora sahita kottu ênu untâddannu sahiranyô-
 17 daka dâna dhârâ pûrvakavâgi śrîman Mahâmallâra-lingadêvara sannidhâ-

(Back)

- 18 nadallu T... chandrôparâga-pumnyakâladallu
 17 strî-putra sahita dhâre yeradu kottu
 20 dhi nikshêpa jala pâshâna akshini âgâmi chhatra châmarândôli-
 21 kâdi ashta bhôgangalu Hurali â kotada karamike î Hurali-petheda

- 22 Dêśapândyātana sahitavâgi Harihaiârpitavâgi kottu idakke namage a-
 23 rasugalige pâchchâyigalige i punya labhyav endu nôdi dânapâlâne mâ-
 24. duttâ nabêku idake tappidare Kâśiyalli mâtâ-pitri guruvige tappida hâ-
 25 ge âditya chandrâv anilô nalaś cha dyaur bhûmî âpô hrîdayam yamaś cha a-
 26 haś cha râtriś cha ubhê cha sandhye dharmas cha jânâti narasya vrittim
 dânat supâ-
 27 Itô râjâ na dânat pâlitô guruh dânat supâlitâ mâtâ tat phalam labhate ma-
 28 yi yendu barasikotta tâmbra-śâsanada dharmâ patte i sthalada
 29 dēvatârâdhane ivara mukhadalli nadiyabêkendu barako-
 30 tta dharmasâsana ghati 15 pale 5 tûka ga 40 panchâśatu
 31 anguli || śrî Khandêrâya

Note

This records the grant by Chikkappannarâya of Guttala of the office of *Despande* in the village Hurulipâle to Venkatâdri, son of Annappa, grandson of Śankarappa, of Śukla Yajurvêda during the reign of Achyutarâya, king of Vijanayagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cyclic year Jaya, in the Śaka era 1455. Śaka 1455 corresponds to A D 1533. But the 15th lunar day of Chaitra in A D 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khandêrâya.

65

A copper plate grant of Sadâśivanâyaka king of Keladi, dated, Śaka 1431 in the possession of the same Krishna-joyis of Keladi.

(Front)

- 1 Ganapati Śâradâ gurubhyô namah
 2 namas tunga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-
 3 rambha-mûlastambhâya Sambhavê svasti śrî jayâbhyudaya Śâlivâha-
 4 na śaka varusha 1431 neya Vibhava samvatsarada Kârtika ba 30 Ra sūryô-
 5 parâga pumnyakâlādallu Yadava-murâri kôte-Kôlâhala visuddha-siddhânta-
 prati-
 6 pâlaka Namah Śivâya Sadâśiva-mudrânkita Śivagôtrôtpannar âda Dêva-
 gondara
 7 prapautrarâda Gôpagondara putrar âda Basagondara putrar âda Cha-
 vudago-
 8 ndaru Bhadragondara su-putra Sadâśivanâyakaru Bhârgava Chyavana
 Âpnu-
 9 vâna Aurava Jâmadagni-gôtrada Bôdhâyana-sûtrada Yajuśśâkheya Vi-
 10 jayanagarada Venkatâdri-daivajnayajamânara prapautrarâda Hêmâ-
 driyaja-
 11 mânara pautiar âda Narasimha-yajamânara putrarâda Narasappadaivajna
 yaja-
 12 mânarige Keladi śrî Sadâśiva-nâyakaru Nâgataruni-nagarada Guttî-
 13 Vêntheyada Âragada Kampanada Banavâse-pannirchchâśirakke salluva
 Ke-
 14 ladi 12 sâśira bhûmî ga 2 Ikkêri 6 sâ bhû ga 24 Yalagala-
 15 le 3 sâśira bhû ga 12 Âtavâdi sâ bhû ga 12 ke Kalaśi ga 700 ga 8 Mam-
 16 kaśale sâ bhû ga 12 Bêdûru grâ Nagara bhû 37 Bîdarûrah sâyî-
 17 ra jyôtiśhyabhâga 76 Kyasanûra ga 8 bhû ga 12 Soraba 6 sâ śu
 18 ga 24 Andige sâ 2 Bandalike pattana-halli saha śu ga 24
 19 intishtu śimegalu bhûmîgalu manegalu châturvarnadallu lagna Ga-

- 20 napatı punyâha kalaśa muhūrta kânike udugore iva-
 21 re lagna saha mādikondū baruvahāge śrī rāvaru dattamādi kottaru :-
 22 dallade Nārappa-vajamānarige dīnavahī bhūmī ga 1 kke
 23 ga 16 nāvu ga 62 kottide allade Keladi-sthalada śēna-
 24 bhāvike vaitani sambala bhūmīgala gaudike alh . . .

(back)

- 25 sthalada dēvatāpūje Śambhulinga-pūje gaudike bhū-
 26 mitatva daivajna yajamānike intishtu śrī Varadā-tīrada
 27 śrī Rāmēśvara-sannidhiyallu Sūryōparāga
 28 punyakāladallu nidhi nīkshēpa jala pāshāna akshīni āgā-
 29 mī ishtu kottevāgi mattu chāatra chāmara āndōlikā-
 30 dī ashta bhōgamgalaṃ kottu rājarige pādushāgahge ara-
 31 sugahge namage saha punya labhya vriddhiyāgi nadabē-
 32 kendu Purānōktada rīti munde nadasuvāge barasūlu dāmara
 33 āgīddarū mīgatāgi trivāchyavāgi sarva-vrīttiya nadesabēkendu
 34 Śivāpitavendu kottevāgi Kāsikshētra mātāpitri
 35 guruvige tappi nadedahāge
 36 . . . dānadharma
 37 patte āditya chandrāv anilō nalaś cha dyaur bhūmīr āpo hri-
 38 dayam Yamaś cha ahaś cha iātrīś cha ubhō cha sandhyē dharmaś cha
 39 jānātī narasya vrītim sva dattā dvigunam pūṇyam para dattānupā-
 40 lanam para-dattāpahārēna sva-dattam nīshphalam bhavēt dānāt su-
 41. pālītō rājā na dānāt pālītō guruh dānāt supālītā
 42 mātā tat phalam labhate mayi .

Note

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc. by Sadāśiva Nāyak, son of Chaudagonda Bhadrageundarasa who was the son of Basavagaunda and grandson of Gōpagaunda, and great-grandson of Dēvagaunda of Keladi. The grant is dated 30th lunar day of the dark half of Kārtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A D 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

66

On the basement stone of Īśvara temple in the village Ikkēri in the Hobālī of Āvinahallī

Kannada language and characters

1. yī mantapada kelasava geyidava Āchārī Homabuchada Venkatayanu

Note

This merely states that the above mantapa was constructed by Āchārī Venkaṭaya of the village Hombucha

67

Copy of a copper plate grant found in a *kadita* in the possession of Subbaiya, Patel of the village Hulimane in the same Hobālī of Āvinahallī

Kannada language and characters.

1. nīrvighnam astu śubham astu namas tunga-śiraś-chumbī-chandra-chāmara-
 chārave | trailōkya-nagarā-rambha-

- 2 mûlastambhâya Sambhavê svasti śrī jayâbhudaya Śâlivâhana śakha
- 3 varushangalu sâvirada 1730 ne parivartamânakke sandu saluva Vibhava-
- nâma sam-
- 4 vatsarada Āśvīja śu 13 Ravivâradallu śrīmatu Hulimane Kâlī
- 5 Subbannanavara maga Śêshayyanavarige vêdamûrthigalâda Yikkêri
- Śêshâchâryya-
6. ra maga Bhīmâchâryanu barasikotta holeyâlu hennâlu kraya chî-
- 7 ttina kramaventendare nânu nanna avasaranimittavâgi nanna holeyâ-
- 8 lu Kannana hendati Chaudi emba hudugiyannu nimage krayakke kotte-
- 9 nâgi yî hennu âlige buddhivântaru kandu kattida kraya ga 3 a-
- 10 kshâradalu mûru varahanna tegedukondu yî hennâlu hûdu-
- 11 giyanu nimage kraya mûlakke kottenâgi yî hennige âdi adamu
- 12 addisaddi yênu untâddannu nânê nôdikondênu yendu
- 13 barasikotta kraya-chîtu hana sanda nîsîdhiyâgide sâdhana yînta-
- 14 ppudakke sâkshigalu Bêdûra Subayya Bâlehalli Pandri Dodda-
- 15 yya śrī śrī-

Note

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holeya caste named Chaudi, wife of Kanna by Bhīmâchârya, her master, to Śêshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Āśvīja of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October, A D 1808. The date is correct. The sale of a slave girl at this date is of interest.

68

On a stone lying in a jungle close to the village Dêvâsa in the same Hobali of Āvinahalli

Size 3'—6" × 2'—0"

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkyâ-nagarâ-
- rambha-mûlastam-
- 2 bhâya Sambhavê | Hancheyada Mâdhavayya śrī Śivapâdâbja-bhringana
- likhita ||
- 3 svasti samasta-bhuvanâśraya śrī prithvîvallabha mahârâjâdhirâja pa-
- 4 ramêśvara paramabhattachâraka Satyâśrayakulatilaka Châlukyâbharana
- śrīmat Trai-
- 5 lôkyamalladêvara vijayarâjyam uttarôttarâbhivridhî-pravarddhamânam
- â-cha-
- 6 ndrârka-târambaram saluttumire tat-pâda-padmôpajîvi samadhigata-
- pañcha-mahâ-sabu-
- 7 da mahâsâmantâdhipati mahâprachanda-dandanâyaka vâri-bhayadâ-
- yaka ma .
- 8 mânîkya nîti-Chânîkya satya-Râdhêyam śauch Ānjanêyam
- 9 vibudha-jana-vana-mârtandan erevode-ganda Narmadânadyubha-
- 10 ya-tata-râjahamsa Mâlava-dhûmakêtu Mandavakôtôllangana
- 11 Dhârânagara-kutûhala Mummuni-jaladhi-badavânalâ śrīmat-
- 12 Trailôkyamalla-dêva-pâdâbja-bhînga sâhasôttunga nâmâ-
- 13 di-samasta-prasasti-sahitam śrīman manevergadde-dandanâ (yakam)
- 14 yakam Gundamayyangal sakavarsha 983 neya Śârvari-samvatsa-
- 15 rada Bhâdrapada Amâvâsyê Sôma-vâradandu râjadhânî Kalyâna-
- 16 d irkke-vîdinol agrahâra Piriyûra piriyake-

- 17 reg âyûra pannâyada kulha perijumkaman allha pervvâ-
 18 rvvar Vasudêva-bhattar
 19 yya Dêmayyana Tikkeyyan intivaigge dhârâ-pûrvvakam mâdi ko-
 20 ttaru î dharmmaman ârorvvar pratipâlisidar Kurukshêtra Vâra-
 21 nâsi Prayâge Arghya-tîrtthav intî punya-sthânangalali sâ-
 22 sira kavileyam Vêda-pâragarappa sâsîrvargge kotta punyaman eydu-
 23 var î dharmmaman alidavar â tîrtha-snâna-dall â sâsira-kavile-
 24 yuman â-sâsira Vêdapâragaruman alida pâtakar akku
 25 sva-dattâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha-sa-
 26 hasrânî vishthâyâm jâyatê krîmîh sâmanyôyam dharmma-sêtu-
 27 r nripânâm kâlê kâlê pâlaniyô bhavadbhîh sarvvân êtân bhâvinah pâ-
 28 rîthivêndrân bhûyô bhûyô yâchatê Râmachandiah sîrî sîrî sîrî

Note

Obeisance to Śiva Hancheya Mâdhavayya, a bee at the lotus feet of Śiva wrote this .—

Be it well While the refuge of all the world, favourite of the earth, mahârâja-paramêśvara, paramabhattachâraka, ornament of Satyâśraya family, a jewel of the Châlukyas, the illustrious Trailôkyamalladêva was ruling over his victorious kingdom to last as long as the moon, the sun, the stars and the sky

The illustrious maneverggade-dandanâyaka Gundamayya, a servant at the lotus feet (of the king) entitled to five drums, the chief of mahâsâmantas, mahâprachandadandanâyaka, a terror to enemies, a jewel, a Chânakya in the science of polity, a Karna in truth, an Ānjanêya in purity, a sun to the lotus forest that is the learned, a brave warrior (?), a royal swan strolling on both the banks of the Narmadâ river, an evil comet to the Mâlava people, capturer of the fort named Mandeva, held in honour in the city of Dhârâ, a submarine fire to the ocean of Mummanî kingdom, a bee at the lotus feet of Trailôkyamalla, remarkable for his bravery, on Monday the 30th lunar day of the month Bhâdrapada of the cyclic year Śârvari of the Śaka era 983, in the capital city of Kalyâna, made a grant with pouring of water of the right to collect (for their own use) the toll dues (*perjunka*) of Agrahâra village Pînyûr, to the eminent Brahmans Vâsudevabhattacha,
 Dêmayya's Tikkeyya, etc, for the proper maintenance of the chief tank of the village (The usual imprecation follows)

Note

The date corresponds to Monday 28th August, A D 1060, Śaka 982, Śârvari and not Śaka 983 as stated in the grant It is not easy to explain why the date was written as Śaka 983 when the year of the grant was Śaka 982, though such instances of pre-dating or post-dating by one year are common The date falls within the reign of Western Châlukya king Sômêśvara Trailôkyamalla I

On a stone standing on the site of a temple in ruins in the forest of Kolûr close to Sîtûr in the same Hobali (Āvinahalli).

Size 3' × 2'

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-châmâra-châra-
 2 vê | trailôkya-nagarârambha-mûlastambhâya Sam-

- 3 bhavê | svasti śrīmatu Yādava-Nārāyana
- 4 pratāpa-chakravartti Singhana-dēvam rājyam
- 5 geyyuttiral ātana sarvvādhikāri Āriya Mahisetti-
- 6 ya putram Māhēśvarāgraganyanum enisida Hom-
- 7 namana pratāpam ent endode urad-idi-
- 8 rānt-aribhūpara sairane sīlīd uttamāngamanā-
9. . . murīdu pode-sendādalu neredapude ho-
- 10 . . . ranemba madēbham || antātam sukha-sankathā-
- 11 vinōdadind adhikāram geyyuttum irddu Honnavura
12. Māhēśvaradēvara pūje angaranga-bhōgakk endu
- 13 āyūra kereya kelage kachchhaviya-galeyalu mattar e-
- 14 radumam sarvanamasyamāgi bittukottam idakk āyūra
- 15 mahājanar-oppa int idan alīdam Vāranāsi-
- 16 yalli pārvvara konda pātakan akku sva-dattām
17. para-dattām vā yō harēta vasundharām shashthi-varsha-
- 18 sahasrāni viśthāyām jāyate kṛmih Dāmō-
- 19 jana likhita mangala ||

Translation

Obeisance to Śiva Be it well While the illustrious Singhanadēva, with titles Yādavanārāyana, pratāpachakravartti, was ruling over his kingdom —

His sarvvādhikāri Honnama, son of Āriya Mahisetti, the first among the devoted Śaivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle —

While he was exercising his authority with pleasure and ease and chatting with friends —he made a gift of two mattars of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahēśvara in the same village, with the approval of the mahājanas of the village (usual imprecations follow)

This is the writing of Dāmōja

Note

The inscription is not dated and can be assigned to A D 1210-1247 when Singhana, the Sēvuna king of Dēvagiri was ruling

70

On a stone lying on the left side of the road leading from Nagaragēri Basti in Gērsoppe to Gōvardhanagiri in the Hobali of Bhārangi

Kannada language and characters

- 1 svasti śrīmatu Chennabhairādēvi-
- 2 ammanavaru Nagara-rājyavan ālu-
- 3 valli Vilambi-samvatrarada Bhādrapada
- 4 śu chaturdaśiyallu Gōvarddhanagi-
5. riya Hanumantēśvara-dēvara nandā-
- 6 dīpti-dharmmakke Kanigalamakke-
- 7 ya mēlubhāge gaddeyanū ā vū-
8. ra sēnabōva-Timmarasayyanu tanna
9. strī-putra-jnāti-sāmanta-dāyādānu-
10. matadinda svaruchiyinda sarvamānya-
- 11 vāgi bitta yintappudakke mahājanagalu
- 12 sākshi idake tapī nadedavana bāya-
- 13 li
- 14

Note

This records the grant of a wet field above Kanigalamakke for keeping a constant lamp-light in the temple of Hanumantêśvara on the Gôvardhana hill by Timma-rasayya, the village accountant of the same village, with the consent of his wife sons, kinsmen and other relations, in the presence of the Mahâjanas, during the reign of the illustrious Chennabhairâdêvi Amma of Nagara, on the 14th lunar day of the light half of Bhâdrapada in the year Vilambi

The date is not verifiable

71

On a stone lying by the side of a ruined mantapa in the Kânûr forest on the road leading to Gôvardhanagiri in the Hobali of Bhârangi

Kannada language and characters

- 1 Pramâdi-samvatsarada Chaitra suddha 14
- 2 vâra śrîmatu Jagadêva Singidêvara-
- 3 saru Duggaveggadeya maga Bamma-
- 4 naheggade svâmi kâryyakke bandu
- 5 Malaliya Singajjana kûde kâdi-
- 6 yaliyalu Duggaveggadege bitta
- 7 bhûmi yondu sabba . pari-
- 8 hâravâgi bittaru idake ali-
- 9 dava narakake iliva
- 10 . . . konda pâpa

Note

This records the grant of a plot of land free of all taxes by the illustrious Jagadêva Singidêvarasara to Duggaveggade in recognition of the services rendered by his son Bammanaheggade who, espousing the cause of his master, fought with Singajja of Malali and died

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramâdi The date is not verifiable

72

SHIKARPUR TALUK

On a stone lying near a temple at a distance of a mile from the village Kadeyanandihalli in the Hobali of Udugam

Size 3'—6" × 2'—6".

Kannada language and characters

- 1 svasti yama-niyama-svâdhyâya-dhyâna-
- 2 dhi . . . yajana-yâjana-pramukha-
- 3 shat-karma-niratarum śrîman mahâ Honnavurada Dêvayyam
- 4 Châlukya Vikrama-kâlada 5 neya Pramôdûta-samvatsarada Śrâvana ba 10-
- 5 lu Mâhêśvarapadaman êridod âtana śrîsyam Vâma-dêvayyam
6. nilisida samâdhiya kallu Mahêśvarâ mangala

Note.

This is a memorial stone raised by a disciple named Vâmadêvayya to commemorate the death of his guru Dêvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic

rites He is said to have died on the 10th lunar day of the dark half of Śrâvana of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era The date is not verifiable The 5th year of Châlukya Vikramaera is however 1080 A D Raudri and not Pramôdûta

On a stone set up near the Bâlabhîdu temple close to Kadayanandihalli in the same Hobali.

Size 5'—6" × 3'—9"

Sanskrit language and Kannada characters

- 1 svasti âsîd asêsha-narapatî-makuta-manî-mayûkha-manjarî-ranjita-pâda-pîthah pratâpa-dava-dahana-jvâlâva-
- 2 lî-samâlîdhânamra-pârthivas sakaladigvijayô-pârj-jita-vîra-Lakshmî-samâ-lingita-vîśâla-vaksha-sthalah dânavârî-samsakta-
- 3 vibudha-madhukara-nîkarô jalanîdhîr iva ratnâkarô Nârâyana iva Lakshmî-nivâsaś śasânka iva kalâdharah prabhâkara ivôgrapratâpa-
- 4 ś Chaturânana iva prajânâthah Sênânîr ivâmôgha-śaktîdharô Bhûtanâtha iva bhûdhara-śikharâdhivâsôngaja ivânganâjana-manah-
- 5 kshôbhajananô'parâjita iva Artthapatîh Kalpa-pâdapa iva prârthitârttha-pradah kîrtti-sudhâdhavalita-Brahmânda-kuharaś Chêra Chô-
- 6 la Konkana Gûrjara Mâlava Kaurava Pâñchâla Gauda Kaling Ânga Vanga mahîpati-sampâditâkshayakôśah kôśa-sah-
- 7 la-nimajjitâśêsha-vîra-mahîśah Îśa-charanâravînda-madhukarah kara-saṇi-varddhita-nikhîla-bhuvanô vanârî-kêtur ivâmô-
- 8 gha-śarâsanakâryyah kâryyâkâryya-vivêka-châturyya-vâchaspatis vâchaspatisadriśa-vividha-vibudha-bôdhô dhyâyamâ-
- 9 na-mânasânandakârah śrîmaj Jayasîmha-dêvaś Châlukyâbharanah || tasyât-majaś śatru-vilâsinînâm vaidhavya-dîkshâ-gurur âhavô-
- 10 tkah | samśâsti gâm Âhavamalladêvô nîshkantakâm aprativîra-śabdah | yasya pratâpa-dahanânala-visphulingair nirmûlitâś śatru-mahîru-
- 11 haughâh | adyâpi rôdhum avanau na hi tē kshamantē bhû-kantakôddhara-na-yatna-parâyanasya | yah Konkânân khandi-
- 12 ta-mâna-darppân akârshîd akshata-satya-vâdah | santyâjitânîndita-râja-chihnân bhûtân hutân alpa-vasûn chechhubhamyuh |
- 13 Dhârâpi yēnôddhata-vikramēna sandharshitâ pûrva-mahîpatînâm | a-dharshanîyâ Balgonka-mukhya-Piachanda-nâmâ-
- 14 nta-purassarēna | Lankâ-nâtha-samâna-Chôla-nripatîni yas samyati prâvritam nâgânâm dasabhiś śatair adhi-balais sannâhi-
- 15 bhis satvarah | êkô Râghavavaj jaghâna nîsitair bânair anâyâsatô bhû-dêv-augh ahitâya sannutîpadam Châlu-
16. kya-Râmô balî || śrîmân Âhavamallô vidyâ-śauryyânvitô dharâm śâsti dharmârttha-mâna-hêtu-vyâpâraika-vrataś chi-
- 17 râyâkah || tasmin narapatau mahîm śâsatî varnasankarô vyutpanna-kâyas tēbhyô nyatra durlakshah taskara-śabdah
- 18 svarûpa-vâchakô vaîyyâkarana-ivârttha-bâdhât samvrittah upasarggaś cha dhâtu-prayôgâd anyatra du-
- 19 r ddarśô vîgrahaś cha samâsa-taddhita-vyâkhyânâd anyatra tat-parîpâlîtâyâ dharânganâyâ mukha-ja Vana-vâsi-dê-
- 20 sô ramanîyas tat tilaka iva Mahâtatâka-grâmô râjatê || yatrâdvijâś sama-damâdi-gunair upêtâs svâdhyâya-
- 21 yajna-japa-hôma-samâdhi-nîshthâh adhyâpanâdhyayana-yâjana-dâna-mukhyaî shshshat-karmabhir nija-grihêshu sadâ ramante ||
- 22 yatratiya-pandita-janô vidushah prithivyâm vâdê vijitya vijayam nijam âtanôti | vyâkhyâna-chintana-vichârana-
- 23 vâda-śikshâ-vyâpâra-vargga-chaturah prithivî-pradîpah || yatratiyâdhyêtârô grasta-nirastâdy-uchchârana-dôsha-varjjitam

- 24 svara-varnna-pada-krama-samhitâ yathâ-lakshanam adhiyânâh nijôtkar-
sham apêksha- mânâs sahasram vimśatim cha-
- 25 tvârimśatam aśitim śatam vimśatyuttaramcha-vârân sadasy adhiyate yatra
Kalpa-sûtra-śrâvinaś chhâtrâ svayam parika-
- 26 Ipitaishtika pāsuka sômika vêdikâh sva-parikalpit Âhavanîyâdyagnayah
svôtprekshita-patnî-śâlâ-sandôha (ha) vuddhâ-
- 27 na châtvala sâmitra mâjjalîyâgnidhriyadhishnyâstâra-pradêśâs ttattat-
kratu-prayôgam sadâbhyasyanty êvamâdi-gu-
- 28 nâlankârâyâśêsha-grâma-mahâjanâya pâda-pûjâm datvâ Śaka-nripâtîta
samvatsarêshu nava-śatêshv êkônâśityadhikêshu
- 29 Vilambi-samvatsara Vaiśâkha suddha tîtiyâyâm Âditya-vârê Kûduvarnniy
Ângîrasa gôtra Śrîdharôpâdhvâya-sûnu
- 30 prabhu-Mahâdêvayya antarvêdi Âvana-grâma-samudbhût Âtrêya-gôtra
Adudvivêdi sûnu Mârggha-nâyaka Ho-
- 31 lagere-grâma Vaśîshtha-gôtra Gôvardhana Nâga-dêva-sûnu Gohalayya
Kuntana-kereyûr Attahara Pole-
- 32 yammana maga Kaliyanasetti Singanasetti Hittabeya Chittayyam Nâka-
settiya Mâlavyam Mâlakkana Basavase-
- 33 ttî Arjunayyana-Sôvayya Bâguliya Muddayyana Bêlayya Attalûra Sanga-
payyana Chi-
- 34 kkabâyisetti Kêtisettiya magam Masanayya Angadiya Sattiyanasetti
ityêtan-nâmânah sarva-śîlâ-śanku
- 35 Krishna-tatâka-kshêtram ananyôpâyôgya tat-tatâka-jalam sarva-parihâram
mahâ-janâd âdâya tad-anumatyâ chandra-
- 36 târam Anduêśvarâya muktavantah || êtad yê paripâlayanti têshâm dâna-
samam phalam yê tvêtan nâśayanti
- 37 bhrûna-batyâ-samô dôshas tathâ châha dêvasvam brâhmana-svamcha lôbhê-
nôpahinasti yah | sa pâpâtmâ parê lô-
- 38 kê grîdhrôchchhishtêna jîvatî | vâdîbha-pañchâ-nana-Bhattavishnuh śâstrâ-
mbu-dher pâramitas suvrittah Ândûra
- 39 Sambhôr pada-padma-bhringah tat-kshêtra-lêkhâ-vachanam vyadhata tad-
grâma-janmâ tilakah kulasya dêva-dvijâ-
- 40 gryârchchana-datta-chittah grâma-prayuktyâ likhitam vyadhata sad-aksha-
ram Kâśyapa-Mâdhavâkhyah
- 41 mahâ-grâma Lokkigundiya Nâgavarmmôjar aliya Rûvârî Nâkiya likhitam
mangalam śrî

Translation

Be it well There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings on kings bending before whom flashed the tongue of flame of the forest fire that is his valour, whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points, the water accompanying whose gifts was being touched by the bees that are the learned men, who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmî like God Nârâyana, who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shanmukha), who had for his abode a summit of a mountain like God Śiva, who kindled a passionate disturbance in the minds of women-folk like Cupid, who was lord of wealth like God Aparâjita, who was a bestower of the desired boons like the celestial Kalpa tree, the lime of whose fame gave a white-wash to the whole of the

Universe , who collected imperishable wealth from the kings of Chêra, Chôla, Konkana, Gûrjara, Mâlava, Kaurava, Pâñchâla, Gauda, Kalinga Anga and Vanga countries , who caused almost all brave kings to sink in the water namely the sheath of his sword* , who was a bee in the lotus feet of God Śiva , who levied taxes for the protection of all the world (whose arms protected the world) , the work of whose bow was never in vain like that of Arjuna who had in his flag Ānjanêya , who was a Brihaspati in discriminating between what was or was not to be done , who like Vâchaspati imparted knowledge to all learned men (celestials) , who caused pleasure to all those who meditated upon him

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Āhavamalladêva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to uproot †. He put down the haughtiness of the Konkanas poor in wealth, having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Balî-Gonka-Prachanda ever running in advance before him, was assailed even the city of Dhârâ which proved invincible to early kings. He being single like Râma, slew with ease, with his sharp arrows the Chôla king who was like Râvana and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth, with high and revered position, the powerful Châlukya Râma.

The illustrious Āhavamalla, remarkable for his learning and power, ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kâyastha people (Scribes) the word taskara (thief) was indicative of its own form (not of a person) and remained only among the Grammarians since its meaning was nowhere applicable, upasargas (calamities and particles of words) were invisible except in association with verbs, vîgraha (war and splitting of words) was never seen except in samâsa and the commentary on taddhitânta words.

The Banavâsî kingdom shone like the face of the woman-like country under his protection. The village called Mahâtatâka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study, sacrifice, meditation, oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies a thousand and twenty times forty and eighty times, or a hundred and twenty times, where students learning Kalpasûtras illustrate the sacrificial procedure with diagrams of altars appropriate to Ishtis, sacrifices with victims, or Sôma Sacrifices, making their own altars of Āhavanîya and other fires, pointing out in imagination the places of

* Not a happy Metaphor

† The Metaphor is not well expressed

the room of the sacrificer's wife, the assembly (sadas), the Havirdhâna the Chatvala* , the Sâmitra† , the mârjalīya‡ , the Āgnīdhriya§ , the Dhishnya** and âstâra††

Having worshipped the feet of all the Brahman Mahâjanas possessed of such scholarship as has been described above, when there had elapsed nine hundred and seventy nine years in the Śaka era, on Sunday the 3rd lunar day of the light half of Vaiśākha in the cyclic year Vilambi, Prabhu Mahadevaiya, son of Śrīdharôpâdhyâya of Āṅgīrasa-gôtra of the village Kuduvani, Mârghanâyaka, son of Adudvivêdi of Ātrêya-gôtra of the village Antarvêdi Āvana, Gôhalaiya, son of Gôvardhana Nâgadêva of Vasishtha-gôtra of the village Holagere, Kalyanasetti, son of Attahara Poleyamma of the village Kuntana Kereyûr, Singanasetti, Chittayya of Hittabe, Mâlayya of Nâgasetti Mâlakka of Basavasetti Sôvayya of Aijunayya, Bâlayya of Muddayya of the village Bâguli, Chikkabâyasetti of Sangapayya of the village Attalûr Masanayya, son of Kêtiseti, Sattiyanasetti of the village Angadi —Persons bearing these names having purchased the field of Krishnatatâka with stones and wedges set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahâjanas, made a grant of the above field to the God Andulêśvara to last as long as the moon, and the stars

Those who preserve this will have as much merit as the donor Those who destroy it will be guilty of the sin of infanticide It is said Whoever destroys the property of gods and of Brahmans with greed—that sinful man will feed himself on the refuse of vultures after death

Bhatta Vishnu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Śiva of Andula composed the grant of this field Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmans, Kâśyapa Mâdhava wrote this grant in his own good hand-writing under the orders of the village Rûvâri Nâki, son-in-law of Nâgavarmôja of the big village Lokkigundi engraved this Peace

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On a fragmentary stone lying in the forest of Bisalahalli in the Hobali of Udugani

- 1 svasti yama-niyama-svâdhyâya-
- 2 dhyâna-dhârana-maunânushthâna-japa-
- 3 samâdhi-śīla-guna-sampannarappa śrī-
- 4 mad anâdiyagrahâra Hiriyûra sthâ-
- 5 nâdhipati śrīmanmahâ Bommeyanâyakanu
- 6 namaśśivâyavâgi
- 7 . śrīmatu pratâpa-cha-
- 8 kravartti Singhana-dêvavarsha 7 neya Dhātu-samvatsara
- 9 Chittûrali bittudu kachchhaviya .
- 10 leya .

Note

This records the gift of a plot of land by Bommeya Nâyaka to the illustrious (name effaced), lord of Hiriyûr-sthâna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhātu coinciding with the 7th year of the reign of Singhanadêva, Yâdava king

* A pit for throwing refuse † The place where the sacrificial goat is immolated ‡ Another kind of pit in a sacrifice § The place where the sacred fire is preserved ** A jagati or platform †† place surrounded by Darbha grass on all sides

On a stone forming the embankment of a tank near a hill in Basavanandihalli in the same Hobali of Udugani

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-chāmara-châravê ! trailôkya-
- 2 nagarârambha-mûlastambhâya Śambhavê sva-
- 3 sti śîmatu Yâdava-Nârâyana bhujabala-
- 4 praudha-pratâpa-chakravartti śrî Râmachandrarâya râ-
- 5 jvôdayada 11 neva Chitrabhânu-samvatsara Bhâdrapada
- 6 Somavâradalu śrî Tongâla Bankana Manneya
- 7 dêvara Paruvata-vodeyar-ahya Hadevalana kûde
- 8 kâdi suralôka-prâptan âda śrî śrî śrî

Note

This is a stone set up in memory of the death of Tongâla Bankana in a fight with Hadevala son-in-law of Paruvata-vodeyar (son) of Manneyadêva on Monday in the month Bhadrâpada of Chitrabhânu (1282 A D) in the 11th year of the reign of the illustrious king Râmachandrarâya, Yâdava king, possessed of titles Yâdava Nârâyana, and Bhujabalapratâpachakravartti (1271-1309)

On a stone lying in a jungle in low ground in the village Chikka Mâgaḍi in the same Hobali

Size 3'—6" × 2'—6"

Old Kannada language and characters

- 1 svasti śrî Mârarkka-arasar Banavase-mû-
- 2 vattil-chchhâsîraman âle Bandanikkeya nâlgavu-
- 3 ndan Âdigâvundan tamm-âldan iriye Eraganol kûdi
- 4 kâdi 1a
- 5 sargâlava pokka

Note

This is a stone set up in memory of the death of Âdigâvunda, nâlgâvunda of Bandanikke in a fight with Eraga, who was aiming a blow at his (Âdigâvunda's) lord during the reign of the illustrious Mârarkka-arasar over Banavase 32,000 province

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tâmagunda

- 1 Raktâkshi-samvatsarada Śrâvana śuddha 10 Gu
- 2 . . . nâl-prabhu Bomma
- 3 âtana maga Mâdarasanu tamma Sômannanu â-
- 4 . . . rige Masareyalî gaudana makalu Kâla Bomma
- 5 Sôma dâyâda-tanadim kannavan ikkiyirîye
- 6 tamma makkalu hendira kûdi huyyalan ebbisi
- 7 kondu tânum śivapâdadol aikyan âdam

Note

This is a vîragal stone set up to commemorate the death of Nâlprabhu Bomma (?) while he with his son Mâdarasa, his younger brother Sômanna, caught hold of in the village Masare, Kâla Bomma and Sôma, sons of the gauda of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died

SORAB TALUK

On a fragment of stone behind a temple in a deserted village close to the village Gummanahâlu in the Hobali of Ânevatti

Kannada language and characters.

(Stone is broken)

- 1 śrî prithvî-vallabha-mahârâjâdhirâja-paramêśvara-paramabhattâra-
- 2 . kyâbharana śrîmad Bhûlôka-malla-dêvara vijaya râ-
- 3 pravarddhamânam âchandrârkkâ-târam saluttum Kalyânada
- 4 . sukha-sankathâ-vinôdadim râjyam geyuttum ire
- 5 . da tîrada karaśâne yenalu tân â silateyim eseve
- 6 tipa âtan-anvayâgama-prasasti yentendade svasti samadhi-
- 7 . lêsvara Banavâsi-puravarâdhîśvara Jayantî-Madhukêśvara
- 8 . dêva-pratyakshâkshi-sambhava chaturâśîti
- 9 suvarna-garuda-dhavja jagad-viditâshtâdaśa
- 10 dra śikhari-śikhara-samsthâpita sphatika
- 11 śrî Mayûravarmma mahâ-mahîpâlaka
- 12 . virâjamâna mânônnatarum virâjitarappa

Note

Since a portion of the inscription stone on the left is cut off and lost it, is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhûlôkamalla of the Châlukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayûravarmma (of Kadamba dynasty ?) with many titles, devotee of Madhukêśvara, born of the eye of . , having golden eagle (garuda) as his flag, etc. No date is given

On a stone set up by the side of the temple of Paramêśvara, of Emanûr on the boundary of Hirechauti village in the Hobali of Ânevatti.

Size 5'—6" × 4'—0"

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-châmara-châravê || trailôkya-nagarâ-rambha-mûlastambhâya Sambhavê śrî Girîsam ravîn-
- 2 du-sahlâtma vit-śikhi-bhû-marut-samudyôga-nutâshta-mûrtti bhuvana-sthiti-kâranan Îśvara
3. Jaya-singa-nripange tâm Masani-settige mânya-dayâ-parange hrid-râgade nêsarunelânu vullinam îge
- 4 manôrathângala || mangalamam mâduge Jayasinga-nripange negardd Emma-yanûrâ dêvam gunanidhi Kâmagâ-

- 5 vudang intî nelanu yina-vullannevaram || svastî samasta-bhuvanâśraya śrî
prithvî-vallabham Kalachuryya-kula-mahâ-bhûsha-
- 6 na bhujabala-chakravartti mahârâjâdhîrâjan enisî | para-bhûpâlakaram
palañchedu dôrvvikrântadim tyâgadim
- 7 nerad artthi-prakaiakke mâdî mudamam kâiunyardim kâdu tatsaranâyâtâr-
an âtma-satya-gunadim maryyâdeyîm-
- 8 dalvan âdaradim Kuntala-chakravartti Vijayâdityam mahî-chakramam ||
tat-pâda-padmôpajîvî || negale jayam pogale ja [gam]-
- 9 miḡe tann-alavahiya Bommayyam pâlisuvam pâlisuvam negarddî Banavase-
nâdam digibham-barav aiyde kîrtti-lateyum śrîyum
- 10 nata-nrîpâlaru bêde paniñched-artthaman artthigittu sâmadî . . .
Âdirâja-mahimam prati-pâlisuvam niranta-
- 11 Banavase-nâdan âdame Kadambara santatî Sôvidêvan atyanupama-
vikramam negale tanna samunnata-kîrtti dhâtriyolu ||
- 12 Banavase-dêśadolu negardda Nâgara-khandadol sâram âduḡ â jana-padadolu
virâjisuva keyvoladim vanadim tatâkadim
- 13 [va]naruha-shandadim balasî nâde manangolip Emmanûr ilâ-jana-janitâ-
nurâga-vibhavôdayam akshata-saukhya-sampada . . .
- 14 para-hita-charitam satyâbharanam Dhanada-Chârudatta-samânam nira-
vadyan êmbannipare Mânika Kêti-settiya
- 15 jagadolu " jala-nidhiyolu hima-dhâmam kula-giriyolu sinha vogevavol
ogedam nirmmala-kîrtti Kêti-
- 16 [se] ttige lalitâkriti Yemmanûra Kâma-gavundam | dharmmada kanî satyada
nidhi permmeiya nele bhôgadâgaram vijaya
- 17 . . . varmmam Kâma-gâvundam nirmmalatara-kîrtti vikramâlan-
kâram | śaranârtthi-braja-rakshanakke vinayakk ârppinge kûrppinge . .
- 18 dēva-dvîja-râja-pûjeg asakrin-nôtakke kûtakke durdhara-vîraugha-jayakke
pôhpode . . .
- 19 . . . tadanantaram â mahâpurusham Kâma-gâvundam śrî Râmôśvara-
dêvâlayada jîrnnôdhârakkam nitya-pûjegam nitya-nivêdyakkam
- 20 śrimach Châlukya-chakravartti Jagadêkamalla-dēva-varshada sâsîradeppa-
ttaneyya Prabhava-samvatsarada Paushya-mâsad Amâvâse u-
- 21 ttaiâvana-sankramana-vyatîpâta-Sôma-vâradandu Balakereya modalêriya
kelage sâvira-marada
- 22 adakeya-tôta sahita nelanam dhârâ-pûrvakadin ittan udârateyîm . . .

mangala mahâ śrî śrî śrî . . .

Translation

Obeisance to Śambhu May Śiva, who is made of the eight elements and gods, namely the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Masamsetti of generous heart as long as the sun and the earth last May the god of Emmanûr confer blessings on king Jayasinga and the virtuous Kâmagavunda as long as the earth lasts —

Be it well The refuge of the universe, prithvîvallabha, a precious gem of the Kalachurya family, a sovereign of strong arms, entitled to the title mahâ-râjâdhîrâja a slayer of hostile kings with the might of his arms and a benefactor to the band of men seeking his favour, a true and honourable protector to those who seek refuge in him king Vijayâditya, king of Kuntala ruled the earth

A dependent at his lotus feet Bommayya was ruling over Banavâsi-nâdu with success and approbation of the world, his fame for good rule and prosperity having spread to the elephants in cardinal points and the sky. While Sôvidêva of Kadamba

family, king of Banavasi, bestower of immense wealth at their request to kings bending before him, as glorious as ancient kings, unrivalled in his valour was ruling with fame spread over the whole universe —

In the country of Banavase, the most prosperous part was Nāgarakhanda. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emmanûr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Mânika Kêtisettti, who was bent on doing good to others, whose only jewel was truth who was equal to Kubêra, lord of wealth and to Chârudatta. To him was born Kâmagavunda of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment. . . . was Kâmagavunda of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty in valour friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kâmagavunda with a view to make provision for the repairs of the temple of Râmêśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatîpâtayôga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava in the year 1070 of Châlukya-chakravartî Jagadêkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace

Note

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Châlukya king Jagadêkamalla.

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(On a vîragal near the same temple of Emanûru Paramêśvara in the boundary of the village Hirechauti)

Size 3'—6" × 2'—9"

Kannada language and characters

- 1 Ôm namah Śivâya svasti śrîmatu Kalachuryya-
- 2 bhujabala-chakravartî Râya-murârî Sô-
- 3 vidêva-varshada 18 neya Dundubhi samvatsara-
- 4 Âśvîja bahula 13 Âdivâradandu
- 5 Ennegêriya Haruva Bamm-
- 6 settiya magam Sôvisettîy âvûra
- 7 turu-huyilolu kâdi palaram kondu
- 8 sattu : kûdidam âta-
- 9 na tammam kalla nilisidam mangala mahâ śrî

Note

This records the death of Sôvisettî, son of Haruva Bammisettî of the village Ennegêri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Âśvîja of the year Dundubhi, 18th year of the reign of Kalachurya king Râya Mûrârî Sôvidêva. The vîragal stone is stated to have been set up by the younger brother of the dead hero.

On a 2nd virgal set up near the same temple in the boundary of the same village Hirechavutī

Kannada language and characters

- 1 ôm namah śivâbhyâm sânucharâbhyâm namas tunga-śiraś-chumbi-chandira-châmara-châravê trailô-
2. kya-nagarârambha-mûla-stambhâya Sambhavê | śrîmat Kalachuryya - - nija-bhujâ-bala-Tribhuvana malla-
- 3 dēva-varshada || neya Vyaya-samvatsarada Chaitra-ba Âdivâradandu Ginnalagundiya
- 4 kôteyam Gutti mandalika Bammarasanum Vîraranum mutti kâdîdalli Hoysana-manda-
- 5 lika balpinge hôgadûral upâyadim horavantisida samayadolu Sambhavê namah
- 6 parahita-charitam chalita-parôpakârâttham Îśvarapâdâmburuka-bhrin-gan ena-
- 7 lâr ddorey-âdark Kêtamalla-settiya gunadol champaka | karigheateyam turanga-chayamam
- 8 narasadbhata-kôti-yûthamam Surapati Havyavâhana Kubêra Naravâhana-vendu vairi-sangara-ne-
- 9 vadinde dēva-chayamam kared ivanenalke banni-
- 10 sal paunate-virddan âvan avanî-taladol kali Kêtamalla-settiyâ

Note

After the usual stanza praising Sambhu, the inscription records that Bammarasa, mandalika of Gutti along with Vîraraśa laid siege to the fort of Ginnalagundi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kalachurya king Tribhuvana-malladēva and that the Hoysanamandalika (the Hoysala governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kêtamallasetti, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy

A copper plate grant of Basavalingappa, gauda of Nandinâthapura dated śaka 1690 in the possession of Sômannā of the same village Hirechauti in the same Hobalī of Ânevatti

Two Plates Kannada language and characters

1 Plate (Front side)

- 1 nir-vighnam astu namas tunga-śiraś-chumbi-
- 2 chandra-châmara-châravê trailokya-nagarârambha
- 3 mûlastambhâya Sambhavê svasti śrî jayâ-
4. bhyudaya nrîpa-Śâlivâhana-śakavaru-
- 5 sha 1690 neya pravartamâna-Sarava-
- 6 dhârinâma-sam || rada || Mâga śu 7 ya-
- 7 lu śrîmatturu-Nandinâthapurada
- 8 gaudaru Basavalingappanavaru Chau-
- 9 ti-grâmadalu yiha hosa-vakkalu
- 10 Sômappanavarâ adhidêvateyâda
- 11 Parasivamûrtti-saddhama-svarûpa-
12. nâda śrî-Kottûra-Basavêśvarana ga-
- 13 dîge dîpârâdhane bagye barsi kotṭa

- 14 bhûdâna-patte krama-ventendare nam-
 15 ma gaudummali-svâsti-bhûmiyallu
 16 gandaragâni gade l dara valage yi-
 17 mmânada gade yidakke saluva maneda-
 18 la hittilu tippegunde hakkalu saha-
 19 vâgi silâ-sthâpana-mâdisi-kottu yidhêve
 20. yi-bhûmiyalu yidantha nidhi-nikshê-
 21 pa yêuntâddannu anubhavisikondû
 22 bâhadendu namma putra-mitra-jnâti
 23 bândhavaru yivâdi-guru-sahô-dara-
 24 ru muntâdavara anumatiyim-
 25 da barasikota bhûdâna-pate nimage
 26 jala-sthâpane mâdisi idêve nimma san-
 27 tâna-pâraparyeyâgi âchandrâ-
 28 rkka-sthâyigalâgi anubhavi-
 29 sikondû bahaden-
 30 du barsi

(Behind this plate there is a separate inscription)

(2nd plate front)

- 31 kota bhûdâna-pate yidakke yi-va-
 32 ruśadârabhyâ adara-alavilu gu ||2||
 33 Virôdhî sam rakke 1½ yi pramânada-
 34 lu cheda alatili aruvarushadoda
 35 antu alate tumbida maicheru l ra
 36 vige ga || mûru honna tettukondû
 37 baruvudu yendu barasikota bhû-
 38 dâna pate l ślôka || sva-dattâd dvi-
 39 gunam punyam para-dattâ-nupâla-
 40 nam para-dattâpahârêna sva-
 41 dattam nisphalam bhavêttu yidakke sâkshi
 42 Tôri Kenchannana sâkshi
 43 Menasinhâla Singayana sâkshi
 44 Bairanahalli Giryappana sâkshi
 45 Kammâra Virannana sâkshi
 46 yint ivara sanmatadinda baradâ-
 47 ta Śânabôgaia muttallika Na-
 48 rasappana svadastûra baraha
 49 Basavalîngaya-dêvara sva-hastadi-
 50 ndâ barakotta bhûdâna vopita.

Note

This records the gift of a plot of land for the purpose of keeping a light at the gadige (tomb) of Kottûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalîngappa, gauda of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Śaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.

On the back of the 1st and 2nd plates of the above copper-plate grant

I (back)

- 1 râ | Kottura-Basavêsvāra-dêvarige-
- 2 dîpârâdhanēge kottudu yī-dêvara
- 3 putra-santānarâda chī Sômapanava-
- 4 rige kaiyallu Sarvadhâri-nâma
- 5 sam || rada Mâga ba 13 Guruvâra-
- 6 dallu râ | nâdîgaru Kâlapanava-
7. ru râ dêsâyī-Bhîstapanava-
- 8 ru purada gaudaru Basavalin-
- 9 gaiyyanavaiu nâvu namma um-
- 10 balī bhûmivolage gandakonī
- 11 hola hakkallu manige saha nâvu
12. yallavaru kuśaladimda stīrasthâ-
13. mādī kalla nadīsī kottīdhêve mē-
- 14 lāgi yī bhûmige jōdī ga || 2 ||
- 15 pramānadallu urantatakke ala-
16. vī 6 pramānadallu mādīdallu yī ho-
- 17 lakke alavī tumba tanaka ga || 2 ||o
18. pramānadallu munde patte-paligī yê-
- 19 nu yīllavendu barakottadu ballagī-
- 20 munde alavī tumbīda hīde munde
- 21 jōdī ga || 2 || patte ga || 2 ||o am-
- 22 ttu ga 1 ||

II (back)

- 23 aksharadallu mûru-honnanu yī-
- 24 pramānadallu munde yāvudu-
- 25 yēnayīllavendu yī-pramāna
- 26 munde tettukondu sukhadallī bada-
- 27 ka-mādīkondu yīhodendu
- 28 barakotta kkalla kagadavu yīdake
- 29 sâkshī Torī Kenchannana sâkshī Chittana
30. halagī-Griyannana sâ-
31. kshī | Menasīnahâla-Niṅga-
- 32 nana sâkshī | kammara-Vīranna-
- 33 na sâkshī | mītivara samma-
- 34 tadīnda baradâta Sônakalla
- 35 Varasīvayana suhastā-bara-
36. hau Basavalingadêvaru va-
- 37 pitta

Note

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nâdîga Kâlappa, Dêsâyī Bîsh-tappa and Basavalingaiya to the same person on Thursday 13th lunar day of the dark half of Mâgha in the same year Sarvadhâri

On a stone lying in the backyard of Iśvara temple in the same village Hirechauti.

Size 3'—6'' × 1'—6''

Kannada language and characters

1. Kara-samvatsara Jyeshtha-ba-
2. hu 1 Ādivâradalu Kan-
3. daliya Honnagaudan Āradi
4. Dêsigâvundana-âlu yu-
5. ddhadalu Śivalôkake sanda
- 6 . . . vîra bândhava

Note

This records the death in battle of a warrior (name not given) who was a servant of Honnagaudan Āradi Dêsigâvundan of Kandali on Sunday 1st lunar day of the dark half of Jyêshtha in the year Khara

On a stone near the house of Madârsâbi in a garden belonging to the same village Hirechauti

Size 3'—6'' × 1'—3''

Kannada language and characters

1. śrî Śivâya nama | namasa-tun-
- 2 ga-śira-chumbi-Chandra-châmara-
- 3 chârave trayi-lôkya-nagarâ-rambhâ-
- 4 mula-stambâya Svayambhuvê śu-
- 5 bham astu svasti śrî jayâbhyudaya-Salivâ-
- 6 hana-śakha-varusha 1646 ne Krôdhi
- 7 Śrâvana-bahula-Panchami-Sôma- .
- 8 dandu Guttalada Mânika-Kâlaga-
- 9 udarâ Lingapagaudaru samarpi-
- 10 sida umbali o||6 holanu Ma-
- 11 dapagaudaru ûligada nama
- 12 . Kanchapage daya-
- 13 pâhsidru

Note

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapagaudaru, (son) of Mânika Kâlagauda of Guttala on Monday 5th lunar day of the dark half of Śrâvana in the cyclic year Krôdhi, 1646 of Śâlivâhana era The 5th lunar day of the dark half of Śrâvana in the year Krôdhi, Śaka 1646 coinciding with A D 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

On a stone lying under a tamarind tree in the backyard of Sômanna's house in the same village Hirechauti

Size 3'—0 × 2'—6''.

Kannada language and characters

1. namô Vîtarâgâya | śrîmat-paramagambhîra-syâdvâdâ-môgha-lân-
2. chhanam jiyât trailôkya-nâthasya śâsanam Jina-śâsanam | sâgara-vâri-vêshhita-samasta-

- 3 dhaîâramanî-ghana-stanâbhôga-vidembînam vidita-vistrita sâratârâgrah-
âradim
- 4 Nâgarakhanda-patra-parivêshthanadim jana-nêtra-putrikâ-râgaman ittu
mândude manas-su-
- 5 khadam Banavâsi-mandalam | Nâgarakhandam Banavâseg âgîrkkum bhû-
shanam-bolu
- 6 . . . gire-bâgi meregum nâgalatâ-pûgavanadin eseva tave som
- 7 . . . Nâgarakhanda sâgaramâge tôrppu
- 8 . . . sukhak imbâgi ge merevudî . . . nanujanâ . .
Sênissetti
- 9 basadiya mâdisîdaru int annatammamdiribbaru Sântijînêśvara-
- 10 basadiyam mâdisî santôshadim . . . santasadim padedard dharâ-
chandra
- 11 . . . guna-vârdhiya . . . padedu bâluttire pala-kâlam
purusha-nidhi Nâga-
- 12 setti tannaya pempim desevallarasiya-kkanumata matam
- 13 padedu sukhadim bâlvodu svastî śrîman mahâ-mandalêśvara arîrâya-
- 14 vibhâda Agali . . . bhâshege tappuva-râyaraganda chatussamu-
- 15 drâdhîpatî śrî-Vîrabukkarâya-mahârâyaru râjyam-geyyuttumî . Vî-
- 16 rôdhi-samvatsara-Kârtika-śuddha tadige . . . vara dêvara ni-
- 17 . . . Chandraguddigalumappa Sântinâ-
- 18 tha-dêvara amritapadi nandâdîpa
- 19 kereya kelage gadde kha 4 . . .
- 20 . . . yî dharmmamam pratipâlisu
- 21 Vâranâsi Kurukshêtra
- 22 kavileya
- 23 pâtakan akku śrî Sântinâtha

Not-

Many of the letters in this inscription are effaced. This records the construction of a basadi to Sânti Jineśvara, one of the 24 Tîrthankaras by Nâgasetti and Sênissetti of prosperous Banavâsi and of a grant of wet field of the sowing capacity of 4 khandugas for keeping a light before and offering food to Sântinâtha on the 3rd lunar day of the bright half of Kârtika in the cyclic year Virôdhi during the reign of Bukkarâya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

87

On a stone set up near the temple of Dyâmavve on the site of a ruined village close to the same village Hirechauti

Size 4' × 2'—9''

Kannada language and characters

- 1 namas tunga -śiraś -chumbi- chandra-châmara- châravê | trailôkya-
- 2 nagarârambhâ-mûla-stambhâya śvayambhuvê svastî śrî
- 3 Sâlvâhana śaka varusha 1638 neya Durmukhi-sam-
- 4 vatsara Âsvîja su 1 lî śrîmatu Dêsâyî Guttala-
- 5 da Hanumanta-gaudaru sukhadinda râjyava-
- 6 n âluttîralu 1626 neya Târana sam | Chaitra ba
- 7 5 lu barasida nîrûpa Huralipattanada sîme-va-
- 8 lagana Hiriyachavutiya Chennabasavagaudara maga
- 9 Vîrapagaudarige kuduredâni teruva bhûmivalage pâlisi kondaddu ga 3
- 10 varaha yidakke sthala . . . mēlana hola . || 2 ||

Note

This records the deduction of 3 varahas from annual rent payable on the land reserved for the maintenance of hoises. The plot of land on which this deduction was made is a field bearing some name effaced in the inscription and yielding a produce of half a candy granted by the illustrious Dêśâyî Hanumantagauda of Guttala to Vîrapagauda, son of Chennabasavagauda of Hirîya Chautî in the district of Huruh-pattana. The stone inscription is said to be a copy of the nirûpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Târana, Śaka 1626, the date of the stone inscription being 1st lunar day of Āśvîyuja of the cyclic year Durmukhî, Śaka 1638 (September 5, A D 1716) when Dêśâyî Hanumantagauda is stated to have been ruling the land.

88

On a mâtîkal stone set up in front of Hanumân temple in the village Chikka Chautî in the same Hobli (Ānavattî)

Size 6'—0' × 1'—3''

Kannada language and characters

- 1 svastî śrîman-mahâ-mandalê-
- 2 svara rājādhîrāja rājaparamê-
- 3 svara Harihararāyana rājyôdaya-
- 4 da śaka 1321 neya Kshaya-samva-
- 5 tsarada Vaisâka su 8 Sô śrîmatu
- 6 śrî vaddavyāvahârî Bammisettiya ma-
- 7 ga. Pôchidêvanu Kêtamalla
- 8 Kuntaladêśada Gavudinâda Tavutî-
- 9 ya mêle bandu hendir-ude-
- 10 vâga kâdî sattode âtana satî Vijaya
- 11 mahâsatî-yâdalû
- 12 śrîmatu Bammagaudana maga
- 13 Mâda gavuda mâdisîda
- 14 madavalige-kalu nedisîdu mangala
- 15 mahâ śrî śrî

Note

This is a *satî* stone recording the *satî* performance of Vijayabbe wife of Pôchidêva, son of Vadda Vyavahârî (chief merchant) Bammisetti in consequence of the death of Pôchidêva in a fight caused by the advance of Kêtamalla into the village Tautî, in Gaudinâd in Kuntaladêśa, molesting the women of the place. This stone called madavalige-kalu was set up by Mâdagauda, son of Bammagauda on Monday 8th lunar day of the bright of Vaisâkha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The śaka year 1321, A D 1399, coincides with Pramâthî and not Kshaya as stated in the grant —The 8th lunar day of Vaisâkha in Śaka year 1321 fell on Monday 14th April 1399 A D

89

On a stone set up in the field of the village patel at a distance of one mile from the same village Chikka Chautî

Size 2'—6'' × 1'—3''

Kannada language and characters

- 1 Virôdhukritu sam Vaisâ-
- 2 ka ba l śrîmatu Chika Chau-

- 3 tı Gauda Basappage Dêśâyı
4. Guttala Lachapagaudaru barası ka-
5. luhıśıda vıniyârtha adâgi Cha-
6. vutı kombalı gadalavâgıdâga
7. nınu namma makkala mariyâgi kâ-
8. du katıkondıdda kârana nınna
9. mêlana dayadında Chikkachavutılı
- 10 sattige-mânyâ ayıdu varahâ-
- 11 na holana pâlisi kottevâgi
12. nınu nınna makkala makkala pâram-
13. pariya anubhavisıkondı baru-
14. vudu śrî śrî

Note

This records the grant of a dry field of the annual value of 5 varahas in the village Chikkachautı to Gauda Basappa of the same village as *sattigemânya* by Dêśayı Guttala Lachapagauda in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chautı by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaiśākha of the year Virôdhikrit. The date is not verifiable.

90

On a stone set up in a lane in the village Ennekoppa in the same Hobali of Ānevatti.

Size 2'—9' × 1'—9"

Kannada language and characters

- 1 namas tunga-śiraś -chumbi- chandra-châma-
- 2 ra-châravê trailôkya-nagarârambha-mû-
- 3 la-stambhâya Sambhavê svasti śrî jayâbhyu-
- 4 daya nrupa-Śâlivâhana-śakha va-
- 5 ruśa 1628 neya Pârththi-
- 6 va-samvatsarada Jyêshtha śu llı
- 7 śrîmatu Dêśayı Guttalada
- 8 Hanumantagaudaru sukhadında
- 9 râjyavan âluttıralu Târana-samvatsara-
- 10 da Puśya ba 9 llı nırûpa Huruli-po-
- 11 tnada sîme-volagana Kopada Marı Basapagauda-
- 12 nıge kudıre-dâni-bage teruva bhûmi vola-
- 13 ge pâlisi-kondadu ga 3 vara-
- 14 ha yidakke sthala kallu-matte-hola bîja-
- 15 varı kha || 2

Note

This is similar to No. 87, the only difference being that the donee is here named Kopada Marı Basapagauda and the date of the inscription is the bright half of Jyêshtha in the cyclic year Pârthiva, Śaka 1628 and that the date of the nırûpa is 9th lunar day of the dark half of Pushya in the cyclic year Târana. Pârthiva is however equivalent to Śaka 1627 (A. D. 1705).

On a stone standing in the backyard of the house of Mallikârjunagauda of the village Ennekoppa in the same Hobali of Ānevatti

Kannada language and characters

1. svasti śrī Sukla-samvatsarada
- 2 Mârgasira suddha 13 lu sâmantâ-
- 3 dhipatī Bammeyanâyakaru parise-
- 4 ya mêle bandâga Dêvayana maga
- 5 Haragâvunda palaran ırdı
- 6 surasatiya
- 7 . . . kuyıdarı
- 8 . . . yanı

Note

This is a vîragal set up to commemorate the death of Haragâvunda, son of Dêvaya, after slaying many in a fight with Bammaya Nâyaka and his followers, when they made an attack on a religious congregation (*parise*)

On another stone in the same place

Size 1'—6" × 1'—2"

Kannada language and characters.

- 1 svasti śrī Siddhêśvara-devara keyge anyâ-
- 2 yavam chintisidange Gangeyalı
- 3 sâyıra-kavileyumam Brâ-
- 4 mhanarumam konda pañcha-mahâ-
5. -pâpada lôkakke
6. hôharı

Note

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhêśvara and cursing those who misappropriate it

On a stone under a tamarind tree in the village Kammanahallı, in the same Hobali

Size 5'—0" × 2'—6"

Kannada language and characters

- 1 śrīmat paramagambhîra-syâdvâdâmôgha-lâñchhanam jîyât trailôkyanâthasya
śâśanam Ji-
- 2 śrīmatı Mûla-sangha . . . sanghodbhave . . .
śubhê-Deśiganê
- 3 syâdvâdâri-nagâśani . . . kaivalya-janmâvanıh
- 4 . . . bhayachandra-karunâ . . . Kalyugê
- 5 . . . Bullapa . . . śôbhatê . . .
- 6 . . . Jinapada-sêveyol uchita-dânadolu . . . yintu sukha. . .

- 7 Jinêśvara-nâma . . . manadol . . . Bullapam
 8 . . . Prabhava-sanivatsara . . . dēvâla
 9 mâdisi (â) hâradânakkam

Note

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Bullappa and of provision made for food-offering for the god set up in the temple

94

On a 1st vîragal set up in front of Śiva temple in the same village Kanmanahallī

Size 3'—0" × 1'—6"

Kannada language and characters

- 1 svasti śrîmatu Vîraballâla-dêva-
2. varshada Krôdhana-samvatsarada Chai-
- 3 tra su 10 Brihavâradandu śrî-
4. matu . . . Bêdara . . . gauda
- 5 Bîramagaudi mahâ-satīyâ-
- 6 dalu . . . mangala śrî śrî

Note

This is a stone set up to commemorate the satī performance of Bîramagaudi, wife of . . . gauda (name effaced) of the tribe of Bêdas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysala king Vîra Ballâla

95

On a 2nd vîragal in the same place

Size 3'—0" × 1'—6"

Kannada language and characters

1. svasti Śukla-samvatsaradandu Sêna-kula-tîlaka
2. nâlaprabhu Yêchagavunda
- 3 kallarū kombâga kallaran mîdu
- 4 svargake sanda âtana madavalige . . .

Note

This also records the satī performance by the wife of Yêchagavunda, an ornament of Sêna family and chief of some nâd, on his death in a deadly fight with robbers

96

On a fragment of stone lying in the Kunikeppara forest in the same Hobalī of Ānavattī

Size 2'—9" × 1'—6"

Kannada language and characters

- 1 svasti samadhigata-pancha-mahâ-śabda mahâ-manda-
- 2 lêsvara Banavâse-puravarâdhîśvara . . .
- 3 . . . Madhukêsvara-dêva-pâdârâdhaka śrîmatu

- 4 Rêchadêva . . . âlu . . .
 5 . . . halabara kondu turuvam magulchi mârvvala-
 6 vam taltiridu meredu suralôka-prâptanâda âtana
 7 makkalu Dommayya Kallayyamgalu kalla nilisidaru mangala
 8 mahâ śrî śrî

Note

This is a memorial stone set up by Dommayya and Kallayya, two sons of . . . to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king)

97

On a fragment of stone lying in a tank close to Ānjanêya temple in the village Hanche in the same Hobli of Ānevatti

Size 2'—6'' × 1'—3''

Kannada language and characters

- 1 svasti śrî prithvîvallabha mahâ-râjâdhirâja-paramêśvara pa-
 2 rama-bhattâraka Satyâśrayakula-tilaka Châlukyâbhara-
 3 na śrîmat Tribhuvanamalla-dêvara vijaya-râjyam u-
 4 ttarôttarâbhivridhî-pravarddha-mânam â chandrâ .
 5 baram saluttumire gereya śrîmatu
 6 Perggade Boppadêvam Hanchiya mutti kâdutti-
 7 ralu Râmisetti bandu kâdu
 8 palaram kondu suralôkake sandam jîtêna
 9 labhyatê surânganâ . .
 10 ,kâyê kâ chintâ maranê ranê

Note

This is a memorial stone set up to commemorate the death of Râmisetti in a war with the illustrious Perggade Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva The inscription ends with the usual verse in praise of battle

98

On a stone behind Ānjanêya temple in the same village Hanche

Size 3'—6'' × 2'—6''.

Kannada language and characters

- 1 svasti śrî Satyâśraya-kulatilaka
 2 . . . Tribhuvanamalladêvara
 3 . . . târambaram sa . . .
 4 ya magam Bettige Sivayya vyavahârake hôha-
 5 lli Kadahada dâriyalu kallarû bandu
 6 tâge taltiridu suralôka-prâptanâda

Note

This is a vîragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla

On the first stone set up in front of the same temple

Size 4'—0" × 1'—8"

Kannada language and characters

- 1 svasti śrīmatu Kalachuriya-bhujabala-
- 2 chakravartti Tribhuvanamalla Bijjaladêva-varisha-
- 3 da 11 neya Vyaya-samvatsarada Āshādha suddha
- 4 chaturdaśi Mangalavâradandu Hancheya
- 5 Bammisettiya magam Madiga Haryammarasaru
- 6 mutturalu kallanâyakaru bandu tâgīdandu nûki
- 7 svâmi vesadi alagam kitt âldana kâdu kon-
- 8 du taltiridu suralôka-prâptan-âda

Note.

This is a memorial stone commemorating the death of Madiga son of Bammisetti of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Āshādha in the cyclic year Vyaya in the 11th year of the reign of Kalachurya king Tribhuvanamalla Bijjaladêva

100.

On a 2nd stone at the same place

- 1 padeyode Boppam tanna kudure nelavûri .
- 2 Bandaneya . . . yodeya sûregonda
- 3 puyyala kêldu kalı nillade parıdu tâgıda Hancheyarjunan âgalu
- 4 maled-arı malla-yuddhadalu Bâgulılgara Gauda-
- 5 maya taludııdu bıdda Mallayam nahnalıdu-
- 6 yıd achharasıyar âgalu 11 svasti śrīma-
- 7 ch Châlukya Vikrama varusada 5 neya Prajâpati-sam-
- 8 vatsarada Pusya bahula dasami Guruvâ-
- 9 radandu suralôkakke sâridam .

Note

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayudha* with Bâgulılgara Gaudamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajâpati in the 5th year of Châlukya Vikrama Era, when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Châlukya Vikrama era (1091 A D) corresponds to Prajâpati

101.

On a stone set up in grant of Durgâ temple near the village Hire Mâgadi.

Size 4'—3" × 2'—3"

Kannada language and characters

- 1 svasti śrīmach Châlukya-Vikrama-varisha
- 2 samvatsara Mârggaśira vâradalu
- 3 Mēlâla

- 4 ya Bêdanâyakaru guddaman êri hôhâga
 5 Andige Mâdayan ırıye sattu sura-lôka
 6 śrīmatu Gīri .
 7 Nâchiyana nīlīsida mangala ma-
 8. hâ śrī śrī

Note

This records the death of Andige Mâdaya in fighting with the Bêdas while they were ascending a hill. Gīri Nâchiyana is stated to have set up the vīragal in memory of his valour. The inscription is dated in Châlukya Vikrama era but the number indicating the year is effaced.

102.

On a stone standing in a wet field near the village Gangavallī in the same Ānevatt Hobli

Size 2'—3" × 1—0''

Kannada Language and characters

- 1 ūra mahâjanaru
 2 Śôbhakritu samva-
 3 charada Mâga śu 5 lu
 4 śrī Āślâyana-sû-
 5 trada Kâśyapa-gô-
 6 trada Mariyapabha-
 7 ttarige umbali ko-
 8 ttadu yidake tapīdavaru
 9 tâyige tapīdavaru śrī

Note

This records the gift of some land as *umbali* to Mariyappabhatar of Āśvalâyana sūtra and Kâśyapagôtra on 5th lunar day of the bright half of the year Śôbhakrit by the mahâjanas of the village. The usual imprecation follows. The date is not verifiable.

103.

On a stone lying in a disused well in the jungle to the south of the same village Gangavallī in the same Hobli

Kannada language and characters

- 1 svasti samasta-bhuvanâśraya śrī prithivī-vallabha mahârâjâdhirajâ-pa
 2 ramêśvara parama-bhattâraka Satyâśraya-kulatīlaka Châlukyâbharana
 3 śrīma-
 3 t Tribhuvanamalladêvara vijaya-râjyam uttarôttharâbhivṛddhi-pravarddha-
 4 mâna-
 4. m âchandrârkkatârambaram saluttumire svasti yama-niyama-svâdhyâya
 5 dhayâ-
 5 na-dhârana-maunâ-nushthâna-japa-samâdhi-śīla-guna-sampannarū | chaturv-
 6 vêda
 6 ta sakala-śâstra-pravīna yajña-dīkshitarum satya-śau-
 7 châchâra-châritra-nīlayarum (bha) ya-lôbha-durlabharum |
 8 chatus-samaya-samu-
 8 ddharanarum prabhu-mantrôtsâha-śaktitraya bhitarum âśritajana

- 9 . bhivâñchhita-phala-pradarum | śaranâgata-vajrapanjararum śrîma-
d anâdiyagrahâ (ra)
10 . nâda Jâgaleya prabhugalu samastaprajegaluvirddu svastî sa-
11 masta-bhuvana-jana-vikhyâta-pancha-sata-vîra-śâsana-labdhânêka-gunaga-
nâlankarum Vîra Balam-
12 ju-dharmma-pratîpâlakarum . bhadra-vamśô-dbhavaru Bhagavatî-
dêvî-labdhâ-va-
13 ra-prasâdarum Anûrvvargge
14 Śivapâdasêkhara parabala-sâdaka Telunga-vamśôdbhava prithvîśvaranappa
Bîya Bale-
15. gârasetti śrîmach Châlukya-vikrama-varshada 2 neya Dundubhi
16 . kalla kotta bhûmi . . .

Note

Several words in this inscription are effaced. The record belongs to the reign of Châlukya king Tribhuvanamalladêva (with the usual titles) and registers the grant of some land to the Five Hundred Vîra Bananjus (merchants) by Bîya Balegârasetti, a worshipper of God Śiva and a descendant of Telunga-vamśa in the presence of the prabhus and inhabitants (Praje) of the agrahâra village Jâgale, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed, up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism), possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Châlukya Vikrama era. But the 2nd year of Châlukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104

On a stone lying near a rice field below the hill Gmivâla in the same Hobli of Ânevatti

Kannada language and characters

- 1 svastî śrî jayâbhyudaya śaka
2 varusha 1374 nêva Âñgîra-
3 sa-samvatsara Mârgasîra a-
4. mâvâse Âdityavâradandu śrîma-
5 tu Chandraguttiya gavuda-
6. ru Nellikoppada vûramun-
7 de gade o || o adake-tôta sahita-
8. vâgi tamma kula-svâmiya
9 nandâ-dîpakkendu samarpisi-
10 daru idake tapidavaru tamma
11 tâyige tapidavaru śrî śu-
12 bham astu

Note

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (not named) by the gaudas of Chandragutti on Sunday the new moonday of Mârgasîra in the year Ângirasa, Śaka 1374 corresponding to Sunday, December 10 A. D. 1452.

BOMBAY PRESIDENCY.

NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Nagaragêri in Gêrsoppe,
Honnavar Taluk

Size 4'—6'' × 3'—0''.

Kannada language and characters

- 1 śrīmat parama-gambhīra-syād-vādāmōgha-lāñchhanam | jīyāt trailōkya-
nāthasya śāsanam Jina-śāsanam || śrī Jambūdvī-
- 2 pa-madhya-sthita-janasara . ramana ravābhyamkṛita-śrīyar taddhara
Jinapada-padma-bhṛṅga stambhita jāyātām-pattanam-tyakta-
pankam
- 3 Traividyaavallī muka sulabha rāramya sthita Jinēndra-pādayu-
ga-padma-bhṛṅgā samsā-
- 4 ra mābdhi . teseda . dudubhūn-narēn-
- 5 drah(?) tadīya-vamśōdbhava Mangabhūpō sāhitva-Lakshmī . . . bhābhātī
Lakshmī Jinamandirēshu kāmam kāmīta-dāyakah kana-
- 6 rut Kandarpa-sarva-priyah kalyāna-kalanā-nanta śrī Manga-
bhūpasya Jinēndra-pāda-dvaya-padma-gandha-mīlad-bhṛṅgō bhavat
santatam
- 7 tadīya-vamśa-sambhūtah Kēśavākhyah kṣitīśvarah vaśīkarōti sahasā
vandi-gēhēshu sampadam mupāsītum bhavatu tē gātram hi-
- 8 mādrīkṛitam | śrīmat Kēśava-bhūmī-pāla-charitam śrutvā stuvan kinnaraiḥ
tōshā-kampita-śambhu-mauli-vilasād-Gangā-tarangāspadam āśrayāśō da-
hatyāśu svāśrayam svatanātha sā (svīya tejasā)
- 9 Kēśavēndra-pratāpāgnih nāśrayam tāpayatyahō! Kēśavēndra-gunān vaktum
kōvā śaknōti panditah ākāśa-sthita-nakshatra-gananā kēna muchyatē ||
Varddhamānānvayōdbhavē nirdhūtāśrita-
- 10 daridrē nijapati-niyamāntardhi-yute Honna-barasī visuddhātmike Ānevalige
tilakam enikkum | ā- Honnabarasiyarasam śrī Haivanripam Jina-kramām-
buja-bhṛṅgam bāhubala-nirjita-ri-
- 11 pu-bhūpam sāhasa-samudran abhinava-kāmam | tayōi abhūn nirmala-Jakka-
barasī nutā suśīlā Jinabhakti-yuktā tañchōpayēme vara-Mangabhūpō
jāmātri-varyō bhuvī Hai-
- 12 varājah anindād api nīrgantum bhīravah khalu yōshitah Manga-bhūpāla-
kīrtis tu kāmīnīvātī-langhinī tayōr abhūtām Jinanātha-namrau mātṛā
punītā-khīla-Jaina-la
- 13 dhātrīva Haivana-śrī Mābalarasī samūrjitāhvānayutā suśīlā śrīman-
namra-nīlīpa mauli-vilasan-mānikya . tsarpa-dyuti-pāda-padma-
nakhara śrī Pārśvanā-
- 14 thēnatu kāmam Mangarasātmajō guruguna-śrī-Haivanākhyō bhavat . .
Jaina-yōgi-nīkarar sāhitya-ratnākarar śrīmad Dhātru-nītambinīva nītaiām
nīpālamkṛitā bhū-
- 15 mau bhūṛigunōja-bhāskara-lasat-pratyagra-bhāśānvitā kāmam Manganripā
gurudayā-dēvī śrī Mābalāmbā sudhāsūti-dyuti pratyaham
| kam |
- 16 ā-Mābalarasiyarasam bhūmīśa-vīnamra-pāda Kēśavabhūpam Kāmāri-bhasi-
ta-mastaka-sōma-dyuti-kīrti kō . suralōkada surataruvina
guru-pha-

- 17 lamam meddu triptiyillade suraïum dhareyôl bhûsuarâdaru vara-Kêśava-
bhûpa-Kalpabhûja-spriheyim bhâtî kîrtyâ śrî Kêśava-kshmâpatir-
apa-
- 18 râmbudhi-tîragâ Jinapati-śrîpâda-padmânatâ bhûmau bhâvi-Jinêndra-
chandra-vilasach-châritianû . râgodayâ samsâra-sârôdayâ !
- 19 tryabdhya-gnyaika-samanvitê śaka-krite śrî Śârvarîvatsarê Mâghê mânita-
pañchamî-tithi-yutê ! śrî saumvavâre site pakshe Âdirâja-vanitâ
Dharmâbhidhâne purê kâmanî kârayatî sma
- 20 Jakyabarasî Pârśva-pratishthâm mudâ ! anantaram ! Nagirada râja Honnara-
san anvaya-vârdhige chandram sale tâm sogayipa Haive-bhûpanaliyam
kalikâlada
- 21 Karnan embar î-jagadalu Mangabhûvarana bândhave Tangaledêvi-nandanam
nagemogadâ Kalpabhûja Kêśavarâyanu kîrti-vallabham ! kam ! antâ
Nagirada râja-
- 22 ra santânâbdhiyolu Lakshmî-Mânika-dêvi-kântan enip Ambîrâyamge Kantu-
vinantudayisirda Sangarîpâlam sangavidûra Kshêmapura-tîrtha-Jinêndra-
napâda-
- 23 padmakam Sanganaîyan âtmajanu Amba-mahîśana putra Sangamam
tanna manamolvantî-dharmava mâdî pûrvadol pingida dharm-a-
vella-
- 24 vanu pâlusidam ravichandrarullinam ! ant âdharma-pratîpâlaka-nenipa śrî
Sanga bhûpâlam sukhadim râjyam geyuttirâlû yileyolu yileyolu Kuntal-
anâdu karam ranji-
25. se paśchimanâdu dêsadol kalave vâpî kûpa nadî-mâmaranum panasîle bâleyim
bâleyim balasikondû kôka-mithuna- modalâgiralalli y âravegala nada-
voppu
26. vî puravan âluvan Ajjanripâlan embavam ! Yirundûra-dhîpatî tâm kara-
moppuva adiyara-baliyim karam esevanu Tammarasa yaliyam
kîrti-
- 27 vettan â Tammarasam ! â Tammarasan-agrajeya tanûjam dhare-yol Irumdûra
bhûsura-nuta Kallarasan-anuje Tangadêvige varanenipa Haiveyarasana
vara-putram Pa-
- 28 dmanarasa Jama-pada-bhaktam ! â-Padmannarasanû âtanagraje Jakkala-
dêviya tande Haivannarasaru Pârśvatîthêśvara . mâdida-
nityapûje-
- 29 âhâradâna-modalâda (vu) mellavam purô dîge sahîsî munnina dhaima-
vellavam neiemâdî balikka tannolu sannuta-buddhi putte Jinêndran
abhishêkavu nitya-pû
- 30 janam munnesevanna-dâna-modalâdavanum piridâgi mâdî triptiyin-
dolidu Padmarasam mige kotta vrittiyam ! śrî Pârśvatîrthêśvarada śrî
kârya-
- 31 kkeyû anga-bhôga-chayityâlayada jîrnôddhârakke dhârâ-pûrvakavâgi koṭṭ-
tantâ vrittiya vivara Haivannarasaru tâvu mûlavâgi âluttirida Konuvaniya-
- 32 lî Kangana kubiya hanneradu mûde Sunige sîme mûdalu Abhinasettiya
hittila gade tenkalu haridu kôdî gadî paduvalu Tammarasara hosa-gadde-
yalu yikkida kallugadî
- 33 badagalu Hîleyabhâge gadiy intî chatussîmeyimdolagulla kalaveya
samasta-vritti Padmarasaru tâvu mûlavâgi âluttaridda Honnamana kereya
- 34 mêle yettî Honnâbarada nâlkuvare honnanû tamma amma Tangala-
dêviyanige punyârtha parihâramâge bittudu Haivannarasaru ta-
35. mma manah-pûrvakavâgi kottu sarvamânyavâgi mûla-sthalavâgi tâvu
âluttam yirdu yadeya majjana vrittige gadî mûdalu hole tenkalu
hole gadî paduvalu
- 36.
- 37 samasta-vrittiyanû âhâra-dânakka-vâgi yâ-Chandrârkavâgi
- 38 dhârâ-pûrvakam mâdî kottaru mattu âhâra-dânakke yâ chityâlayada . .
griha

Note

This records a grant of a plot of land valued at 4 honnus (boundary described) by Padmannarasa for the service of God Pârśvatîtha and for the repairs of the temple for the peace of his departed mother Tangaladêvi. Provision for the worship of God Pârśvatîtha is stated to have been made by Padmannarasa, his elder sister Jakkaladêvi and the donor's father Haivannarasa. Padmannarasa, the donor, is described as the son of Haivannarasa, husband of Tangaladêvi, who is said to be the sister of Kallarasa of Ilundûr, the son of the elder sister of Tammarasa, chief of Iravundui, who is stated to be the son-in-law of Ajja king of Kuntalanâdu. Ajjanripa is stated to be the contemporary of Sangabhûpâla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sanga (or Sangana) who is said to be son of Ambîrâya and his wife Mânîkadevi and descendant of King Kêśava, son of Tangaladêvi, a relation (bândhave) of Mangabhûpa. Kêśava is also said to have married Mâbalarasi, sister of Haivana, and daughter of Manga. Manga is said to have married Jakkabarasi, daughter of Haivana and Honnabarasi.

The grant is dated Wednesday 5th lunar day of the bright half of Mâgha in the cyclic year Śârvari, Śaka 1343 corresponding to Wednesday 8th January A. D. 1421.

106.

On the back of the inscription in Kadê-basti near Nagaragêri-basti in Gersoppe

Kannada language and characters

1. Kêśava kuli mûde 12 Honnûrah Nangemakke 10 mûde Yileya Muddâ 7 mûde te-
2. regâgi mēlâdaru â honnina-dânakke Mâgodâseya arekâra Sivadêvaya

Note

This merely gives the names of some plots of land in connection with some grant. The name Arekâra Sivadêvaya of Mâgodâse occurring at the end of the inscription is probably that of the donor.

107.

On the pedestal of god Mûdêjina close to Nagaragêribasti in Gêrsoppe

Kannada language and characters

- Ghanaśôka-valî-manjula-Dêśigana Lalitakîrti-muni-sûnôh śrî-Dêvachandra-sûrêr upadêśân Nêmi-jina-bimbam ||
2. śloka || Ojana-śrêshthi-putrôsau Kallapa-śrêshthi-pungavah akârayat sutô yasya Mâbâmbâ-garbhajôjanah ||

Translation

This image is caused to be made by Ajana, son of Kallapa-śrêshthi and Mâbâmbâ, Kallapaśrêshthi, being the son of Ojana—under the instructions of Dêvachandrasûri, disciple (son) of Lalitakîrti of Dêśi-gana and Ghanaśôka-vali.

108.

On a 1st inscription-stone by the side of Vardhamânabasti near Nagaragêribasti in Gêrsoppe.

Size 6'—0" × 2'—9"

Kannada language and characters

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lañchhanam jîyât trailôkya-nâthasya śâsanam Jina-śâsanam śrîmad dêva-

- 2 Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-vîśiṣṭâyâ bhavyâli-kumu-
dênlave tam vande Dêvadêvam suruchi-
- 3 ram anagham chârû-kaivalya-nêtram nityam nirvânarâmâ-kucha-vihkhat-
kâśmîra-râgam varângam tungam Dêvêndrâ-namra-pâ-
- 4 dam guna-vilasaḍ anantam svabôdhâtma-tatvam mânḡalyam bhavya-
sârtham nihata-Manasiyam navya-dharma-svarûpam | idu
- 5 Jambûdvîpam amtâ Bharata-vishayadol paduva Mêrusirda pada-
pind â-Mêruvim dakshinade Tulu Kongindav î śuddha-
- 6 dipam mudadim tengu vali panasam nadî-tîradol kaungu jambû
sadanam chelvâgi tôrkum
- 7 . bidâra hasti-samûham | â Tuluvâ-dhîśa-ramani . vadana-mâgi
tôrpudu nayadim nîtiyuta Gêrasoppe sôli-
- 8 sutirpudu vibhavadimdây Amarâvatiyam | antâ Nagiriya râjyak adhî-
śvaranenisida Marulayarasar-anvaya-sampradâyadâ-
- 9 yadim banda kîrtige jayastambhanenisirda Haivebhûpâlana pratâpaventene
sândra dēbha-kundôdgama-kumudana-
- 10 mala-mallikâ-phulla-mukhya-bîndam Gangâ-taranga-tarala-harahâsam târa-
nihâra-hâram sandirdî Chârûkîrti
- 11 prasavad-anunaya-vembina . mâlpudu śrî Haive-bhûpâlana nija yâśa-
mam bannisal ballanâ-
- 12 vam Dakshina-mandalika nijanivâsa . . sallaḡhana râjajâja-
katakamgala sûreyañ â-
- 13 yade Tonda-mandala-bhûpara mandi rakshisu rakshisu Haiverâja venutirpu-
du .
- 14 naliyade nôlpadam mâvaniyankakârarati-chakrada hasta-parâkran.ânkan
î Haiva-nripâla chitra-ya-
- 15 sô ninnaya dundubhi-tâdanangalim jâvali-śabdadam paridu dûradî
sancharisuttamirpudâ
- 16 yeseva râja-hridayangalu bhinnagalâda vadbhutam | śrîmad dēva . .
guru-gunâdbhuta-Mahânâgêndra-pañchâ-
- 17 sya sandirda hâsada vaihâli mahâ-dâkinî-nâmôpadravam ellavam
śrî Pârśvatîrthêśvarâ-
- 18 vâsamam śîmad Anantapâlangîge nityam dîrghâyumam śrîyumam antâ
Nagirivapua-varâdhîśvaram mâśâ
- 19 vaniyamkakâra mâvange-maleva râyaraganda śivasimhâsana-chakravartti
para-sâluvadadda-vibhâda kaligala mukhada
- 20 samy-akta-chûdâmani vasanta-râjya-châturvarnyakke . . haluva râyara
ganda Haive-bhûpâlam sukha-sankathâ-vinô-
- 21 dadim râjyam-geyyuttiralu â-Gêrasoppeya mahâjanangala gunangalen-
tendode || vri || adarolu nânâ-jâ-
- 22 ti-paiadar-agranî samyaktarâd î Jamar padevar Jaina-mârgâśraya-jalanidhi
samvardhita-pûrnachandrâr mudamam krôdhâdi-
- 23 mû mâdudgha-perkulan iver bittu râdar . . . mukhyamâda-
dhipan akhila-kalâ-vallabhar kîrti-vettar amtâtâ
- 24 mâdandâdhipagala saha-jâta-kula-kshatriyarâd arasugalanvaya-
mentendode svastî samadhigata-pañcha-mahâ-
- 25 mahima-prasiddha-mâda Banavâsi-pura-varâdhîśvarar vajayantî-Madhukêś-
vara-labhdha-vara-prasâda mîgamadâ-môda Gôkarna . . .
26. Mahâbalêśvara-divya-śrî-pâda-padmarâdhakarum parabala-sâdhakarum
harasi-baruvara sûla nigalankamalla chaladankarâma râya-
27. raganda sâhasamalla gandara-dâvani satya-Râdhêya sâhasôttungâ saranâga-
ta-vajra-panjara paśchima-samudrâdhi- patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtânda para-nripa-tâmarasa . . . pûrna-
chandranenisida Basava-dêvarasaru . . . dēvarasara

- 29 rājyalakshmiyenisida Chandrapuravemba pattanadolu rājyam-geyyuva
kâladolu â arasugalige pattavardhana-bâhattara-niyô-
- 30 gīgal Jinasēvyānum trīśaktibalayutanum shadguna-samarthanum rāja-
kshatriya-châtur-danta Sômêśvaradandanâyaka-
- 31 na anvayada kīrtiyentendode śrī Sôma-danda-putranu bhâsura Kâman-
dandanâyakan enipam sâsana-chakra-
- 32 vartī dharma-dhâraka sâmantam kīrti-vettan amala-charitram śrīmat
Sômanadandanâyakange kâmartha . tâvu puttīdar śrīmad Râmana-
nemba Heggadeya-
- 33 suvembī-putra-samsēvyakam Râmam puttīda Daśaratha-sâmarthyadi
y Aparājītā-ramanigam sâhitya-ratnâkaram antâ
- 34 Râmananemba heggade Râmakkange tâm puttīdam Śântam Yôjananambi
putran enisal Kuntīdēvi samantu
- 35 śrī Pândurâjange tâm śântam Dharmajanentu puttīda vol â samya-ktva-
ratnâkaram antâ Yôjanasettīya janani Râmakkananvayam entendode
- 36 vasudheyolu negalte asamaśvarya-sampannarum dâna-guna-sampanna-
rumappa Nambisetiyyara tamma setti- sahô-dararenisida Ma-
- 37 llietti Honnapasetti gunâdhyarum Jaina-jana-bândhavarum â-
settarolage mahâ-ghananenisida â Honnâpa-setti
- 38
- 39 śakakâla sâvirada munnûra (The remaining 6 lines
cannot be deciphered)

Note

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapasetti, brother of Nambiseti to whose family belonged Râmakka, mother of Yôjanasetti and wife of Râmana. Râmana is said to be the son of Sômana-dandanâyaka, and brother of Kâman-dandanâyaka. Sômadanda-nâyaka, was one of the generals under Basavadêvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavâse² during the reign of Harveyabhûpâla, king of Gêrasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Sakakâla (A D 1378) are visible.

109.

On a 2nd stone set up near the same Vardhamânabasti in Gêrsoppe

Size 4'—6" × 3'—3"

Kannada language and characters.

- 1 śrīmat-parama-gambhīra-syâdvâdâ-môgha-lañchhanam jīyât Trailôkya-
nâthasya sâsanam Jinaśâsanam ! Nagiriya-dêśa-vembâ lalanâ-mu-
- 2 khakke vesedirpī Gêrasoppege vara sejje-kâra sale dandige ya chhatra su-
châmarâlī-yim bagevuge tôrpa Haive-nripa Râmakam Bamma-pu-
- 3 tran Obbanam negale sannutanâda Jina-chaitya-Jinâlaya-mandiramvaram
Kaliyugadol mahâpurusha Yôjana tanna mangala . .
- 4 mana samavendu bhâvisi nitânta sthânamam Jinâlayamgalam sale
mâdī gôpura-sumanôhara . vichitra valayam Ananta-
nâthana pati-
- 5 ya dēm kritârthanô ! antâ Yôjanasettīya prânavallabheyâda Râma-
kkana gunamgal entendode śrīmatu san .
- 6 tanâthana padâmbu-bhrīnganu Yô-
- 7 janasetti pra nīnībaru
- 8 lānga ramya gôtra-chin-
- 9 tâmanī pârthiva ttapamene
- 10 -dol satya-dhîrôdâtta

11. seva Râmakan oppidalî dharitriyolu
- 12 patu-bhakte sîlavatî bhûnuta-châru-chari-
- 13 tre sakala-jîva-dayâpare santata-chaturvvi-
14. dha-dânadol atinipunateyind esedalî
- 15 Râmakkam ! Jinamata-vâkyadololu
- 16 . sale Jina-râja-padâbja-bhringe tâm jananuta châru-
- 17 sîle guna suvrata dâna pûjeyim
- 18 . . mukhi kâminî-jana-śrômani yo
- 19 . yâgra nija-nâmadim nijakulônnati Râmakanopputirdalu ! śrî
- Jinarâja-pûjeyolu śrî munirâja-padâbjasêve-
20. yolu naja-gunamgalim vinayadim bhavadim nija-bhâva-tushtiyim pûjisi
- bhaktiyimderagi tâm stuti-mâdiyum kîrti-
21. yolintu bannî koṇḍî nija-nâmadî Râmakan î dharitriyolu kamaladalâ-
- yatâkshi kamalânane kamala sugandhi kômala
22. . . vimalalatângi . rasayutar î Jinarâja-pûjeyol samarasa-bhâvadol sale
- Mânikasetti-putri Râma-
23. kam krama-guna-hasti-Kalpalateyam nere yoppuvalî dharitriyolu kamalâ-
- karadololu kamalini kamaladolam
- 24 Kamale puttuvantire Nâgamanamalânvayadololu Râmaka vimala gunâ-
- bharane puttîdal Kaliyugadololu
25. Râmakkana anvaya mentendode ! Huligereya pañcha bastiya mundana
- Hiriya angadige mukhya-
- 26 vâda Kiriya Râmasetti â-maduvalige Gangâyî avara makkalu Baiche settiyaru
- âtana tangi Sô mavve
- 27 â Sô mavveyanu â Huligereya Mânikasettîge vivâhamâdî avara magalu
- Nâgavve
- 28 âkeya tande Mânikasetti samastarû â Baichissetti Huligeregeydi Handigu-
- ladali pra-
- 29 . â Nâgabbeyanû salahî Hiriya Handigulada-Chandranâtha-svâmiḡala
- chaityâlayadololu pûje
- 30 adike śrî-kârya nadevantâḡi vrittiyanû bittu śâsanava hâkîsidaru â Baichara-
- siyu tam-
- 31 ma sose Nâgaveyanû Gêrasoppeya seti Guttavâyî Ojeya maga Mânika setti-
- yanû tânu vivâ-
- 32 hava mâdî â Mânikasettiyanvayamentendode Guchhakkiya Nâḡissettiya
- magalu Râmavve âkeya pu-
- 33 tra Mânikasetti Mânikasettiḡu Nâgaveyavarigû janîsîda makkalu Harîsetti
- Kâmana
- 34 Nêmannasetti Saranasetti Sangapa yintaivarolage Râmakkananû Gêra-
- soppeya Râmâna heggadeya Mangarâja-
- 35 nana Ojanamge vivâhava mâdî â Vôjanna settiyû Râmakkanû sukha sankathâ
- vinôdadim-
- 36 dihallige Gêrasoppeya Anantatîrthankara Chaityâlayavan ârabhdhîsi
- mahâ-pratîstheyânû mâdsî
- 37 yiruttam yîralu Saka varusa sâsîra-da mûnûra hadînâlkaneya Prajâpati
- samvatsara-
38. da Kârîka śuddha pañchamî Âdityavâra sanyasana-samanvita-vâḡi svarga-
- starâdaru Mâdavalige
- 39 Râmakkanavara tande modalugondu charitradim negale Vikrama-samvat-
- sarada Âśâda-
- 40 sudha panchamî Sukravâra Rôhinînakshatradalu tunga-samâdhî . . .
- 41 . â-chandrârka-mâḡi
42. mûde bhattavanû Vôjana-
- 43 setti . Râmakka .
- 44 nîshadhîya-kallînge mangala mahâ śrî

Note

This records the death of Râmaka, wife of Yôjanasetti on Sunday 5th lunar day of the bright half of Kârtika of the year Prajāpati (expired) Śaka 1314 corresponding to Sunday 20th October A D 1392 Râmaka is said to have built a chaityāvalaya of Anantatîrtha in Gêrsoppe Her genealogy is also given This also records death of Mânikasetti, father of Râmaka on Friday 5th day of the bright half of Āshādha with Rôhini-nakshatra in the year Vikrama This date is not verifiable

110.

On the 3rd inscription-stone near Vardhamâna-basti by the side of Nagargêribasti in Gêrasoppa

Size 3'—6" × 2'—6"

Kannada language and characters

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lañchhanam jiyât trailokya-nâthasya śâsanam Jina-śâsanam
2. śrî Jinarâja-râjita-padâmbuja-râjamarâla Nagariyâ râja-śrî-
3. mani prachurakîrti-disâvalaya-prakâśanum tēja-bhuja-pratâpa-îpu-îaja mukhâm-
4. bujam hasta-vîranum-bhûjanavandya-Honnanripan arthujanâvana-Kalpa-vrikshanum Hon-
5. na-mahîśan-âtmajeyu Mâliyab arasige Kâmarâjagam sannuta-mûrti-Honnanripanâtmâ-sabân-
6. dhava Mangarâjanum Manmatharûpa-Hariharanîpâlayanâdana putra Haivanarasange manah-priyân-
7. ganeyu Sântaladêvi samâdhi-kâladolu âkeya gurugalu loka-khyâtiyanântird Anan-
8. tavîrriyaru Rati-sankâśa-sobagenisi sandird â kântege Haivanarasa vallabhan âdam ! Smara-rûpam
9. Sûdrakang î puradolu kîrti-vetta Bommana-settiya vara-vanite Bommakangam vara-sugu-
10. ni Sântalarasi puttidalâgal ! Arasappodeyara tanûje vara-gumi Bommakan âkeyâtmaje Sântakarasi-
11. yu paramana padamam smariyisi sura-lôkaveydi sukhadindudalu Aribantana pâdâmbuja-mam
12. smarayisutam nambi ? padama nâlage-yolu uchharisutta Sântakarasi śariramam pattentu-dina-
13. dolu sandalu vara-vatsara Târanadolu suruchira-Phâlgunada śuddha pâdiva-tithiyolu Haridaśva-
14. dinadi Sântakarasiyu svargasthalâdal âke-nimittam mādīsida nishidhiya kallinge mangala mahâ śrî

Note

This is a memorial stone set up to commemorate the death of Sântaladêvi, daughter of Bommanasetti known also as Bommarasa and queen of Haivanarasa Haivanarasa is said to be the son of Mangarâja who was the son of Kâmarâja and Mâliyabbarasi. Hariharanrupâla is said to be another son of Kâmarâja Mâliyabbarasi is said to be the daughter of King Honna of Gersoppe The inscription records that the above Sântaladêvi or Sântakkarasa whose mother was Bommakka, daughter of Arasappodeya died uttering the name of Jina at the time of death The date of the event is said to be Sunday 1st lunar day of the light half of Phâlguna in the year Târana. The date is not verifiable

On the 1st inscription-stone set up in front of Jvâlâmukhi temple, near Nagara-geribasti in Gêlasoppe

Kannada language and characters

- 1 śrīmat parama-gambhīra-syādvādā-môgha-lānchhanam jī-
- 2 yāt trailôkya-nâthasya śâsanam Jina- śâsanam
- 3 Nagriya kulachakravarti rāja-nirjita . .
- 4 lâ sâmantara valiyam yintâ Honnabhûpan-aliyam . â sâma-
- 5 ntana putran arthi-kâmam kômala marasam ari-nripâlan âtana .
- 6 de dhara Chârukîrtipandita sadguru-prabhu â Kâmanri-
pâlana mâva
7. Yôji rājyame Nagriyum anitum tanagâge Baichana-bhûpati ma
- 8 negaldam ripu-sainya navara na pada-sarasī . .
Jinamuni-pādâmbujâta nripâla
- 9 Baichanasetti parinatântaskaranam antappa Haiverâyana pratâpav
en-
- 10 tendode svasti śrīman mahâmandalêśvara niyamîsara-ganda . .
pratâpa .
- 11 sûrekâra siva-simhâsana-chakravarti Nilimpa-puravarâ-
- 12 dhîśvaranenipa Baichirâjam rājyam-gayivali Shaka-varusha
- 13 1323 neya Vikrama-samvatsara Mâga śu | Mandavârada
- 14 râtriyolu Haiverâjana aliya Mangarâjanu svargasthanâda śrī Ji-
- 15 narâja-râjita padâmbuja-bhringa kîrtiyind î jagadolo-
- 16 valamoppuva dâniyu Haivebhûpana râjipa pattadâneyam .
- 17 gôvijanaraha Vikramasam Nagira Manganripam suralôka-
- 18 k eydidam visuddharappa matta râjam Jina-matâm-
budhi-himaki .
- 19 ranam Nagira-purâdhîsa Mangarasangam rāja-sannuta
- 20 Ratipañchabânanasa śrī-Manga-bhûpâlakam himaruk
- 21 śrī Vikrama-samvatsrada Mâgha-mâsada
- 22 lu surânganâ-ramana
- 23 jî-yembīnam
- 24 sasimitê srī Vikramâ
- 25 kâlyasthê Dêvappa sūbhê pakshe-vala-
- 26 kshe Mandavâra .
- 27 surapadamam

Note

This records death of Mangarasa, chief of Nagirapura and son-in-law of King Haiveyarâya on Saturday 1st lunar day of the bright half of Mâgha in the year Vikrama (expired) Sâka 1323 (corresponding to January 15, A D 1401) Most of the letters in the inscription are effaced and the relationship of King Honna and Baichanasetti mentioned in the record to Mangarasa cannot be ascertained

On a stone set up in the vacant site belonging to Tirumaladêva temple near Nagragêri in Gêrasoppe

Size 7'—6'' × 2'—9''

Kannada language and characters

- 1 śrî Ganâdhipatayê namah svastî namas tunga-śiraś-chumbi-chandra-châma-
ra-châravê | trailôkya-nagarârambha-mûlastambhâya Śambhavê svastî
śrîman-
- 2 mahâmandalêśvararu Sâluva Chenna-Bairâ-dêvi-ammanavaru Nagara-
râjyavan âluvali Haive Tulu Konkana muntâda râjyamgalanu pratipâlisut-
tam 1-
- 3 ddandina Sâlivâhana śaka varsha 1520 neya Hêmalambi-samvatsarada
Mâgha ba 5 llû śrîmatu Kâsyapa-gôtrada Rik-śâkheya karni-
- 4 ka Mallarasara pautraru Sâluva sênabôva Vaduga Tammappa sênabôvaru
Gerasoppeyalî kattisida dêvasthânadalî śrî Tiruvengalanâtha-svâmiyanu
prati-
- 5 shtheya mâdî â Tiruvengalanâtha-svâmiya pâdamûladalî Chennabhairâdêvi
ammanavara hesaralî dêvara amritapadî nandâdîpa muntâda nitya-
naimi-
- 6 ttikada dharmavanu mana-vachana-kâya-ti-karana-siddhiyinda sa-hiranyô-
daka dâna-dhârâpûrvaka śâsanânkita mâdî dêvasvavâgi bittu barasida
dharma-
- 7 da mûla sâdhana-kramaventendare namma tande Nâranappanavaru Nârana-
nâyakana Mallarâyanâyakana kayyalî volage prâ-
- 8 ku Pramâdi-samvatsarada mêle adahada vritti śrî aramaneya adhînavâgi-
ralu nâvu kattisida dêvâlyadalî Ammanavara
- 9 hesaralî dharmakke bîdabêkâda kârana Alañchiyolage prâk sâmânyavâgi
uttâravritti Anantana pâlu sahavâda sthalangalu
- 10 â-sthalangalinda Aramanege teruva belliya êlûvare honninda terige saluvan-
tâgi nâvu Aramanege kânike-mâdî Ammanavara hesara-
- 11 lli nadevante bîduvaru î vrittigalanu teruva arasugalu mânâmâdikondu
tâvu mundâgi âlutam î
- 12 sâdhana pramânina chaturgadiyindolage Hevasa gadiyada Magadahallîyanu
ittu gaddeya sthalangalanu horagâgi mêlâda su-
- 13 diya bîjavari mûde 25 kanilagadde bîjavari mûde 4 kâligaddeya bîjavari
mûde 3 antu î-hesaragondû bareda sukanile makke sahâ bîjavari
- 14 mûvattu âru mûde gadde sthalangalu adakke banda tengina hittalu sahavâda
î samasta vrittiya-
- 15- lavanu nâvu kattisida Tirumala-dêvâlyadalî Ammanavara hesaralî nadeva
nitya namittika muntâda dharmakke nâvu namma trikarana-suddhi-
- 16 yinda sa-hiranyôdaka-dâna-dhârâpûrvaka śâsanânkita bîdu dêvasvavâgi
bittu
- 17 kottevu î sthalangalindalu varsha 1 kke kattibaha bhatta nâdapête mûde
400 na-
- 18 dasuva dharmada vivara śrî Tiruvengala-svâmiya śrîkâiyava nadasutippa
dêvara grâsakke nâdapête mûde 40 Tiruvêngalasvâmiya
- 19 pâdamûladallî udayakâladalî naivêdyakke pâthâlî hoyva padiyindalû dina
vondakke pêtēyamûde 4 akkiya lekkadalî varsha 1 kke sambhâ-
- 20 ra vêleya mûde 12 kke pushpamâleya nadasuva hûgalige bhatta nâdapêteya
mûde 40 râtriya kâladalî nadeva naivêdyakke bhandârî hoyva padiyinda-
- 21 lû dina vondakke pêtē voppina âlî lekkhadalû varsha vondakke sambhyâra
pêtēya mûde 12 kke Dâlôjanu ûligava nadasuva bhandârige bhatta
- 22 nâdupêteya mûde 40 î naivêdyada upâiakke mâna 1 kke nadasuva tupa
pêtēya 1 śiddiya lekkhadalu varsha 1 kke tuppa 5 mâna mûrara krayakke

- 23 ga 1 ||= pûjege udvârchanege saha śrīgandha-dhûpakke kraya sêru 1 kke nâdu-pêtheya mûde vondu êlûvare honnu lekkhadalu
- 24 varsha vondakke bhatta nâdapêtheya mûde 1 dina vondakke vîleyadele 25 ra lekkhadalu varsha vondakke adike 3600 vîleyadele . . . kam saha kraya
- 25 dêvarige uduva sîre saha vaisha vondakke tenginakâyî 200 ra krayakke ga 1 dêvara munde belaguva nandâdîpa 2 kke dina vondakke
- 26 yenne pêtheya aramaneya lekkhadalu âratige saluvudu saha varsha vondakke yannepêtheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalû nadava kê-
27. rtika pûjege dina vondakke nadeva naivêdyada akki Honnivâlada dîpârâdhane enne muntâdara krayakke ga 2 â mâsadalû nadeva bhôjanadharma akki kraya
28. sojjige gôdhi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyana sankrân-
29. tiya pûjege dina 1 kke enneya hâda areya lekkhadalu dina 3 kke enneya hâda 1 || kraya varaha ga 3 antu varsha 1 kke bhatta saha
- 30 mûde 135 varaha tombhattu gulige bêlege varaha 1 kke bhatta nâdapêtheya mûde 6 ra lekkhadalu 9
- 31 pêtheya mûde 115 nâdapêtheya innûraivattu mûde bhattavanu tathâtithi ârabhya-vâgi Tiruvêngalanâthasvâmi-
- 32 ya dêvara chîtu pramânige śrî kâryava nadasuva bhatta muntâdavaru yettitandu i
- 33 bareda pramânina dharmavanu tamma mukhântaradalî tamma santatîyavara mukhântaradalî kâlakâlam pratiyalu sângavâgi nadasî baharu endu Timmappa sênabôvaru ka-
- 34 ttisida dêvasthânada Tiruvêngalanâtha- svâmiya pâdamûladalu Chenna- bhairâdêvi ammanavara hesaralu nadava amritapadi nandâ-
- 35 dîpa muntâda nitya naimitika dharmakke nâvu namma vachana-kâya trikarana-suddhiynda sa-hiranyô-daka-dâna-dharâ-pûrvaka śâsanân-
- 36 kita bîdu dêvasvavâgi bittu barasida bâla (,) dharmada mûlasâsana intap- pudakke sâkshigalu

Note

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvengala or Tirumala in it, and the grant of some vrittis for the service of the same god by Tammappa-sênabôva, son of Sâluva Sênabôva, and the grand son of Karnika Mallarasa of Kâśyapagotra and Rîgvêda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hêvilambi, Sâka 1520, during the reign of Chennabhairâdêvi Amma, ruling over Haive, Tulu, Konkana and other places. The vrittis are said to be the village called Magadahallî close to Hevasa together with plots of wet land-namely Sudiya field with the sowing capacity of 25 mûdes, Kanîla field with the sowing capacity of 4 mûdes, Kâlî field with sowing capacity of 3 mûdes and Kanîle-Makke field, all put together, 36 mûdes, together with a cocoanut garden yielding annual produce of 400 nâdapete mûdes. These vrittis are said to have been since the year Pramâdî pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 31st January 1598 A D, taking the year Hêvilambi, Sâka 1519.

On a stone set up near Sûlekere by the side of the road from Gerasoppa

Size 2'—6" × 2'—6".

Kannada language and characters

- 1 namas tunga-śiraś-chumbi-chandra-châmara châravê | trailôkya-
- 2 nagarârambha-mûla-stambhâya Sambhuvê | sva-
- 3 sti śrîman mahâ-mandalêśvara aurâya-vibhâda
- 4 bhâshege-tappuva-râyara-ganda pûrva-paśchima-
- dakhina-
- 5 samudrâdhipati śrîmatu Pratâpavîra Dêvaiâ-
- 6 yaru râjyam-gayivali śrîmatu Pavungala-sam-
- 7 vatsarada Mârga Âdivârada lu â-
- 8 vîra Kallapa Kêtapangalu
- 9 . Kêtêśvara-dêvara pratishtheyam mâdi â dêvara
- 10 dîptigû (â) hâra-
- 11 dânakû bitta gadde .
- 12 hakkalige badagalu
- 13 mahâjanangalan odambadisi
- 14 kottaru idake tapidavaru mâtâ-pitrigalige
- 15 diôhigalu || śrî śrî

Note

This records the consecration of God Kêtêśvara by Kallapa and Kêta and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahâjanas on Sunday, in the month Mârgasîra in the year Paingala, during the reign of the illustrious king Dêvaiyâ of Vijayanagar. The date is not verifiable.

59. ARCHAEOLOGICAL MUSEUM

No new additions were made to the Museum this year

60. OFFICE WORK

1. The Monograph on Halebid temples has not yet been completed.

2 Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press

3 Eighty-three publications of the Department and 110 photographs of views of temples, etc , have been sold in the Office during the year and a sum of Rs 542-0-0 has been realised by the sale and remitted to Treasury

Copies of photographs of important temples, etc , were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

4 A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B)

5 The Office staff have discharged their duties with diligence and zeal

61 SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE

(1) Confirmation of the rule of Satavahanas and Chutus over Mysore both by archæological finds unearthed by excavating the Chandravalli site in Chitaldrug and by linguistic test noticed in the Report

(2) War between Keladi and Kalasa chiefs and spoliation of the Sringeri Math by the latter

MYSORE, }
25th July 1928 }

R SHAMA SASTRY,
*Director of Archæological
Researches in Mysore.*

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1927-1928 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE MYSORE STATE.

Serial No	Taluk	Place	Name of Monument	Nature of repairs	Amount sanctioned	Amount spent
			MYSORE DISTRICT		Rs a p	Rs a, p.
1	T. Narisipur	Somanathpur	Sri Kesavaswamy temple	Renovating the temple	16,217 0 0	13,176 0 0
2	Do	Do	Do	Pay of Watchman	120 0 0	120 0 0
3	Do	Talkad	Sri Vaidyeswara temple	Repairs to the Maraleswara temple attached to the Sri Vaidyeswara temple	308 0 0	308 0 0
4	Seringapatam	Seringapatam	Magazines	Preservation	30 13 0	30 13 0
5	Do	Do	Inman's Dungeon	Do	14 12 0	14 12 0
6	Do	Do	Place where Tippu's body was found	Do	30 12 0	30 12 0
7	Do	Do	Water gate	Do	8 7 0	8 7 0
8	Do	Do	Colonel Bailey's Dungeon and Delhi bridge	Do	19 2 0	19 2 0
9	Do	Do	Obelisk monument	Do	36 13 0	36 13 0
10	Do	Do	Haviland approach roads	Do	17 5 0	17 5 0
11	Do	Do	Elephant gate	Do	23 11 0	23 11 0
12	Do	Do	Masjid	Petty repairs	160 0 0	160 0 0
13	Do	Do	Do	Improving the khana	362 0 0	362 0 0
14	Do	Do	Sri Ranganathaswamy temple	Urgent repairs	88 0 0	88 0 0
15	Do	Ganjam	Gumbaz	Repairs	172 7 0	172 7 0
16	Do	Thonnur	Sri Lakshminarayana swamy temple	Do	1,985 0 0	..
17	Do	Do	Sri Gopikrishnaswamy temple	Do	2,196 0 0	..
18	Do	Melkote	Sri Narayanaswamy temple	Petty repairs	24 0 0	24 0 0
19	Mandya	Basaral	Sri Nageswara and Mallikarjunaswamy temples	Urgent repairs	67 0 0	67 0 0
20	Nanjangud	Nanjangud	Sri Srikanthaswamy temple	Repairing the varramalige utsavam-mantapam.	136 0 0	136 0 0
21	Mysore	Mysore	Sri Svetavaraha swamy temple	Petty repairs	274 0 0	
22	Do	Do	Sri Lakshmiramana-swamy temple	Do		400 5 0
			II BANGALORE DISTRICT			
23	Closepet	Closepet	Close Memorial pillar	White-washing	5 0 0	4 0 0
24	Devanahalli	Devanahalli	Tippu Sultan's Birth place	Do and colour	20 0 0	20 0 0
25	Channarayana	Malur	Sri Aprameyaswamy temple	Electric light installation	695 0 0	
			III TUMKUR DISTRICT			
26	Madhugiri	Madhugiri	Fort	Repairs	1,309 0 0	1,309 0 0
27	Do	Midigesi	Venkataramnaswamy temple	Repairs to Mahadwara	80 0 0	
28	Do	Do	Venkataramanaswamy and Malleswara-swamy temples	Preparation of and fixing Kalasams	1,110 0 0	..
			IV KOLAR DISTRICT			
29	Bowringpet	Budikote	Birth place of Hyder Ali Khan	Constructing a compound wall and removing prickly pears etc.	332 0 0	345 0 0
30	Chikballapur	Nandi	Sri Bhoganandiswara-swamy temple	Repairing the courtyard and compound wall	420 0 0	420 0 0
31	Bowringpet	Budikote	Birth-place of Navaab Hyder Ali Khan	Annual repairs	27 0 0	27 0 0
32	Kolar	Kolar	Mokbara	Special	330 0 0	330 0 0
33	Mulabagal	Avani	Sri Ramalingeswara-swamy temple	Repairs	732 4 0	
				Construction of a car and car-shed	4,461 0 0	
			V HASSAN DISTRICT			
34	Arsikere	Arsikere	Iswara temple	Annual maintenance	114 0 0	114 0 0
35	Belur	Belur	Kesavaswamy temple	Repairing the Kalluchavadi-mantapam	1,156 0 0	..
36	Do	Do	Do	Repairing Naganayakana mantapam	1,420 0 0	..
37	Channarayana-patna	Nuggehalli	Lakshminarasimhaswamy temple	Repairs	892 0 0	
38	Do	Sraavanabelagola	Akkana Basti	Do	678 0 0	
39	Hassan	Doddagaddavalli	Virupakshwara and Mahalakshmi temples	Do	246 1 0	

APPENDIX A.—concl'd

Serial No	Taluk	Place	Name of Monument	Nature of repairs	Amount Sanctioned	Amount spent
			VI KADUR DISTRICT		Rs a p	Rs a p
40	Chikmagalur	Hire-magalur	Yupastambha	Do	15 0 0	14 7 0
41	Tarikere	Sompur	Sri Somesvaraswamy temple	Do	25 0 0	22 14 0
			VII SHIMOGA DISTRICT			
42	Nagar	Nagar	Sivappa Naik's tablet	Do	50 0 0	28 0 0
43	Do	Do	Do	Approach roads, etc,	20 0 0	15 0 0
44	Sagar	Keladi	Sri Ramesvara devaru temple	Repairs	1,160 0 0	.
45	Sorab	Kuppagadde	Do	Do	980 0 0	
46	Shimoga	Kudli	Chintamani Narasimhaswamy temple	Construction of an Anjaneya swamy temple	505 0 0	
			VIII CHITALDRUG DISTRICT			
47	Molakalmuru	Siddapur	Asoka Inscription	Replacement of damaged wooden shutters with an iron gate	150 0 0	91 0 0
48	Davanagere	Harihara	Hariharsvaraswamy temple	Repairs	1,010 0 0	

APPENDIX B

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1927-28

Serial No	Size	Description	View	Village	District
1	6½" × 4½"	Aghoresvara temple	North west view	Ikkeri	Shimoga
2	Do	Do	Interior view	Do	Do
3	Do	Do	South view	Do	Do
4	Do	Do	Bull Mantapa	Do	Do
5	Do	Ramesvara temple	North-west view	Keladi	Do
6	Do	Do	North east corner of Virabhadra shrine	Do	Do
7	Do	Do	Daksha figure	Do	Do
8	Do	Do	Narasimha figure	Do	Do
9	Do	Do	Gandabherunda ceiling	Do	Do
10	Do	Malikarjuna temple	East view	Nadkalasi	Do
11	Do	Do	Figures in a niche	Do	Do
12	Do	Ramesvara temple	North west view	Do	Do
13	Do	Kedaresvara temple	North east view	Belgami	Do
14	Do	Do	Lintel on Sukhanasi door way	Do	Do
15	Do	Do	Sukhanasi doorway	Do	Do
16	Do	Do	South-east view	Chittur	Do
17	Do	Water falls of Sharavati River	South-east view	Jog	Do
18	Do	Kallesvara temple		Betur	Chitaldrug
19	Do	Ranganathaswamy temple	South-east view	Nirthadi	Do
20	Do	Do	South-west view	Do	Do
21	Do	Do	Pillar in Navaranga	Do	Do
22	12" × 10"	Stone inscription		Kurubarahalli	Mysore
23	6½" × 4½"	Do		Do	Do
24	12" × 10"	Persian Sanads			
25	Do	Do			
26	Do	Ground plan of Chennakesava temple		Chennarayapatna	Hassan
27	Do	Ground plan of Parsvanna Basti		Heggere	Chitaldrug
28	10" × 8"	Copper-plate Inscriptions			
29	Do	Do			
30	Do	Do			
31	Do	Do			
32	Do	Do			
33	Do	Do			
34	6½" × 4½"	Do Seals			
35	Do	Foreign stone Inscription			

N B —Also about 12 Stereo views were taken

LIST OF PHOTOGRAPHS TAKEN AT CHANDRAVALLI EXCAVATIONS

Serial No	Size	Description	District
1	12" x 10"	Chandravalli valley from Chologudda	Chitaldrug
2	Do	View of Chandravalli valley from Ankle Mutt	Do
3	Do	Dhav alappanagudda from near Ankle Mutt	Do
4	Do	View of Chitaldrug town from Chologudda	Do
5	10" x 8"	Do and fortress	Do
6	12" x 10"	Neralgondi from Chologudda	Do
7	Do	Hulegondi gorge from near Kiruban Kallu	Do
8	8½" x 6½"	Central rocks and Chola gudda from Baralgondi	Do
9	Do	View of Budipatti and central rocks from Baralgondi	Do
10	12" x 10"	Ankle Mutt and "om north-west	Do
11	10" x 8"	Full view of Ank linga cave from north-west	Do
12	Do	Panchalinga temple, interior	Do
13	6½" x 4½"	Paradesappa's gavi, interior linga temple	Do
14	Do	Paradesappa's gavi, painted images in the interior	Do
15	Do	Bhairavesvara, in temple near Ankle Mutt	Do
16	Do	Foundation of a modern village hut, Ex 39	Do
17	Do	Viragal in Neral gondi, Ex 19	Do
18	Do	View from east of buried temple and mound before excavation, Ex 28	Do
19	Do	View of buried temple from south before excavation, Ex 28	Do
20	8½" x 6½"	View of restored doorway of a fallen temple	Do
21	6½" x 4½"	Modern stone dam across Huli gondi gorge and inscription stone	Do
22	12" x 10"	Kadamba inscription stone	Do
23	6½" x 4½"	Position of ancient dam and inscription stone, Ex 27	Do
24	Do	Stone foundation above the level of brick wall, Ex 26	Do
25	Do	View of a house partly excavated, Ex 26	Do
26	Do	Broken pot at bottom of pit in front of brick wall, Ex 26	Do
27	Do	General view from north east, Ex 26	Do
28	Do	Ash pit and small cross wall across older brick wall, Ex 26	Do
29	10" x 8"	View of large brick wall from south-east, Ex 26	Do
30	6½" x 4½"	Pots in ash pit in north east corner, Ex 26	Do
31	Do	Fallen bricks of collapsed house wall before removal, Ex 25	Do
32	Do	Showing different levels and grinding stone at bottom, Ex 25	Do
33	Do	View of walls and pottery from the top, Ex 24	Do
34	Do	View of walls and pottery from the south, Ex 24	Do
35	Do	View of walls and pottery from further south, Ex 24	Do
36	Do	Large urn with lid found in the ground near, Ex 31	Do
37	Do	View of house walls and pottery from opposite bank, Ex 22	Do
38	Do	House partly excavated, Ex 31	Do
39	12" x 10"	View of the House after excavation from west, Ex 31	Do
40	6½" x 4½"	View of right bank of water-course and its layers before excavation, Ex 40	Do
41	Do	Fire place of Satavahana layer, Ex 14	Do
42	Do	Satavahana layer with pottery on stone and wall below, Ex 14	Do
43	Do	Pottery, 12 feet below the ground, black glazed pottery, Ex 14	Do
44	Do	View from top of deepest excavated portion, Ex 14	Do
45	Do	Dolmen stone and pottery, Ex 34	Do
46	Do	View of stone drain, Ex 34	Do
47	Do	Water reservoir, Ex 34	Do
48	10" x 8"	Dolmen and stone drain with pottery viewed from east, Ex 34	Do
49	8½" x 6½"	Stone walls and slab near Ex 13	Do
50	6½" x 4½"	Tiger rock, Ex 13	Do
51	Do	View of Dolmen from west, Ex 12 a	Do
52	Do	View of Dolmen from south and coin near by, Ex 12 a	Do
53	Do	Interior view of dolmen from above, Ex 12 a	Do
54	Do	Interior view of dolmen from above, Ex 12 a	Do
55	Do	Pottery appearing, Ex 12	Do
56	Do	Dolmen stones with pottery found in them and near by, Ex 12	Do
57	Do	Stone slabs of dolmen and pottery found near by, Ex 12	Do
58	Do	View of pottery, neolith and dolmen, showing different levels, Ex 12	Do
59	Do	Slabs, pottery of dolmen and coins near Ex 30	Do
60	Do	View of huge slabs from north-east, Ex 30	Do
61	Do	View of huge slabs from west, Ex 30	Do
62	8½" x 6½"	View of trench between Ex 12, 12a and 30 from the central rocks	Do
63	Do	View of trench between 12a and 30 from Tiger rock	Do
64	10" x 8"	Trench connecting Ex 12a and 30 from Tiger rock	Do
65	Do	Trench connecting between 12, 12a and 30 from the south	Do
66	6½" x 4½"	Top of dolmen stones before excavation, Ex 32	Do
67	10" x 8"	View of dolmen stones from north-west after excavation, Ex 32	Do
68	6½" x 4½"	Dolmen and pottery, appearing Ex 33	Do
69	Do	Dolmen and pottery appearing, Ex 33	Do
70	Do	Slabs and pottery, Ex 33	Do
71	Do	Brick wall and stone pavement, Ex 9	Do
72	Do	Pottery and bricks of fallen house at the foot of Baral-gondi, Ex 23	Do
73	Do	Bank of Neralgondi water course before excavation, Ex 20	Do
74	Do	View of circular wall and lower pottery layer from east bank, Ex 20	Do
75	Do	Circular wall and lower pottery level from north, Ex 20	Do
76	8½" x 6½"	Bricks and pottery appearing from the water course, Ex 41	Do
77	6½" x 4½"	View of bricks visible before excavation on Baral gondi platform, Ex 21	Do
78	Do	Bricks strewn about on Baral gondi platform south west, Ex 21	Do
79	Do	Whet stone in cave on top of Baral gondi, Ex 37	Do
80	Do	Neolith and fire place at bottom, Ex 38	Do
81	Do	View of whet stone from south, Ex 36	Do

(Also 20 stereoscopic views taken)

LIST OF DRAWINGS PREPARED DURING THE YEAR 1927-28.

- 1 Ground plan of Somesvara Temple at Sompur
2. Some line-carvings on the pillars of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
- 3 Ground plan of the temples at Nad-kalsi, Sagar Taluk, Shimoga District
- 4 Ground plan of Ramanathesvara temple at Chittur, Sorab Taluk

APPENDIX C

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE
SUB-DIVISION OFFICERS

Serial No	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT								
1	Bangalore	Fort	Tippu Sultan's Palace	1927-28	Rev Sub Dn Officer	22-12-27	29-2-28	
2	Do	Do	Venkataramanaswami temple	Do	Do	7-6-28	23-7-28	
3	Do	Do	Old Dungeon	Do	Do	22-1-27	29-2-28	
4-7	Do	Bangalore Town	Chennappa's watch towers	Do	Do	Do	Do	
8	Do	Do	Cenotaph	Do	Do	Do	Do	
9	Do	Gavipur	Gangadhareshvara temple	Do	Do	25-12-27	30-12-27	
10	Dodballapur	Dodballapur	Asharkana built by Abbas Khuh Khan	Do	Do			
11	Nelamangala	Sivaganga	Cave temples of Gangadhareshvara and Honnadevi	Do	Do	Report not received		
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	12-27	5-12-27	
13	Do	Do	Akkalshab Khadri Darga Makkan Tomb of Hyder's priest	Do	Do	Do	Do	
14	Do	Do	Timmapparaj Urs Mansion	Do	Do	7-6-28	23-7-28	
15	Do	Kotebagilu or Fort	Fort	Do	Do			
16	Do	Malur		Do	Do	12-27	5-12-27	
17	Do	Do		Do	Do	Do	Do	
18	Do	Malurpatna	Narayanaswami temple	Do	Do	Do	Do	
19	Do	Abbur	Kundapuravswami Brindavana	Do	Do	Do	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do	Do			
21	Devanahalli	Devanahalli	Tippu Sultan's birth place	Do	Do			
22	Do	Do	Fort	Do	Do			
23	Do	Do	Gopalakrishna temple	Do	Do			
24	Do	Gangavara	Somesvara temple and inscriptions	Do	Do	25-12-27	30-12-27	
25	Do	Ardeshalli	Inscriptions	Do	Do			
26	Do	Kundana	Hoysala Ballala's Palace	Do	Do			
26	Magadi	Savandroog	Savandroog hill fort	Do	Do			
KOLAR DISTRICT								
27	Kolar	Kolar	Kolaramma temple	Do	Do			
28	Do	Do	Somesvara temple	Do	Do			
29	Do	Do	Mokhbara	Do	Do			
30	Do	Siti	Sripatisvara temple	Do	Do			
31	Chikballapur	Nandi	Nandisvara temple	Do	Do	27-6-28	18-10-28	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	12-10-27	5-12-27	
33	Do	Do	Yoga Nandisvara temple	Do	Do	28-6-28	18-10-28	
34	Do	Rangasthala	Ranganatha temple	Do	Do			
35	Bowingpet	Budikote	Haridar's birth place	Do	Do	6-12-27	20-10-28	
36	Mulbagal	Avani	Ramalingesvara temple and inscriptions	Do	Do	12-7-27	20-10-28	
37	Do	Kurudumale	Somesvara temple and inscriptions	Do	Do	30-1-28	20-10-28	
38	Do	Mulbagal	Hyderali Darga	Do	Do	11-9-27	Do	
39	Do	Do	Sripadaraya Brindavana	Do	Do			
40	Goribidnur	Hiribidnur	Hussenshab Darga	Do	Do	25-3-28	18-10-28	
41	Chintamani	Alangiri	Venkataramana temple	Do	Do	12-7-27	20-10-25	
42	Do	Kavara	Amalanarayana temple	Do	Do			
TUMKUR DISTRICT								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do			
44	Do	Devarayadurga	Lakshmunarasimha temple	Do	Do			
45	Do	Hirigundugal	Viragals	Do	Amildar			
46	Chiknayakanhalli	Settikere	Yogamadhava temple	Do	Rev Sub Dn Officer			
47	Do	Huliyar	Mallesvara temple	Do	Do	15-4-28	18-8-28	
48	Sira	Sira	Malik Rahman Darga	Do	Do	23-6-28	18-8-28	
49	Do	Do	Jumma Masjid	Do	Do	Do	Do	
50	Madgiri	Madgiri	Fort	Do	Do	29-6-28	Do	
51	Do	Do	Mallesvara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Mallesvara temple	Do	Do	13-6-28	Do	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do			

APPENDIX C—contd

Taluk	Place	Name of Monuments	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
Tiptur	Vighnasante	Narasimha temple	1927-28	Rev Sub-Dn Officer			
Do	Do	Balahingesvara temple	Do	Do			
Turvekere	Turvekere	Nandi in front of Gangadharesvara temple	Do	Do	15-5-28	18-8-28	
Do	Do	Channigaraya temple and inscriptions	Do	Do	Do	Do	
Do	Do	Sankaresvara temple and inscriptions	Do	Do	15-5-28	18-8-28	
Do	Nagalapura	Kedaresvara temple	Do	Do	25-12-27	18-8-28	
Do	Do	Channakesava temple	Do	Do	Do	Do	
Do	Tandaga	Do	Do	Do			
Do	Hulikal	Kallesvara temple	Do	Do			
MYSORE DISTRICT							
Mysore	Mysore	Varahaswami temple	1926-27	Rev Sub-Dn Officer			
Do	Do	Lakshminamana temple	Do	Do			
Do	Varuna	Mahalingesvara temple	Do	Do	6-3-28	27-8-28	
Nanjangud	Suttur	Somesvara temple	Do	Do			
Do	Do	Narayana temple	Do	Do			
Do	Hedatole	Lakshmikanta temple	Do	Do			
Do	Do	Nagesvara temple	Do	Do			
Seringapatam	Seringapatam	Darya Daulat	Do	Do	18-5-28	30-7-28	
Do	Do	Sir P N Krishnamurthi's Bungalow	Do	Do	21-5-28	Do	
Do	Do	Obelisk Monument	Do	Do	Do	Do	
Do	Do	Gumbaz	Do	Do	18-5-28	Do	
Do	Do	Jumma Masjid	Do	Do	Do	Do	
Do	Do	Webb's Monument	Do	Do	17-6-28	Do	
Do	Do	Baillie's Dungeon	Do	Do	9-5-28	Do	
Do	Do	Inman's Dungeon	Do	Do	Do	Do	
Do	Do	Haviland Arch	Do	Do	18-6-28	Do	
Do	Do	Spot where Tippu's Body was found	Do	Do	9-5-28	Do	
Do	Do	Ranganatha temple	Do	Do	Do	Do	
Do	Do	Portrait Statue of Kanthava-Narasaraja Vadevar	Do	Do			
Mandya	Budanur	Anantapadmanabha temple	Do	Do	11-2-28	Do	
Do	Do	Visvesvara temple	Do	Do			
Do	Basial	Mallikarjuna temple	Do	Do	13-10-27	Do	
Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	1-5-28	Do	
Do	Govindanahalli	Panchalingesvara temple	Do	Do			
Do	Kikkenu	Brahmesvara temple	Do	Do	16-12-27	Do	
Do	Sundagatta	Lakshminarayana temple	Do	Do			
Do	Santehachahalli	Mahalingesvara temple	Do	Do			
Do	Agale	Mallesvara temple	Do	Do			
Do	Tonachi	Basavesvara temple	Do	Do			
Do	Tengmaratta	Siva temple	Do	Do			
Do	Kannambadi	Tippu's inscription	Do	Do	12-8-27	Do	
Nagamangala	Nagamangala	Kesava temple	Do	Do	5-5-28	Do	
Do	Bellur	Madhavaraya temple	Do	Do			
Do	Do	Mulesingesvara temple	Do	Do			
Do	Kambadahalli	Panchakuta basti	Do	Do			
Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do			
Hunsur	Dharmapura	Kesava temple	Do	Do			
Yedatore	Saligrama	Ramanujacharya temple	Do	Do	23-2-28	27-8-28	
Do	Chik-Hansoge	Adinatha Basti	Do	Do	13-3-28	27-8-28	
T-Narsipur	Talkad	Vaidyesvara temple	Do	Do			
Do	Do	Kirtinarayana temple	Do	Do			
Do	Somanathapur	Kesava temple	Do	Do			
Do	Do	Panchalingesvara temple	Do	Do			
French-Rocks	Melkote	Narayanavami temple	Do	Do	31-3-28	30-7-28	
Do	Tonnur	Temples and Darga	Do	Do			
Do	Do	Place where Ramanujacharya held a dispute with Jains	Do	Do			
Yelandur	Yelandur	Gaurisvara temple	Do	Do			
HASSAN DISTRICT							
Hassan	Heragu	Kirtinarayana temple	1926-27	Rev Sub-Dn Officer	29-6-28	3-7-28	
Do	Koravangala	Buchesvara temple	Do	Do	10-6-28	25-6-28	
Do	Do	Prasanna Kesava temple	Do	Do	20-6-28	27-6-28	
Do	Do	Lakshmi Devi temple	Do	Do	10-6-28	Do	
Do	Kondajji	Vishnu Statue	Do	Do	26-6-28	30-6-28	
Do	Grama	Yoga Narasimha temple	Do	Do	22-6-28	27-6-28	

APPENDIX C—contd

Serial No	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last Inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1927-28	Rev Sub Dn Officer	12-6-28	7-7-28	
117	Do	Halebid	Hoysalesvara temple	Do	Do	Do	Do	
118	Do	Do	Kedaresvara temple	Do	Do	8-1-28	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santesvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	
124	Do	Chatchathalli	Chattasvara temple	Do	Do	12-6-28	Do	
125	Arsikere	Arsikere	Isvara temple	Do	Do	26-6-28	14-7-28	
126	Do	Do	Grosc's Tomb	Do	Do			
127	Do	Harnahalli	Kesava temple	Do	Do	26-6-28	Do	
128	Do	Do	Somesvara temple	Do	Do	Do	Do	
129	Do	Javagal	Narasimha temple	Do	Do	.	.	
130	Do	Hullekere	Channakesava temple	Do	Do	.	.	
131	Do	Mavuttanahalli	Mahalingesvara temple	Do	Do	.	.	
132	Do	Honnava	Kesava temple	Do	Do	.	.	
133	Channarayana	Stravan Belgola	Gomatesvara statue	Do	Do	13-4-28	26-5-28	
134	Do	Do	Akkana Basti	Do	Do			
135	Do	Do	Inscriptions	Do	Do			
136	Do	Do	Chavunderaya Basti	Do	Do			
137	Do	Do	Chandiagupta Basti	Do	Do			
138	Do	Do	Parsvanatha Basti	Do	Do	.	.	
139	Do	Jinanathapura	Santinatha basti	Do	Do			
140	Do	Nugihalli	Lakshminarasimha temple	Do	Do	12-6-28	29-7-28	
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	
142	Do	Anati	Lakshminarayana temple	Do	Do			
143	Do	Hebbalalu	Sangesvara temple	Do	Do			
144	Hole Narsipur	Hole-Narsipur	Narsimha temple	Do	Do			
145	Manjarabad	Manjarabad	Fort	Do	Do	12-4-28	7-7-28	
SHIMOGA DISTRICT								
146	Shimoga	Kudli	Ramesvara temple	19-6-27	Rev Sub Dn Officer	31-3-28	10-7-28	
147	Do	Bhadravati	Lakshminarasimha temple	Do	Do	28-4-28	Do	
148	Channagiri	Channagiri	Fort	Do	Do	22-6-28	5-7-28	
149	Do	Santebennur	Mosque and honda	Do	Do			
150	Honnali	Honnali	Fort	Do	Do			
151	Shikarpar	Belgavi	Kedaresvara temple	Do	Do			
152	Do	Do	Tripuraantakesvara temple	Do	Do	17-7-27	6-7-28	
153	Do	Do	Belundesvara temple	Do	Do			
154	Do	Bandanike	Trimurti Narayana temple	Do	Do			
155	Do	Do	Anekallu temple	Do	Do			
156	Do	Narasapur	Bastis	Do	Do			
157	Do	Talagunda	Pranavesvara temple	Do	Do			
158	Do	Do	Inscribed pillar in front of temple	Do	Do			
159	Do	Malvalli	Inscribed pillar	Do	Do			
160	Sorab	Kubbattur	Katabhesvara temple and inscriptions	Do	Do	28-11-27	6-7-28	
161	Do	Udari	Temples and inscription	Do	Do			
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do	19-9-27	6-7-28	
163	Do	Keladi	Ramesvara temple	Do	Do	27-1-28	6-7-28	
164	Do	Kelsi	Temples	Do	Do	21-2-28	6-7-28	
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Report no	received	
166	Do	Do	Palace side outside fort	Do	Do	25-3-28	6-7-28	
167	Do	Basavana Byana	Devaganga ponds	Do	Do	18-10-27	Do	
168	Do	Humcha	Bastis and Inscriptions	Do	Do	27-3-28	Do	
169	Tirthahalli	Kavaleddurga	Fort	Do	Do	Report no	received	
170	Do	Mehge	Jana Basti with Brahmadeva Pillar	Do	Do	Do	Do	

APPENDIX C—concl'd.

Serial No	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT								
171	Kadur	Devanur	Lakshmi-kanta temple and Monument	1926-27	Rev Sub-Dn Officer	8-6-28	11-8-28	
172	Do	Hirenallur	Siva temple	Do	Do			
173	Chikmagalur	Hirimagalur	Yupastambha	Do	Amildar			
174	Do	Marle	Siddesvara temple	Do	Do			
175	Do	Do	Chennakesava temple	Do	Do			
176	Do	Do						
177	Do	Belavadi	Viranarayana temple	Do	Do			
178	Do	Khandya	Mar andesvara temple	Do	Do			
179	Tarikere	Amritapura	Amritesvara temple	Do	Rev Sub-Dn Officer	16-5-28	11-8-28	
180	Do	Sompur	Somesvara temple	Do	Do	3-6-28	Do	
181	Mudgere	Angadi	Jain Basti	Do	Amildar			
182	Do	Do	Kesava statue	Do	Do			
183	Do	Kalasa	Kalasesvara temple	Do	Do			
184	Sringeri	Sringeri	Vidyasankara temple	Do	Do			
CHITALDRUG DISTRICT								
185	Challakere	Ramadurga	Rock cut temples	Do	Rev Sub-Dn Officer	26-1-28	16-7-28	
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	25-11-27	Do	
187	Do	Brahmagiri	Do	Do	Do	Do	Do	
188	Do	Jatangi Ramesvara Hill	Do	Do	Do	26-6-28	Do	
189	Hosdurga	Heggere	Jain Basti	Do	Do	Report not received		
190	Davangere	Anekonda	Isvara temple	Do	Do	Do	Do	
191	Harihar	Harihar	Hariharesvara temple	Do	Do	29-6-28	Do	
192	Do	Nandigudi	Isvara temple	Do	Do			
193	Do	Nanditavare	Do	Do	Do			

APPENDIX E

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
46	33	No date given (Circa 900 A D)	1 VAIDUMBAS Vaidumbha-mahârâja	Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chôrayya, Governor of Nelavanki (village in Srinivasapur taluk) The inscription decrees that none should slay those who take shelter under the stone
45	31	Saka 978 (A.D. 1056) 38th year	2. CHOLAS Kop-Parakêsarvarma Râjen-drâdêva	Records the death of Sôvarasappa, son of Mayindamarasa, also called Râjêndra Chôla Pallavâditya, Chief of Koranelli and Nelavanki in the battle of Pulmatti while fighting against Polakêsi (Chalukya king) while Râjarâja Brahmâdhirâjar alias Manjappayya was ruling over Mahârâjavâdu, Pulnâdu and Murkinâdu from his residence at Ballûr
45	32	No date given (Probably of the same date as No. 31)	.	Records death of a warrior Chôlaganda, son of Chôva Vankaraga in the battle of of Pulmatti in the presence of Chôvarasa, Chief of Nelavanke and the gift of some land in his memory.
73	73	Saka 979 Vilambi Vaisû 3 Sunday (Sunday 29th March, 1058 A.D.?)	3 WESTERN CHALUKYAS OF KALYANI Âhavamalla (Somesvara I)	Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahâtâtaka, who are described as well-versed in sacrificial ritual Records the gift of a field in the above village for a Siva temple named Andurêsvara by Prabhu Mahadevaiya and others after purchasing the same from the Brahman mahajanas of the village
69	68	Saka 983 Sârvari Bhâd. ba 30 Monday. (Monday 28th August, 1060 A.D.?)	Trailôkyamalla (Sômêsvara I)	Records the grant of the toll-dues of the agrahâra village Piriyur to the Brahmans Vâsudêvabhata and others for the maintenance of their village tank by Maneverggade dandânâyaka Gundamayya.

92	103	Châlukya Vikrama era 2nd year. Dundubhi (date irregular. Nearest Dundubhi is 1082 A.D. 2nd year of the era is A.D. 1077)	Tribhuvanamalla (Vikramâ- ditya VI)	Registers the grant of some land to the 500 Vira Bananjas by Biya Balegarasetti of Telunga-vamša in the presence of prabhus and praje of the agra-hâra village Jagale
71	72	Châlukya Vikrama era 5th year. Pramôdûta Śrâ ba 10 (date irregu- lar. 5th year of the era is A.D. 1080 Nearest Pramôdûta is A.D. 1090)	...	Memorial raised by a disciple named Vîmadêvaya to com- memorate the death of his guru Dêvaya of Honnavura
90	100	Châlukya Vikrama era 5th year. Prajâpati Pushya ba 10 Thursday (date irregular Fifth year of the era is 1080 Nearest year Prajâpati begins in A.D. 1091)	..	Viragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane
89	97	No date	Tribhuvanamalla (Vikramâ- ditya VI)	Viragal recording the death of Râmasetti while defending the village Hanche against the attack of Pergade Boppadêva
89	98	No date	Tribhuvanamalla (Vikramâ- ditya VI)	Records the death of Bettige Sivayya while fighting with robbers
33	13	No date	Do	See under Hoysalas
78	79	Saka 1070 Prabhava Pushya ba 30 Sankarânti Monday (10th January, A.D. 1149) But the year is Vibhava (Date irregular)	Jayasumhadêva malla	See under Kalachuryas and Kadambas
77	78	No date	Bhûlôkamalla	Some Kadamba King is referred to Details are gone
78	79	Saka 1070 see under Western Châluk- yas.	4 KADAMBAS Sôvidêva	Records a grant of land under the tank Balakere by Kâmag- vundâ, son of Mânka Kêusetti of Emmanur for the temple of Râmêśvara while Sôvidêva of Kadamba dynasty was ruling Banavasenâd as a feudatory of Vijayâditya, Kalachurya king of Kuntala with title Mahârâjadhurâja, etc The name of Châlukya king Jayasimha is found at the beginning of the inscription, apparently as the overlord
38	96	No date	Rêchadêva	A memorial stone set up by Domunayya to commemorate the death of his father in a cow-raid during the reign of king Rêchadêva, king of Banavase, devotee of god Madhukêśvara.
29	78	Saka 1070 (see under Kadambas)	5 KALACHURYAS Vijayâditya	

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
80	81	Eleventh year of Kalachurya king Tribhuvanamalla Vyaśa sam Chaitra ba (?) Sunday (The date falls in March, 1166 A D)	5. KALACHURYAS— <i>concl'd</i> Tribhuvanamalla (Bijjala)...	Records a fight between Banmarasa, Vīrarasa, and Hoysana Mandālika of Gutti in the siege of Ginnalagundi and the death of a warrior Kētamallasetti during the siege
90	99	Eleventh year of Kalachurya king Tribhuvanamalla Bijjala Vyaya sam Āshādha śu 14 Tuesday. (Tuesday 14th June, A D 1166)	Do	Vīragal recording the death of a warrior of the village Hanche while fighting with robbers
79	80	Eighteenth year of Rāya Murāri Sōvidēva Dundubhi sam Āśvīja ba 13 Sunday Date irregular 18th year of Sōvidēva is 1184 A D which corresponds to Krōdhi Nearest Dundubhi is A D 1202	Rāyamurāri (Sōvidēva) (?)	Vīragal recording the death of a warrior Sōvisetti while fighting for the defence of the cattle of the village Ennegēri
33	13	No date	6 HOYSALAS Vishnuvardhana	The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord After this come the name and titles of Hoysala Vishnuvardhanadēvaru. Death of Kētamalla and Mallasetti of Arasiyakere is next recorded. The usual genealogy of Hoysala kings down to Vishnuvardhana is given in the inscription A grant of land under Kanigankere is recorded as having been made by Heggade Rēvanna Kētamalla of Rājyādhyaksha and the "Gojas" for the temple Gojēśvara of Arasikere and Amritarāśipandita of Kājamukha sect is mentioned as the donee
28	9	Saka 1105 Sōbhakrit Jyēsthā śu 3 Vaddavāra with Vyatīpāta and Uttarāyana Sankramana (Thursday 26th May, A D 1183)	Vīra Ballāla	After the usual genealogy of Hoysalas down to Ballāla II is recorded the consecration of God Vīraballālēśvara in the town Arasiyakere by the king Vīraballāla and the grant of some land for services in the temple by the king to Kriyāsakti-pāṇḍita, Saiva priest
30	10	Saka 1110 Kīlaka Pushya ba. 30 Monday (Tuesday 14th January A D. 1189? Date irregular)	Ballāla II	

35	15	Saka 1123 Raudri sam. Uttaravana Sankramana Chitra śu 13 Vadda-vāra. (30th March of 1200 A.D.)	Do	..	Records the gift of some land as umbali to Kāṭigaūḍa, son of Jēḍara Dīsimayya for having built a tank and the grant by Kāṭigaūḍa of some land for service in the temples of Gojjesvara in Kōṭeyahālu. Mēlēsvara in Giṇeyahālu, Gojjesvara in Arasiyakere
33	11	Saka 1143 Vikrama sam Śrāv ba 1 Sunday (Date irregular Saturday July 18, A D 1220 ?)	(Ballāla II ?)	..	Records the grant of some land and sums of money by various individuals of Arasiyakere for god Vīraballālēsvara.
33	12	No date	Vīra Ballāla	(Ballāla II ?)	Vīragal set up by Malligaūḍa in memory of the death of his brother Rāmaya in a cattle raid
26	8	No date	Vīra Ballāla	(Ballāla II ?)	Records some grant by Rājadhyaśhada . . . while Vīraballāladēvarasa was encamped at Huligere
88	94	Krōdhana sam Chitra śu 10 Thursday	Vīra Ballāla	(Ballāla II ?)	Records the satī performance of Bhamagaūḍa
39	19	Saka 1149 Sarvajit Sam Chaitra śu 3 Monday (21st March, A D 1227 Sunday ?)	Narasimha II	..	Records the construction of Sōmanāthālaya in Kēsavapura by somebody and the construction of a tank Ekkalasamudra by Ekkalasetti, disciple of Trilochanadēva and the grant of some kodagi to Ekkalasetti by the mahajanas of Elavare for the construction of a tank
22	2	Pramādi samvatsara	Hoyasala Sōmēsvara	..	Records the consecration of some temple and grant of some land for the same
69	70	No date	Singhanadēva (1210-1247 A D)	7 SEVUNAS	Sarvādhikāri Honnama, son of Ārya Malsetti is recorded to have made a gift of land in Honnavura for a Śiva temple
75	74	Dhātu Samvatsara 7th year of the reign (1216 A D)	Singhanadēva	..	Records a grant of land to a Śaiva priest, Hiriyūra-sthānādhīpati by Bommeya Nāyaka
76	75	Chitrabhānu sam Bhādrapada. Monday 11th year of the reign (August, 1282. A D.)	Rāmachandraiāya	..	Memorial stone set up to mark the death of Pankana in a fight with Haḍevala, alaya of Parvata Voḍeyar.
84	86	Virōdhi sam. Kārtika śu. 3. (October 15, 1349 A D ?)	Vīra Bukkarāya	8 VIJAYANAGAR	Records the construction of Sāntnātha basti by two merchants of Banavase and grant of some land for the basti

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
24	4	Saka 1291 Kīlaka sam Chai śu. 1 (March 9, A D 1369 or March 20, A D 1368 ?)	8 VIJAYANAGAR— <i>contd.</i> Vīra Bukkanna Vadeyar	Records the construction of Mallikārjuna temple in Arasikere called Udbhava-Sarvajña-Vīravajaya-Ballālapura by the mahājanas of the village and the grant of some land for services in the temple including wages to the <i>kalakūṭa</i> by the mahājanas under the orders of mahāpradhāna Basaveya-dannāyaka and during the administration of Nāyaka Ācharasa, son of Sāvupeya Vithangalu
59	56	Saka 1302 Raudri sam Māgha ba 1 Monday Rōhini (Date irregular Saka 1302 Raudri Māgha ba 1 is 11th January 1381 A D, a Friday with Pushya-nakshatra The nearest tithi that has the week day and nakshatra is Māgha śu 11, January 7 1381)	Vīra Bukkarāya Mahāāyaru	Records the grant of some land in the village Maddūr otherwise called Upēndrapura ? and the toll collections of the village for services of feeding pilgrims, recitation of Vēdas and Purānas and Tiruppāvai (Tamil hymns), etc., in the temple of Dēsmātha by the mahājanas and gaudu-prajegal of Maddūr The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka
85	88	Saka 1321 Kshaya sam Vaiś śu 8 Monday (Date irregular Saka 1321 is Pramāthun Taking this year the date corresponds to Monday 14th April, 1399 A D The nearest year Kshaya is Saka 1308)	Harihara II	Sati stone recording the death of Vijayabbe, wife of Pōchidēva as a sati, in the village Tauti (Chauti) in Gaudinād and Kuntaladēsa
47	36	Vīrōdhi sam Kārtika śu 1 Monday (A D 1409 Vīrōdhi falls in the reign of Dévarāya I but the week-day is irregular for that year)	Vīra Dévarāya Vodeyar (Dévarāya I ?)	Records the grant of tax on looms etc., of the village (Ganga-vādi ?) for god Nanjarasa Vodeyar
62	60	No Date	Vīra Dévarāya Vodeyar (Dévarāya I ?)	Vīragal recording the death of Kāmagauda
51	44	Saka 1419 Pingala sam Śrāv. śu 15 Saturday with Dhanuṣṭā (Saturday 12th August 1497 A D.)	Kathārī Sāluva Narasimha ..	Kathārī Sāluva, son of Bukkāmbikā is recorded to have performed Tulāpurusha-dāna and to have given away the village Mādā-nāyakanahālī to the Brahman Kāmīyāchārya, a worshipper of goddess Ambikā.

56	49	Saka 1440 Īśvara sam. Kâr. śu 12 (Saka 1439 is Īśvara Kâr śu 12 of this year falls in October 1517 A.D.)	Kṛṣṇanarāyaṇa	Records the gift of the village Kundalavādi by the king to a Brahman Rāmānuja
65	63	Saka 1454 Vijaya sam. Chaitra śu 15 Monday (Lunar eclipse) date irregular : Saka 1454 is Nandana Chaitra śu 15 of this year is Thurs- day without lunar eclipse. Saka 1455 is Vijaya Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day Saka 1455 Jaya sam Chai śu 15 Monday (lunar eclipse) date irreg- ular. Jaya is Saka 1456 or A.D. 1534	Achyutarāya	Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkatādri daivajna, great-grandson of Venkatādri-yajamā- na of Ānegondi-sthala by the king for the prosperity of himself and his family (grant probably spurious).
60	64	Svabhānu sam Srā śu 10	Do	Records the grant by Chikkappannarāya of Gutta'a of the office of <i>dēspande</i> in Hūrī ipāleya to Venkatādriyajamāna, same as that referred to in the above inscription The grant ends with the name Khandarāya (grant probably spurious)
60	57		Trimalarāya	Registers the gift of some land for food-offerings to god Sômésvara of Upēndrapura by the nād-gaudus of the village
97	108	Saka 1300 (A.D. 1378)	9 GERSOPPE CHIEFS Harveya-bhūpāla	Records some grant made by Honnapasetti, brother of Nam- bisetti To this family belonged Rāmakka, wife of Rāmāna- hegade and mother of Yōjana-setti Rāmāna-hegade was the son of Sōmana dandanāyaka, an officer (pattavardhana- bāhattaaniyōgi) under Basavadēvarasa, ruler of Banavasi and Gokaina whose capital was Chandrapura (Chandragutti?) Basavadēvarasa's overlord was king Harvebhūpāla ruler of of Gersoppe kingdom All the above rulers are stated to be Jains
99	109	Saka 1314 Prajāpati sam. Kâr. śu 5 Sunday (20th October, 1392 A.D.)	Harve-nuripa	Records the construction of a Jana basti called Anantia- tirthankarachaityālaya in Gersoppe by Yōjanasetti His wife Rāmakka was the daughter of Mānikasetti and Nāgave and died by <i>sanjāsana</i>
100	111	Saka 1323 Vikrama sam Māgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Saka 1322.)	Baichirāja	The inscription records the death of Mangarasa, chief of Nagira- pura, <i>aṭṭa</i> of Harverāja Baichirāja seems to have been in some way connected with Harverāja and Honnabhūpa, rulers of Nagiri kingdom

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Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
99	110	Tārana sam Phāl śu 1 Sunday (A D 1404 is Tārana If this year is taken the date coincides with January 31, A D 1405 which is a Saturday and not Sunday)	9 Gersoppe Chiefs— <i>concl'd</i> Haivanarasa	This is a memorial stone recording the death of Sântaladêvi, daughter of Bommanasetti and Bomnakka, who was a daughter of Arasappodeyar Sântaladevi's husband was Haivanarasa, son of Mangarâja who was the son of Kâmarâja and Mâlyabbarasi, daughter of king Honna of Gersoppe
95	105	Śaka 1343 Śārvari sam Mâgha śu 5 Wednesday (January 8, 1421 A D., if Śārvari, Śaka 1342 is taken)	Do	Records a grant of land by Haivannarasa, his son Padmannarasa and daughter Jakkaladêvi for Pârśvanâtha temple in Dharnapura and in memory of Tangaladêvi, wife of Haivannarasa. The ancestry of Tangaladêvi and Haivannarasa is next given. Then come the names Mangabhûpa, Késava, Honnabarasi of Anevali, her husband Haivanripa, his daughter Jakkabarasi (who is said to have built the Jaina temple referred to) and her husband Mangabhûpa and her children Haivana and Mâbalâmbâ. Mâbalâmbâ's husband is stated to have been Késavarâya, son of Tangaladêvi, related to Mangabhûpa, who was the son-in-law of Haivebhûpa, a descendant of Honnarasa king of Nagra. Ambîrâya, husband of Mânkadêvi was descended from Késavarâya. His son, Sanga, a devotee of God Jinêdra of Kshêmapura (Gersoppe) his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajjanripâla ruling in Pâschmanâdu in Kuntaladêsa. His son-in-law (?) was Tammaraśa, ruler of Irundûr. Tammaraśa's elder sister's son was Kallarasa of Irundûr. Kallarasa's sister was Tangaladêvi, wife of Haivannarasa and her son was Padmannarasa, the donor.
102	112	Śaka 1520 Hêvalambî sam. Mâgha śu 5 (Śaka 1519 is Hêvalambi. Mâgha śu 5 of this year is equivalent to 16th February, 1598 A.D.)	Śâlûva Chennabhairâdêvi of Nagra kingdom	Chennabhairâdêvi is stated to have been ruling over Haive, Tu'u, Konkana and other kingdoms. The inscription records the construction of Tiruvengalanâtha temple in the name of the queen at Gersoppe by Vaduga Tammappa Sênabôva and the

				<p>gift of some virtuous of land for service in the temple Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time</p>
71	70	<p>Vilambi sam Bhâdrapada śu 14 (No Saka year is given Vilambi may be Saka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.)</p>	Do	<p>Records the grant of some land by Sēnabōva Timmarasaya for offering lights in the temple of Hanumantēśvara in Gōvaradhanagiri</p>
95	107	<p>No date (May belong to the same date as No 112, the names Ajana and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No 112 which is found close to this inscription.)</p>	No king	<p>Records the setting up of an image of the Jaina god Nēminātha by Ajana whose mother was Mābāmbā and whose father was Kallapaśrēsthī, son of Ojanaśrēsthī. The guru of Ajana is stated to be Dēvachandra, son (disciple) of Lalitakīrti of Dēsigana and Ghanaśōkavali</p>
67	65	<p>Saka 1431 Vibhava sam Kārt. ba 30 Sunday (Solar eclipse) (date irregular. Vibhava is Saka 1430 If Saka 1431 is taken, Kārtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.)</p>	<p>10 Keladi chiefs Sadāsivanāyaka</p>	<p>Records the grant to collect certain specified sunis from specified districts to priest and astrologer Narasappa by Sadāsivanāyak, son of Chaudagonda Bhadrachanda, son (?) of Basagonda, grandson of Gōpagonda and great grandson of Dēvagonda. The titles Yādava-Murāri, Kōtekōlāhala, etc., usually applied to Keladi chiefs are found here also. The date appears to be too early for Keladi chiefs. The grant (copper plate grant) appears to be spurious</p>
61	58	<p>Saka 1596 Pramādi sam Nija Bhādra ba 5 (Pramādi is Saka 1595 Taking this year the date is equivalent to September 20, A.D. 1673)</p>	<p>Chennammāji (Queen of Sōmasēkhari Nāyaka)</p>	<p>Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Kēadi, for services in the temple of Mallikārjuna built on the bank of the Tunga river by Hariharakramuta</p>
63	61	<p>Saka 1607 Raktākshī sam Nija. Śrāv. su 5 (Saka 1606 is Raktākshī. Nija Śrāv. śu 5 of this year is equivalent to August 5, A.D. 1684).</p>	Do	<p>Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.</p>
64	62	<p>Vriśha sam Phāl śu 10 (The only Vriśha in this reign falls in Saka 1563 and Phāl śu 10 of this year is equivalent to February 29, 1642 A.D.)</p>	Vīrabhadranāyaka	<p>Registers the gift of some land in the village Mālave to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace</p>

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Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
54	47	Saravajit sam Śiāv śu 6 (July 23 A.D. 1707 ?)	11 MYSORE KINGS Kanthirava-Narasurāja Odeyar (II)	A <i>nirūpa</i> issued by the king to Chaluvaia of Mahīśūra-nagarada hobali-sīme-vichāa to set apart the revenues of a village yielding 100 varahas annually for services in Lakshmīkānta temple in Kalale village and to set up an inscription stone to mark the grant
54	48	Sarvadhāri sam Kārt śu 15 (Oct 18, A.D. 1708 ?)	Do	A <i>nirūpa</i> issued by the king to Haridāsaiya, <i>manehagāra</i> to pay up all the revenues of the villages Uppnahalli and Sōre-kāyypura for services in the same temple (of Lakshmīkānta)
53	46	Khara sam Vais śu 11 (April 18, A.D. 1711 ?)	Do	A <i>nirūpa</i> issued by the king to Chaluvaia (see No 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali
53	45	Saka 1683 Vishu sam Kār ba 10 (Nov. 21, A.D. 1761)	Kushnarāja Vodeyar (II)	Records the purchase grant of the village Chulukavādi in Satyā-gālasthala on the receipt of the price from the settis to Venkataramaia by the king
76	76	..	12 MISCELLANEOUS CHIEFS Mārārka-arasar (king of Banavase)	Vīragal recording death of a hero in the village Bandane
48	37	Saka 142 Raudri sam Push ba 10 Tuesday (5th January A.D. 1501)	Vīra Channa Nanjarāya Odeyar	Records the building of a new village Rāntapura and the grant of the right to collect certain taxes to the headman of the village with the consent of the <i>prabhus</i> and <i>praje</i> of Kudihēru village. The grant is recorded to have been made by Sōmarasa mantriśvara under the <i>nirūpa</i> of mahāpradhāni <i>Siddhayaia dvuta</i> a minister of mahāmandalēśvara Vīra Channa Nanjarāya Odeyar.
86	90	Saka 1628 Pārthiva sam Jvesh śu. Tārana sam Pushya ba 9 (Pārthiva is Saka 1627 or A.D. 1705) Tārana is Saka 1628 or A.D. 1706.	Desāyi Guttalada Hanuman-taganda.	Records some remission of tax for the maintenance of horses granted to Mari Basapagauda of Kopa in Hurulipattana-sīme.

85	87	Śaka 1626 Tārana sam Chaitra ba 5, September 5, Śaka 1638 Durmu- 1716 A D khi sam Āśv śu 1 Virôdhikrit sam Vaiś ba 1 ..	Do	Records similar remission granted to Virapagauda of Hiriya Chauti.
86	89	Śaka 1646 Kîrdhi sam. Śrâ ba 5 Monday (Wednesday? 29th A D 1724) ..	Désâyî Guttala Lachapa- gauda	Registers gift of some land in the village Chikkachauti as <i>sattage- mânaya</i> to Gauda Basappa
83	85	Bahudhânya sam Śrâ śu 15 ..	Guttala Mânika Kâlagauda's Lingapagauda.	Records the gift of some land to Kanchapa a servant.
57	50		Bayichanâyaka	Records the gift of some land for the service of god Virâ- bhadra.
			13. MISCELLANEOUS—DATED	
50	43	Śaka varsha 904 Chitra (bhânu) sam Śrâ śu 10 Monday	....	Records the construction of a temple and the grant of some land in Oragâl village by some Brahmans of Malur and Mallayya
92	104	Śaka 1374 Ângrasa sam Mârga 30 Sunday (Sunday 10 December, 1452 A D)	..	Records the grant of some land in the village Nelkoppa for nandâdîpa in some temple by the gaudas of Chandragutta.
49	39	Śaka 1440 Bahudhânya sam. Pushya śu 10	Mahâmandalêśvara nâyakaru	Records the grant of right to collect tolls and other taxes
50	42	Śaka 1462 Vikârî sam Phâl. śu 5	Varadarasa Narasayya	Records the grant of some land to somebody
81	82	Śaka 1690 Sarvadhârî sam Mâgha śu 7 (13th February, A.D 1769.)	Basavalingappa, gauda of Nandinâthapura	Gift of some land for nandâdîpa at the gadige of Kottûra Basavêśvara
68	67	Śaka 1730 Vibhava sam. Āśv śu 13 Sunday (2nd October, A D. 1808.)		Registers the sale of a slave-girl of Holeya caste
			<i>The rest are private grants without dates</i>	

APPENDIX D

INSCRIPTIONS IN KANNADA CHARACTERS

ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು

1

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಬೇತೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ
ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ . . . ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ
- 2 ಸುದ . . . ಶುಕ್ರವಾರದಂದು ಕುಂದಗೋಳ
- 3 ಕಲಗಡು ನಡಿಗರ
- 4 ನಾರಯನಾಯ ಮಡಿದಂ

2

ಹದಡಿಹೋಬಳಿ ಲೋಕೇಶ್ವರ ಗ್ರಾಮದ ವಡ್ಡೀ ಜಗನ್ನಾಥ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'x2'

- 1
- 2
- 3 ಪ್ರಮಾದಿ . . .
- 4 ಸಂವತ್ಸರ
- 5
- 6 ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಹೊಯ್ಸಳ ಸೋಮೇಶ್ವರ
- 7 ಕಂಕಪ್ಪಜೀಯ
- 8 ಮತ್ತರಾ
- 9 ಪ್ರತಿಷ್ಠೆ . . .
- 10
- 11 ಸಾಸಿರ ಕವಿಲೆಯ
- 12 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 13 ಜಾಯತೇಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ಮುಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀ
- 14 ಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಭದ್ರಃ

3

ಅದೇಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೋಡಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಅಗ್ನೇಯ ಕಂಬದಲ್ಲಿ.

- | | |
|----------------------------|------------------------------|
| 1 ಯೀ ದೇವಸ್ಥಾನ ಶಿಲಿವಾಗಿ ಇದಂ | 4 ತಿಮ್ಮಪನಹಳಿ ರಂಗ |
| 2 ತದನು \|ಂ | 5 ಚಂನ ಬಸವ |
| 3 ಯೀಶ್ವರ ಸಂ ಕಾರ್ತಿಕ ಶುದ | 6 ಸ್ತರು ಮಾಡಿದ ಸೆವೆ |

ಹಾಸನ ದಿವ್ಯ ಕ್ಷೇತ್ರ ಶಾಸನಗಳು

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು

4

ಅರಸೀಕೆರೆ ತಾ|| ಕಸಬಾ ಹೋಬಳಿ ಮಳೆಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6" × 2'—3"

- 1 ಶ್ರೀಮಹಾದೇವ ಶರಣು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- 2 ಲೋಕೈ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- 3 ೧೨೯೧ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಚಯತ್ರ ಸು ೧ ದಂದು ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಶ್ವರ
- 4 ಅರಿಯಾವಿಭಾದ ಭಾಷೆಗೆತಪ್ಪುವ ರಾಯರಗಡ ಶ್ರೀ ವೀರಬುಕ್ಕಂಣವೊಡೆಯರು ಪ್ರಿಧ್ವೀರಾ
- 5 ಜ್ಯಂ ಗಯವಲಿ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನಂ ಬಸವಯ ದಂಣಾಯ್ಕರ ನಿರೂಪದಿಂ ಸಾಲುಪೆಯ
- 6 ವಿರಂಗಳ ಮಗ ನಾಯಕ ಆಚಾರ್ಯ ಅಧಿಕಾರದಲು ಮಾಡಿದಧರ್ಮ ಸ್ವಸ್ತಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿ
- 7 ತ ಶ್ರೀಮತು ಸರ್ವನಮಸ್ತದ ಪಿರಿಯಪಟ್ಟದ ಮಹಾಗ್ರಹಾರಂ ಉದುಭವ ಸರ್ವಜ್ಞವೀರ ವಿಜಯ ಬಲ್ಲಾ
- 8 ಳ ಪುರವಾದ ಅರಸಿಯಕೆಟೆಯ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಸಾಯಿರೊಕ್ಕಲು ಮಾ
- 9 ದಿದ ಧರ್ಮವೂರಡಿಯ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರಿಗ ಹೊಸ್ತಾಗಿ ದೇವಾಲಯ ಮಾಡಿದ ಸಂಮಂಥ ಆದೇ
- 10 ವರ ಅಮೃತಪಡಿಗೆ ಅಗುಳಿಯ ಬಯಲಲು ಆದೇವರ ಗಡೆಕಂಬ ೪೦ ಆ ದೇವರ ಕೈವೂರ
- 11 ಡಿ ಯೊತ್ತಿನಲಿ ಕೈ ೧ ಸಂಜೆ ಮರದ ಹಿಂದಣಕ್ಕೆ ೧ ಅನ್ನು ಆ ದೇವರ ಅಮೃತ ಪ
- 12 ಡಿಗೆ ಮಾನ್ಯವಾಗಿ ನಡಸಿ ಬಹೆಪು ಶ್ರೀಕಾರಿಯ
- 13 ದೇವಾಲಯ ಮಾಡುವ ಕಲುಕುಟಗರಿಗೆ
- 14 ಮಾಡುವುದಕೆ ಸಹಾಯವಾಗಿ
- 15 ಜಯನು ಆ ಚಂದ್ರಾರ್ಕ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಮಾಡಿದ
- 16 ಧರ್ಮ ಆ ದೇವರಿಗೆ ಹೊದೋಂಟ ಸೋಮೇಶ್ವರ ರೊತಿನಲಿ ವೀರ ಮಾಡಿಕೊಂಡಿಹ ಹೊದೋಂಟ ಆ ವೀರ ಅಯ
- 17 ಹಿಂದೆ ವೊಂದು ಹೊದೋಂಟ ಆ ದೇವರಿಗೆ ಸಲುವುದು ಧರ್ಮವನ
- 18 ಳದವರು ಕಾಶಿಯಲಿ ಕೊಂದ ಪಾಪದಲು ಹೋಹರು ಮಂಗಳ ಮಹಾಶ್ರೀ
- 19 ಬೊಕ್ಕನದ ಸೇನಬೋವ ಜನಯ್ಯನ ನರಸಿಂಹದೇವನ ಬರಹ

5

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲ

- | | |
|----------------------------|----------------------------------|
| 1 ಪಯಿಂಗಳ ಸಂ | 4 ಗಳು ಬಿಟ್ಟು |
| 2 ಆಸಾಡ | 5 ನಂದಾ |
| 3 ಶ್ರೀರಾಮಯ | 6 ಧರ್ಮ |

6

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

- | | |
|-----------------------|-----------------------|
| 1 ಖರ ಸಂವತ್ಸರದಲು | 4 ವರ ಸೇವೆಗೆ ಯೆತ್ತಿಸಿದ |
| 2 ಮಲ್ಲಯದೇವಯ್ಯ | 5 ಕಲ್ಲುಕೆಲಸದ ವಂಟ |
| 3 ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನ ದೇ | 6 ಪ |

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬೆಟ್ಟದಬುಡದಲ್ಲ ಕಾತವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3'—6" × 2'—0"

- | | |
|---------------------------------|-----------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವಿಕೃತಿ ಸಂವತ್ಸ | 5 ಯ್ಯನುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಹಾ |
| 2 ರದ ಶು ಸು ೧೩ ಶು ಶ್ರೀಮತು | 6 ಜನಂಗಳುಂ ಸಮಸ್ತ ನಖರಂಗ |
| 3 ಮಹಾಪ್ರಧಾನಂ ಬಸವದಂಣಾ | 7 ಳ ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನದೇವರಿಗೆ |
| 4 ಯಕರ ನಿರೂಪದಿಂ ತವ್ಮ | 8 ಬಿಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ೫ ಅಯ್ಯ |

ಅದೇ ಅರಸೀಕೆರೆ ತಾ|| ಕಸಬಾ ಹೋ|| ಮಳೆಮಲ್ಲೇತ್ವರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹೊಲದ ಬದುವಿನಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 6'—6"×3'—6"

- 36 ಹೊಯ್ಸಳಾ ದೊಳ
37 ಅವರೊಳ ಮಧ್ಯಮನಾಗಿ
38 ಲೋಕೋತ್ತಮಂ ತಾನೆನಲು
39
40 ವೀರಬಲ್ಲಾಳ ದೇವರಸರು
41 ಹುಲಗಟೆಯ ನೆಲೆವೀಡಿನೊಳು
42
43
44 ಲೋಕದೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗು
45 ಪ್ರಜೆ ಮೆಚ್ಚೆಗಂಡರುಂ
46 ರಾಜಾಧ್ಯಕ್ಷದ
47 ರಿಗೆ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ
48
49 ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು
50 ಇಂತೀಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳ
51 ಧರ್ಮವಂ ಕೆಡಿಸಿದವರು ಕವಿರೆಯ ಕೊಂಡ
52 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂಧರಾಂ ಪೃಥಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಮಿಃ ||

ಅರಸೀಕೆರೆ ತಾ|| ಅರಸೀಕೆರೆ ಚಾನಿನ ಬಳಿ ದೊಡ್ಡಕೆರೆಯ ಸಮೀಪದಲ್ಲಿ ಹೊಸದಾಗಿ ದೊರೆತ ಈಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 7'—6"×3'—0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2 ಸ್ತಂಭಾಯಸಂಬವೇ || ಶ್ರೀನೋದರಾಂಬುಜ ಭವಾದುದಿತೋತ್ರಿ ರತ್ರಿಜಾತೇಂದು
3 ಪುತ್ರ ಬುಧಪುತ್ರ ಪುರೂರವಸ್ತಃ | ಆಯುಶ್ಚತಸ್ಯ ನಹುಷೋನಹುಷಾದ್ಯಯಾತಿ
4 ರಾ ತಸ್ಮಾದ್ಯದಯ್ಯದುಕುಳೇ ಬಹಪೋಬಭೂಪುಃ || ಋತೇಷುತೇಷುನೃಪತಿಃ ಕಥಿತಃ ಕದಾಚಿತ್ಕಶ್ಚಿದ್ವನೇ
ಮುನಿವರೇಣ
5 ಸಳಃಕರಾಳಂ | ಶಾರ್ದೂಳಕಂಪಿಧ್ವಿ [ಪ್ರತಿಹಿ] ಹೊಯ್ಸಳ ಇತ್ಯತೋಭೂತ್ತಸ್ಯಾಭಿಧಾ ಮುನಿವಚೋಪಿಚಮೂರ
ಲಕ್ಷ್ಮತತೋದ್ವಾರಾವತೀನಾ
6 ಧಾಃ ಪೊಯ್ಸಳಾದ್ವೀಪಿರಾಂಚ್ಛನಾಃ | ಜಾತಾಶ್ಚಶಪುರೇತೇಷು ವಿನಯಾದಿತ್ಯಭೂಪತಿಃ || ಶ್ರೀಮತು ಯದುವಂಸೋ
ದ್ವಪ ಭೂಮೀಂದ್ರ
7 ನತ ಕಿರೀಟತಟ ಘಟಿತಪಾದಂ ಹೇಮಾದ್ರಿಯಂ ಧರಣೀಪತಿವಿನಯಾದಿತ್ಯಂ || ಕೆಳಗಂಗೆಯೊ
8 ಳಮಳತೆಯಂ ಕಳಸೊಬಗಿಂ ಗಿರಿಜಯೊಳನೆ ಸಿರಿಯೊಡನೆ ಭಿವೃದ್ಧಿಕೆಳೆಯಜ್ಜೆಗನಾಮ
9 ಮಾದುದಿಂತನ್ವತ್ಥಂ | ಯಾದವವಂಶಕ್ಕಮರೆ ಮಹೋದಯಮೆಣೆಯಂಗನೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನ
10 ಯಂ ವಿನಯಂ ಶೋದರಮೆನೆತನಗೆನೆಗಲ್ದ ಧೀರೋದಾತ್ತಂ ಮಮಳತೇಜಗುಣಂಮೇರುಗಿಂ
11 ದ್ವವಜಕ್ಕೆ ಚಯ್ಯಾಡಂಬರಮೆಂಬಂತಿರಲೊಪ್ಪಂ ಬಡೆದಾತನಿರೆ ವೆಣೆಯಂಗನೃಪಂ|ಅಣಿಯಂದೆಹಿಕಂಗೆ
12 ನೆಣೆಯಂ ನಣೆಯಂ ಕೃಪಣತ್ವಮಂ ಗಣಾಂಗನೆ ನೆಣೆಯಂನಾಡಿಯಿಡುವುದನಣಿಯದವರಹೆಂ
13 ಗಳಲಣಿಯನೆಣೆಯಂಗನೃಪಂ | ತ್ರಿಣಯನನರಾತಿಪುರುಷಂಹರ ಕ್ಷಂ ವನಜಜನಲಲ
14 ನೆಚೆತುರಾನನ ವಂದಿತನಾದನಬ್ಬನಾಭ ವನುವಿನಿಮಾ ಮೆಂಬಿನವೆಣೆ
15 ಯಂಗನಾದನೆಣೆಯಂ ಗುಣಸಂತತಿಗೇಂ ಕೃತಾರ್ಥನೋ || ತೆ ತಂನಮಳವಶಂವದೆ ತಂನಪತಿಬ್ರತಾನು
16 ರಾಗಂಗೇಡೆಗೊಂಡ ನೊಲದಪ್ಪಾಂಗದರ್ಪಣಂ ಹೃದಯಮಾಗಿರ ಲೇಚಲದೇವಿತಾ
17 ನು ಮಂಗಳ ಪೂರ್ಣಕುಂಭಮೆನೆ ವಾರಿರುಹಭವಂಗೇ
18 ನಖಳಚಂದ್ರಂಗೇ ಧೀರಂಗೇಚಲದೇವಿ ಗಭೀರಂಗೇಣೆಯಂಗ ನೃಪತಿಗಾದಂ | ಮೂವರ್ಧೇವರಸತ್ತಿಯೆ ಮೂವ
19 ರೊಳಂ ತಪ್ಪದೆನಿಸಿನೆಗಲ್ದಾರ್ತವಿಂದೀವರಲೋಚನೆಗೇಚಲದೇವಿಗೆ ಬಲ್ಲಾಳವಿಷ್ಣುವುದಯಾದಿತ್ಯರು ||
20
21 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ತುಳುವುಳಜಳಧಿ
ಬಡಬಾ

- ²² ನಳಂ ಪರಮಂಡಳಸೂಟಿಕಾರ
- ²³ ಸರಣಾಗತವಜ್ರಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋ
- ²⁴ ದ ನಾಮಾದಿ ಪ್ರಸನ್ನಿಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡುಕೂಂಗುನಂಗಲಿಗಂಗವಾಡಿ ನೊಳಂಬ
ವಾಡಿ ಹಲ
- ²⁵ ಸಿಗೆ ಹಾನುಂಗಲ್ಲುಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲ
ದಂಕರಾಮ
- ²⁶ ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರು ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಳನಂಗಯ್ಯ ರಕ್ಷಿಸುತ್ತಂ ದೋರ
ಸಮುದ್ರ
- ²⁷ ದ ನಲವೀಡಿನೊಳು ಸುಖಸಂಕದಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯುತ್ತ ಮಿರೆ ತದೀಯ ಪಾದಪದ್ಮೋಪ ಜೀವಿಗಳ
ಪುರಾಜ್ಯಾಧ್ಯ
- ²⁸ ಕರಣಂಗಳಕೀರ್ತ್ತಿಯೆಂತಂದೊಡೆ | ಹರಿಹರದೇವನಗ್ರಸುತರೇಚಣನಾತನ ಗುಣನಿಧಿಮಾಧವಸದುಗುಣ
ನಾರಣದೇ
- ²⁹ ಸಣದಾನಿ ತಾನೆನಿಪರೆಸೆವ ದೇವನಿಪ್ಪರೊಪ್ಪಿದರು ಪರಗುಣ ಮುಖ್ಯರೂರ್ಜಿತ ಗೋತ್ರಪವಿತ್ರಕರೀ ಧರಿತ್ರಿ
- ³⁰ ಯೊಳು || ಬಲದವರ ವನಿತೆಯರ ನಲ್ಲಂ ಸತುಕೀರ್ತ್ತಿ ಆತಗೆ ಮುದದಿಂದೀಯಲಬಲ್ಲಂ ಜಾತನೆಸುಲಲಿತಂ
ಕೇತಮಲ್ಲ
- ³¹ ಮೂಪ || ವಳ್ಳಯಕತ್ತಲೆಮಾಂಬನ ದಳದಳಿತ ಸಂಜೆಮಲ್ಲೆಗಳ ಪೂವೆಂಬಿನ ಬೆಳದಿಂಗಳಿಂದೆನೆ
ಕಣ್ಣಯ
- ³² ಲಚಲುವನೀವು ದರಸಿಯ ಕೆಳೆಯೊಳು || ಸ್ವಸ್ತಿಸಮಸ್ತಗುಣಸಂಪನ್ನರುಂ ಅಶ್ವತಥನ ಕಲ್ಪವೃಕ್ಷರುಂ ಸರಣಾ
- ³³ ಗತವಜ್ರಪಂಜರರು ನುಡಿದಂತೆ ಗಂಡರುಂ ಸಕಳಜನಪೂಜ್ಯರುಂ ಸಿವಧರ್ಮನಿರ್ಮೂಲರುಂ ಶ್ರೀಗೋಪೇಶ್ವ
- ³⁴ ರದೇವರ ಪಾದಾರಾಧಕರು ಮಪ್ಪಗೋಜರಮಹಿಮೋಂನತಿಯೆಂತೆಂದೊಡೆ
- ³⁵
- ³⁶ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು
- ³⁷ ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳನ ಬೆಸದಿಂ ರಾಜ್ಯಾಧ್ಯಕ್ಷದ ಹೆಗ್ಗಡೆರೇವಣ್ಣ ಕೇತಮಲ್ಲಂಗಳು ವರಸಿಯಕೆಳು
- ³⁸ ಯ ಮಹಾಜನಂಗಳು ಸಮಸ್ತಪ್ರಜೆ ಗಾವುಂಡುಗಳು ಯ ನಖರಂಗಳು
- ³⁹ ಬೂವಗಾವುಂಡನೊಳಗಾದ ಸಮಸ್ತಗೋಜರು ವಿದ್ವಾಂಸಕವರ್ಷ ೧೧೦೫ ಶೂಭಕೃತು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠಸು
- ⁴⁰ ದ್ಧ ೩ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಾಣ ವೃತ್ತೀಪಾತದಂದು ಆಗೋಪೇಶ್ವರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋ
- ⁴¹ ಗಕ್ಕಂಡು ನಂದಾದೀವಿಗೆ ಖಂಡಸ್ಥಿತಿ ಜೀರ್ಣೋದ್ಧಾರ ದೇವರ ಆಹಾರದಾನಕ್ಕವಾಗಿ ಲಾಕುಳಾ
- ⁴² ಗಮಸಮಯ ಸಮುದ್ಧರಣರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬದ್ಧರುಮಪ್ಪ ಅಘೋರಪಕ್ಷಿ ಪಂಡಿತಸಿನ್ಹ ಧರ್ಮರಾಸಿ
ಪಂಡಿತರಮಗ
- ⁴³ ಅಮೃತರಾಸಿಪಂಡಿತರ ಕಾಲಂಕರ್ಚಿ ಧಾರಾಪೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಕಣಿಗನಕೆಳೆಯಕೆಳಗಣ ಗದ್ದೆಸಲಗೆ
- ⁴⁴ ಡಿಯಬೆದಲೆ ಕಂ ೧೦೦ ಪಡುವಲು ಆಲದಬದಲೆ ಕ ೧೦೦ ದಲವರಿಗ ನಡೆವಂತಾಗಿ ಮಾಡಿದಧರ್ಮ
- ⁴⁵ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

10

ಅರಸೀಕೆರೆ ಕಸಬಾ ದೊಡ್ಡಕೆರೆಯ ಕೆಳಗೆ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನ

ಪ್ರಮಾಣ 6'—6"×2'—9"

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- ² ಸ್ವಸ್ತಿಶ್ರೀಸತ್ವಧೋದ್ಯಚ್ಚರಿತಮುದಿತ ಸತ್ಯಸ್ವರದ್ವಿಶ್ವಧಾತ್ರೀ ವಿಸ್ತಾರೋದಾತ್ತತೇಜಂ ಜನಹೈ
- ³ ದಯವಿಕಾಸೋದಯಂ ವೀರವಿದ್ವಿಟ್ ನಿಸ್ತಾರಾನೂನದಾನಾರ್ಥಿತ ತಮಮಮಳಂ ವಿಶ್ವವೇದಾಂಗಲೋಕ ಪ್ರಸ್ತು
ತ್ಯಂತಾನೆ
- ⁴ ನಲ್ಭಾನುವಿನ ಪೋಲೆಸಗುಂ ಪೊಯ್ಸಳೋರ್ಬೀಶವಂಶಂ || ಪದದಾಪೊಯ್ಸಳವಂಶದೊಳ್ಳಸಿಕಳಾ ನೈ
- ⁵ ಮ್ಕಲ್ಯಮಂ ದೇವಭೂಜದದಾನೋಂನತಿಯಂ ಪ್ರಭಾಕರನತೇಜೋರಾಸಿಯಂ ರಮ್ಯಪೂರ್ವದಿಶಾಧೀಶಗಜೇಂ
- ⁶ ದ್ರದೊಂದುದದಮಂ ತಂನಟ್ಟುಂಂತಾಳ್ಳಿ ಪುಟ್ಟಿದನುದ್ಯದವಿನಯಾಂಭೋರಾಶಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ ಆತನ
- ⁷ ತನಯಂ || ಎಳಗುವರಿನ್ಯಪರ್ಗ್ಗ ಸಿಡಿಲಪೊಲೆಗುವನೆಣಗಿಸುವನಮರ ರಮಣಿಯರ ನದೇನೆಹಿಯಂಗನ್ಯಪತಿ
- ⁸ ಗುಣಗಣದೇಹಿಯನೊ ಮಾಡಿದರ್ಗ್ಗ ಮಾಳ್ವರಿಲ್ಲೀಜಗದೊಳ್ || ಲಲಿತಾಂಗಿ ಶೀಲವತಿ ಯೇಚಲೆಗಂ ಗುಣಯೆಳಗನ್ಯಪ
- ⁹ ತಿಗೆ ಜನಿಯಿಸಿದರ್ಚಲದ ಕಲಿತನದ ಪೆಂಪಿನನೆಲೆಯೆನೆ ಬಲ್ಲಾಳುವಿಷ್ಟುಪುದಯಾದಿತ್ಯರು || ಅವರೊಳಗೆ
ವಿಷ್ಟುನ್ಯಪನ
- ¹⁰ ವಿಕ್ರಮಪುನೈನೆ || ಮುನಿಸಿಂದರುಣನೆ ಕಡೆಗಣ್ಣಿನಿಸೊದವೆ ವಿರೋಧಿನೃಪಸಪ್ತಾಂಗಂ ವಿಷ್ಟುನ್ಯಪಾಳಂಗ
- ¹¹ ಪುಪು ನೋಡನುಪಮಮವನಳವಿಯಿತರರಳವಿಯೆ ಜಗದೊಳ್ | ಒಂಧಲೋಕಾತ್ರಯನೆಂಬ ತಾಕ್ಷ್ಯರಥನೆಂಬ
- ¹² ಬ್ಬಾಯತಾಕ್ಷಂ ದಲೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಯದ ಬಲಾನ್ವಿತನೆಂಬ ಧರಿತ್ರಿವರನೆಂಬಲೋಕನು
- ¹³ ತನೆಂಬೀ ಪೆಮ್ಮೆಯಿಂ ನೋಡೆ ವಿಷ್ಟುಧರೇತಂ ಸಲೆವಿಷ್ಟು ಪೋಲ್ ಸೊಗಯಿಪಂಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ|| ಅವಿಷ್ಟು ಭೂಪ
- ¹⁴ ನೊಳ್ ಮಾದೇವಿತ್ಪಂಭತ್ತು ಪೆತ್ತಳುತ್ತಮ ಲಕ್ಕಾದೇವಿ ನರಸಿಂಹದೇವೋರ್ವೀವರನ ನನೂನ ಪುಣ್ಯವತಿ ಪನುಮ

- ¹⁵ ತಿಯೋಳ್ || ಕದನದೊಳಾನರಾತಿಗಳ ದನಿಯೆಡೆನು ಮನೊತ್ತಿ ಕಿಬ್ಬು ತದಬಿಡುವನೆ ಪೊಯ್ಯೆಪೊಳ್ಳು ಪೊಣಿ
¹⁶ ಪೊಣ್ಣೆ ಸರಕ್ತಕ ಮೌಕ್ತಿಕಂಗಳಾಪದದೊಳವಂ ಜಯಾಂಗನೆಗೆ ಹಾರಮ ನೊಪ್ಪಿರೆ ಮಾಪ್ಪನೆಂದೊಡಾಕ್ಕುಡ
¹⁷ ನ ದೊಳಾಂಪಿಡಿಚ್ಚುವದೊಳ್ ನರಸಿಂಹದೇವನಂ ಕದನದೊಳಿಚ್ಚಿದರಿನುಪಮದರದನಿಯರ
¹⁸ ದನದಲ್ಲ ನಟ್ಟಸರಲ್ವಾಲದ ಮೊದಲೊಳುಚ್ಚಳಿಸುವೊಂದೊಳವನಿಪ ನಾರಸಿಂಹದೇವಂಗ ನಿಜಂ || ಅನಾರಸಿಂ
¹⁹ ಹ ನೃಪಂಗಂ ಮಾನಿನಿ ಮಾದೇವಿ ಸಾಧ್ವಿಯೇಚೆಲೆಗಂ ಲಕ್ಷ್ಮೀನಿಳಯನಾಗಿ ಬಲ್ಲಾಳನ್ನಪಾಳಂಪುಟ್ಟಿದಂಧರಾದರಧ್ಯ
²⁰ ಯ್ಯಂ || ಅನುಪಮ ರಣಿಸ್ತಾರಕ ನನೂನ ಸತ್ವಾನ್ವಿತಂ ವಿಚಾರಕ್ಕಮನೆಂಬ ನೆಗಡೆಯಿಂದ ಬಲ್ಲಾಳನ್ನಪಾ
²¹ ಳಂ ಕಾತ್ರಿಕೇಯನಂತೊಪ್ಪಿಪ್ಪಂ || ಘನತೇಜಂ ಸರಿಯಾದೊಡಂ ಬುಧಜನಕ್ಕಂ ಸಾಧುಸಂಘಕ್ಕಮಿತ ಯಂ
²² ತೆ ಶಾನ್ತಿಯ ಯದುಂತುಂ ರಾತ್ರಿಯೋಳ್ ನುಪ್ಪು ಯನಿತಲ್ಪವ್ಯಯೋಳೆಯ್ವ ಪೆಬ್ಬಿಯುಂ ಪದೆದಿದ್ದು
²³ ದೇ ದಿನನಾಥಂಗಳೆಯಿಂದದನ್ನು ನುಡಿವೆಂ ಬಲ್ಲಾಳ ಭೂಪಾಳನಂ || ಮುನಿಸಿಂ ಬಲ್ಲಾಳ ಭೂಪಂ ಕಿಡೆಯಿಸಿಲತೆ
²⁴ ಯಂ ಕಿಳ್ಳರನಾ ವನೀಪಾಳನಿಕಾಯಂ ಸ್ಥಾನದಿಂದಂಜಡಿಯೆನಡುಗುವಬ್ಬೀತಿಯುಂನೊಬ್ಬಡೀ ಪಾಂಗುನಿತಾಂತಂ
²⁵ ಚೋದ್ಯಮಿಂತೀ ತೆಣನನಣಿದೆನಾನೀಗಳಂತೆಂದೊಡಂತೀತನ ಬಡ್ಗಕ್ಕಂ ವಿರೋಧಿಪ್ರತತಿಗೆಪೆ . . . ದ
²⁶ ಕ್ಕುವೆಂದುಂ || ಘಣಿನಾಥಂ ಪಾಟಿ ಭೋಗಕ್ಕಮರಪತಿಸಮಂ ರೂಪಸಂಪತ್ತಿಗಬ್ಬೀಕ್ಷಣನುಡ್ಯದ ವಿಕ್ರಮಾಡಂಬರ
²⁷ ಕೆ ದೊರೆಮಹೇಶಂ ನಿಜಾಜ್ಞಾ ವಿಶೇಷಕ್ಕಣಿ ಧೀರೋದಾತ್ತ ಚಿತ್ತಕ್ಕಮಮ ಸರಿದಶಾಸ್ತ್ರಾರಿದಾನಕ್ಕೆಮತ್ತಂ ತೊಣಿಕ
²⁸ ಣ್ಣಂ ತಾನೆನಲ್ವೀ ವನುಧಯೊಳೆಸೆದಂ ವೀರಬಲ್ಲಾಳದೊಪಂ || ಆ ಬಲ್ಲಾಳ ಮಹೀಪನ ಸತಿಯ ಪೆಮ್ಮೆಯೆನ್ನೆನೆ
²⁹ ಲಲನಾನಿಮ್ಮಿತ ಕಾಶಲಂ ಪಲವುಕಾಲಕ್ಕಬ್ಬಜಂಗಿಂದು ಕಾಶಲವಾಯುತ್ತಮ ರೂಪೆಯಂ ವಿಮಳೆಯಂ ಬಲ್ಲಾ
³⁰ ಳ ವಿಶ್ವಂಭರೇಶ ಲಸತ್ಯಾಮಿನಿಯಂ ಬುಧಗನಿಸತಮೀಯುತ್ತಿಪುರಮಾದೇವಿಯಂ ಲಲನಾರತ್ನಮನುಡ್ಡಕೀರ್ತಿಯು
³¹ ತೆಯಂ ಪೆತ್ತುತ್ತಮ ಪ್ರಾಧಿಯುಂ || ಕುಮುದದಳನಯನೆ ಕೋಮಳೆ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುಮಾದೇವಿ
³² ಗೆ ವಿಕ್ರಮಸೋಮವಂಶ ಬಲ್ಲಾಳಮಹೀಶಂ ಕೂರ್ಪನೆಂಬುದದು ತಕ್ಕುದೆದರ್ || ಬಲ್ಲಾಳ್ ಬಲ್ಲಾಳನ್ನಪಂ
 ಬಲ್ಲಾಳೇಸ್ತರ
³³ ನಿವಾಸಮಂ ಕೀರ್ತಿ ಶ್ರೀವಲ್ಲಭನೆತ್ತಿಸಿದಂ ಸಲೆ ಸಲ್ಲಲತ ಮೆನಲೈಶೋಭಿಪರಸಿಯಕೆಣಿಯೋಳ್ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ
³⁴ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ || ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ತುಳುವಬಳಜಳಧಿ ಬಡವಾನಳಂ | ದಾಯಾದ
 ದಾವಾ
³⁵ ನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡ | ಮಂಡಳಿಕ ಬೇಂಟೆಕಾಣ ಪರಮಂಡಳ ನೂಣಿಕಾಣ
³⁶ ಸಂಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬ್ರಿಂದಸನ್ನರ್ಪಣ ಸಮರ್ಥವಿತರಣವಿನೋದ ವಾಸಂತಿಕಾದೇವೀ
³⁷ ಲಬ್ಧವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಂಡಳಿಕ ಮಕುಟ ಚೂಡಾಮಣಿ | ಕದನಪ್ರಚಂಡ | ಮಲ
³⁸ ಪರೊಳ್ಳಂಡ ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಗಂಗವಾಡಿ ನೊಣಂಬ
³⁹ ವಾಡಿ ಬನವಸೆ ಹಾನುಂಗರ್ ಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯಶೂರ ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ ಮಲ್ಲ
 ಚಲದಂಕ
⁴⁰ ರಾಮನಿತ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಯಳವೀರ ಬಲ್ಲಾಳದೇವರ್ ಸಕಲ ಧರಿತ್ರಿಯಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಲನದಿಂ
⁴¹ ರಕ್ಷಿಸುತ್ತಂ ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನರ್ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಮಿದ್ಧು ಶ್ರೀ
⁴² ಮದ್ರಾಜದಾನಿ ಯರಸಿಯಕೆಣಿಯಲ್ಲ ಶ್ರೀ ವೀರಬಲ್ಲಾಳೇಶ್ವರ ದೇವರಂ ಸುಪ್ರತಿಷ್ಠೆಪಾಡಿಸಿದರಾ ಅರಸಿಯಕೆಡೆ
⁴³ ಯ ಪೆಮ್ಮೆಯಂ ಪೇಳ್ವಡೆ ೧ ಪರಮೇಶ್ವಿಪ್ರಬ್ಬ ವಿಪ್ರಪ್ರತತಿಗಳಿ ನಿಳಾಪ್ರಬ್ಬ ಶೂದ್ರಾಳಿಯಂ ಬೇಚರ ಕಾನ್ತಪ್ರಬ್ಬ
⁴⁴ ರಪ್ಪಾ ವಣಿಜರಿಸನಜಪ್ರಬ್ಬ ಕೊಯ್ಯಾಳಲ್ಲಿಂ ಸಾಗರಮಂಪೋಲ್ವೀತಟಾಕಂಗಳಿನಮರಪುರೋದ್ಯಾನಮಂಪೋಲ್ವ
⁴⁵ ಶೋಭಾಕರಮಪ್ಪುದ್ಯಾನದಿಂದೀ ಯರಸಿಯಕೆಣಿಭೂಭಾಗದೊಳ್ ಶೋಭಿಸಿಕ್ಕುಂ || ಮುಳಿದಾಗಡೆ ಕೂರ್ಪವರೊ
⁴⁶ ಳ್ಳಿಳಿಪುದು ತಿಳಿಪುದುಗಡೆನ್ನು ಸಾಣುವತೆಹಿಂದಿಗಳಪ್ರವಗಿಳಿವಿಂಡಿವಕಳಕಳವರಸಿಯಕೆಣಿಯಬನದೊಳೊಪ್ಪುತ್ತಿಕ್ಕುಂ
⁴⁷ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೋಭಾಕರಮಪ್ಪರಸಿಯಕೆಣಿಯೋಳ್ ವೀರಬಲ್ಲಾಳದೊಪಂ ಶ್ರೀವೀರಬಲ್ಲಾಳೇಶ್ವರಮಂ ಸುಪ್ರತಿಷ್ಠೆ
⁴⁸ ಮಾಡಿಸಿ ಯಾದೇವರನಿತ್ಯನೈವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಂ ಪೂಜಾರಿ ಪರಿಚಾರಕರಾಹಾರದಾನಕ್ಕವೆಂದು ಸಕವರ್ಷ
⁴⁹ ೧೧೦ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಪಾಷ್ಯದಮಾವಾಸ್ಯೆ ಸೋಮವಾರ ವಿಶಿಪಾತ ಸಂಕ್ರಮಣದನ್ನು ನೆಣಸೆಂಮ
⁵⁰ ಧದ ಗುಡಿಗೇಣಿಯ ಮರದ ವಿಮಳ ಶಕ್ತಿಗಳ ಶಿಷ್ಯರಪ್ಪೆ ಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರ ಕಾಲಂಕರ್ಚಿ ಧಾರಾಪೂರ್ವಕಂ
⁵¹ ಮಾಡಿ ಬಿಟ್ಟ ದತ್ತಿ ಕ್ರಿಯಾಶಕ್ತಿಗಳ
⁵² ಅಗ್ನಿಳಿಯ ಕೆಣಿಯ ನಡುಬಯಲಲ್ಲಿ ಸಲಗಿಯಾಣಕ್ಕಂ ೨ ಚಂಬ ೨೪೦ ಈ ದೇವಾಲಯದ ಸಮೀಪ
⁵³ ದ ಬೆದ್ದಲೆ ಕಂಬವಣುನೂಣು ೬೦೦ ||
⁵⁴ ಪಿರಿದುಂ ಭಕ್ತಿಯಿನೀಶ್ವರ ಚರಣಾಬ್ಜಧ್ಯಾನದಿಂ ಕ್ರಿಯಾಶಕ್ತಿಗಳೇಶ್ವರನಾಮ ತನೂಜನನಾದರದಿಂದಂ ಪಡೆದದಧಿಕ
 ಪುಣ್ಯೋದಯ
⁵⁵ ನಂ || ಬಹುಭಿವೃದ್ಧಸುಧಾದತ್ತ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿ ಸ್ತಸ್ಯತಸ್ಯ ತದಾಫಲಂ
 ಈ ಧರ್ಮಮಂ
⁵⁶ ಪ್ರತಿಪಾಲಿಸಿದವರ್ಗ್ಗೆ ವಾರಣಾಸಿಯಲ್ಲಿ ಸಹಸ್ರ ಕವಿಲೆಯಂ ಬ್ರಾಹ್ಮಣಗ್ಗೊಟ್ಟುಫಲ || ಈ ಧರ್ಮಮಂ ಕೆಡಿಸಿ
 ದರ್ಗ್ಗೆ ಸಹ
⁵⁷ ಸ್ತಕವಿರೆಯುವಂ ಕೋಟಿ ಬ್ರಾಹ್ಮಣರುಂ ಕೊಂಡ ದೋಷ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾ
 ಪಪ್ಪಿವರ್ಷ
⁵⁸ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ | ತಿವಿಕ್ರಮ ಪಂಡಿತರ ಪದ್ಯ ತಲ್ಲುಖಿತ | ಬೊಪ್ಪೋಜನ ಕಂಡರಣಿ ||

11

ಕನಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ
ನಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಭಾವಕುಳಕಮಳ . . . ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಂ ಸಲುತ್ತಮಿರೆ ತ
- 2 ದೀಯಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳಪ್ಪ ವಿಶ್ವ ಯ ಕೆಳೆಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬಲ್ಲಾಳೇಶ್ವರನಂ
- 3 ದಾದೀವಿಗೇಯಂ ಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂ ಯ ರೋಕ್ಕಲುಂ ನಡೆಯಸುವ ನುಡಿವರ್ಗ ಕ್ಷಯ ಭಂ
- 4 ಡಾರವಾಗಿ ಬಿಟ್ಟದತ್ತಿ . . . ೧೧೪೩ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧ ಅದಿವಾ
- 5 ರಂ ಮೊದಲಾಗಿ ಆ ದೇವರ್ಗ ಪಾದ ಪೂಜೆ ಸೆಟ್ಟಿಕೊಟ್ಟಿಗೆ ೧ ಬಡಕೆಯನ ಮಾಚಯಗ ೩
- 6 ಆ ಮಾಳಯ್ಯ . . . ಮಗ ಮಾದೆಯನ ದೇವಯ್ಯನ ವಾಸುದೇವ ಪ ೫ ಮಡಯ
- 7 ನೂರಬೂಚೆಯಗ ೧ ಬೂಚೆಯನ ಬಮ್ಮೆಯಗ ೧ ಮಂನೆಯ ಹೊನ್ನಯ ಪ ೧ ಕೆಳೆ
- 8 ಯ ಸಂತೆಯ ಮಹದೇವ . . . ತೋಂಟದರೇವಂಣ ಪ ೫ ಕೇತಮಲ್ಲ
- 9 . . . ರಾಮ ಗೌಡರ ಸಿಂಗಯ ಗೌಡರ ಬಮ್ಮೆಯ ಪ ೧ ದಾನೆಯ ಪ ೩ ತೆಲು
- 10 ಗಕೇರಿಯ ಚಪುಂಡಯ . . . ನಿಗಳದರಾಚಿ ಸೆಟ್ಟಿಗೆ ೧ ಉಪ್ಪಿನ ದಾಸಿ ಯಗ ೧ ಅನನ್ಯಯ
- 11 ಬೊಪ್ಪಯಗಳು ಬೋವಚೆಟ್ಟಿಯ ಪ ೫

12

ಅದೇಕನಬಾ ಕೆಳೆಯ ಕೆಳಗೆ ಈಚಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವುದು

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವೀರಬಲ್ಲಾ . . .
- 2 ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
- 3 ತುಳುಹುಯಲಲಿ ಸುರಲೋಕವ ಸಂದೊಡ
- 4 ಅತನ ತಮ್ಮ ಮಲ್ಲಗವುಡ . . . ನಿಲಿಸಿ
- 5 ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ||

13

ಅದೇ ಕನಬಾ ರೈಲ್ ರಸ್ತೆಗೆ ಪಾರ್ಶ್ವ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×2'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ ಸ್ವಯಂ ಶ್ರೀ ಪ್ರಧೀವಲ್ಲಭಂ
- 2 ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮ
- 3 ಭಟ್ಟಾರಕ ಮಲ್ಲದೇವರ
- 4 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾ
- 5 ಚಂದ್ರಾಕ್ಷತಾರಂಬರಂ ಸಲುತ್ತ ಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- 6 ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರ ದ್ವಾರಾ
- 7 ವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
- 8 ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ನಾಮಾದಿ . . . ಹೊಯ್ಸಳ
- 9 ವಿಷ್ಣುವರ್ಧನ ದೇವರು ರಾಜ್ಯಂಗೆಯು ತ್ತಿರಲು ಅರಸಿಯ
- 10 ಕೆಳೆಯ ಕೇತಮಲ್ಲ ಮಲ್ಲಿ ಸೆಟ್ಟಿಗಳು
- 11
- 12
- 13 ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿ
- 14 ಚಿಂತಾಮರಣೇರಣೇ

14

ಅರಸಿಕೆರೆಯ ಬಳಿ ತುಂಬೋಹೊಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಲ್ಲು

- | | |
|--|---------------------------------------|
| 1 ಶ್ರೀ ಮತ್ತು ಪನಾಯಿತ ಮಲ್ಲಸೆಟ್ಟಿಯರ ತಂಮ | 3 ಸುರಲೋಕ ಪಾಪನಾದ ಅತಂಗಿ ಮದವಳಿಗೆ |
| 2 ವೀರ ಸೆಟ್ಟಿ ಕಳ್ಳನೊಬ್ಬನಂ ಕೂಂದು | 4 ಕೇತಬ್ಬೆನಿಲಿಸಿದ ಕಲ್ಲು ಮಂಗಳ |

15

ಅರಸಿಕೆರೆ ತಾಲ್ಲೋಕು ಕನಬಾ ಹೋಬಳಿ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗದೇವರ ಪಾಳು ದೇವಾಲಯದ
ಬಳಿ ೧ನೆಯ ಶಾಸನ.

5'×2'-3"

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- 2 ಲೋಕೈನಗಾರಾಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||

- 3 ಆ ಹೊಯ್ಸಳ ವಂಶದೊಳುದಯಿಸಿದ ವಿನೆಯಾದಿ
- 4 ತ್ಯನ ಪುತ್ರನಪ್ಪೆಯಂಗೆ ನೃಪಂಗವೇಚಲದೇವಿಗಂ
- 5 ಮೂವರ್ಧ್ವವರಂತೆ ಬಲ್ಲಾಳ ವಿಷ್ಣು ಪುದಯಾದಿತ್ಯರೆಂಬ
- 6 ಮೂವರುಂ ಪುಟ್ಟಿದರವರೊಳಗೆ ವಿಷ್ಣುನೃಪನ ವಿಕ್ರಮವೆ
- 7 ನ್ನೆಂದೊಡೆ || ಸ್ತಸ್ತಿಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡ
- 8 ಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳುವ ಬಳಜಳಧಿ ಬಡವಾ
- 9 ನಳಂದಾಯಾದ ದಾವಾನಳಂಪಾಂಡ್ಯಕುಳಕಮಳವನ ವೇದಂಡಗಂಡ ಭೇರುಂ
- 10 ಡಮಂಡಳಿಕಬೇಂಟೆ ಕಾಣಪರಮಂಡಳ ಸೂಟಿಕಾರ ಸಂಗ್ರಾಮ ಭೀಮ ಕಲ ಕಾಲ
- 11 ಕಾಮ ಸಕಲವಂದಿವ್ಯಂದ ತರ್ಪಣ ಸಮರ್ಥ ವಿತರಣ ವಿನೋದವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ
- 12 ವರಪ್ರಸಾದ ಯಾದವ ಕುಲಾಂಬರದ್ಯುಮಣಿ ಮಂಡಳಿಕಚೂಡಾ ಮಣಿ ಕದನ ಪ್ರಚಂಡಮ
- 13 ಲಪರೊಳ್ಗಂಡ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂ
- 14 ಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಬನವಸೆಕಾನುಂಗಲ್ಲು ಉಚ್ಚಂಗಿಗೊಂಡ ಗಂಡಭುಜ ಬಳವೀರಗಂಗನ
- 15 ಸಹಾಯ ಸೂರ ಶನಿವಾರ ಸಿದ್ಧಿಗಿರಿ ದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕ ರಾಮ ನಿಶ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀ
- 16 ರ ಬಲ್ಲಾಳ ದೇವರು ದುಷ್ಟ ನಿಗ್ರಹ ಶಿಷ್ಯ ಪ್ರತಿಪಾಳನಂ ಗೆಯ್ಯ ರಕ್ಷಿಸುತ್ತಿರೆ ದೋರಸಮುದ್ರದ
- 17 ನೆಲೆವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿದೆ ತತ್ಪಾದ ಪದ್ಮೋ
- 18 ಪಜೀವಿಗಳಪ್ಪಗೀಜೆಯಹಳ್ಳಿಯ ಬಮ್ಮಗಾ ಉಂಡಗೌಡೆಯ ಮಿಳೆಯ ಮಾಳಗೌಡನ ಚಿಟ್ಟಿಯ
- 19 ಕಂಮಾಣಮಾದಿ ಓಜ ಮಾರ ಬೋವ ಇವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಮೇಲಾಳಿಕೆ ಮೈಮೆಟ್ಟಿ
- 20 ಬಲ್ಲೆಯ ಮೈಮೆಟ್ಟಿ ಕೇಶವ ಮೈಮೆಟ್ಟಿ ಹರಿಯಣ ಇಂತಿ ನಿಬರುಂ ಜೇಡರದಾಸಿ ಮಯ್ಯನ ಮ
- 21 ಗ ಕಾಟಗೌಡನು ಗೀಜೆಯ ಹಳ್ಳಿಯ ಮುಣಿಕಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲ್ಲ ಕಟ್ಟಿಸಿದ
- 22 ಕೆಣಿಗೆ ಬಿಟ್ಟ ಗದ್ದೆ ಉಂಬಳಿ ಖಂ ೩ ಮೂಗಂಡುಗದೊಳಗೆ ಕೋಟೆ ಹಾಳಗೊಜ್ಜೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟ
- 23 ಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ೧೦ ಮತ್ತೆ ಗೀಜಹಳ್ಳಿಯ ಮೇಳೇಶ್ವರ ದೇವರ್ಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ
- 24 ಕೊಳಗ ೫|| ಮುಣಿಕಿಂಡಿಯ ಕೊಂಗುಳಿಯ ಮಾಚಗೌಡ ಹರಿಯಮಗೌಡ ಬಸವನಾಯಕ ಹೆಗ್ಗ
- 25 ಡನಾಕೆ ಅಣ್ಣನ ಮಗ ಕಲ್ಲಗೌಡ ಮಾದಿಗೌಡನ ಮಗ ಏಚಗೌಡ ಮೇಲಾಳಿಕೆ ಸಾವಿಯಣ್ಣ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಸ
- 26 ಹಿತವಾಗಿ ಗೀಜೆಯಹಳ್ಳಿಯ ಮುಣಿಕಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲು ಜೇಡರ ದಾಸಿಮಯ್ಯನ ಮಗ
- 27 ಕಾಟಗೌಡ ಕಟ್ಟಿಸಿದ ಕೆಣಿಗೆ ಇಂತಿನಿ ಬರುಂತಕವರ್ತ ೧೧೨೩ನೆಯ ರೌದ್ರ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ತ್ರಯೋದಶಿ
- 28 ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿ ಪಾತ ದಂದು ಬಿಟ್ಟ ಉಂಬಳಿ ಗದ್ದೆ ಕೊಳಗ ೫೦ ಕೊಳಗ ಐವತ್ತಮೊಳ
- 29 ಗೆ ಅರಸಿಯ ಕೆಣಿಯ ಗೊಜ್ಜೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ೧೦ ಮುಣಿ ಹಿಂಡಿಯ
- 30 ಮಲ್ಲ ಕಾರ್ಜುನದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ೫|| ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ
- 31 ಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ ತಡಿಯಲು ಸಹ ಶ್ರಕವಿಲೆಯಂ ಕೋಡುಮಂ ಕೊಳಗುಮಂ ಪೊನ್ನಲು ಕಟ್ಟಿಸಿ
- 32 ಸಹಸ್ರ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಫಲವಕ್ಕು ಇಂತೀ ಧರ್ಮಮಂ ಕೆಡಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ ತಡಿಯಲು ಸಹಸ್ರ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂಡದೋಷಕ್ಕೆ ಇಳಿವರು

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ಅದೇ ಗೀಜಹಳ್ಳಿ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳು ದೇವಾಲಯದ ಬಳಿಗನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲ.

- 1 ಶ್ರೀಮುಖ ತ್ವರದ
- 2 ಧರ್ಮದ ಪೊಪ್ಪಿಗೆ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದಡೆ
- 3 ಕೊಮ್ಮಯ್ಯನ ಮಗ ಮೆಟು ಮೆಟ್ಟಿ ಬಲ್ಲಯ್ಯನ ಅಳಿಯಮಲೆ
- 4 ಯ ಯಿಂತಿವರು ಮಾಡಿದ ಧರ್ಮ ಪ್ರತಿಪಾಳಿಸುವರು
- 5 ಕಾಟಗ ಉಡನಮಗ ದಾನೆಯ ಬೇವಜ್ಜಿಯ ಬಯರಯ ಬ
- 6 ಮ್ಮಯ ಮೇಳಯ್ಯಂಗಳಿಗೆ ಯಿಂತೀ ಧರ್ಮಮ ನಡಸುವ
- 7 ರು ಹಿಂದೆ ಪರೋಕ್ಷದೊಳು ಬಲ್ಲಯ್ಯ ಚಿಕ್ಕಂಣ ಹರಿಯಣ ಬೊ
- 8 ಪ್ಪೆಯನುಂ ಕುಂದದೆ ನಡಸುವರು
- 9

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ಅದೇ ಶಂಭುಲಿಂಗದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×2'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಪರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- 3 ಮವಿಸ್ತಾರಸ್ಥಾನ ಮೆಸೆವ ಹೊಯ್ಸಳವಂಶಂ || ಆ ಹೊಯ್ಸಳವಂಶದೊಳುದಯಿಸಿ
- 4 ದ ವಿನಯಾದಿತ್ಯ ಪುತ್ರನಪ್ಪೆಯಂಗೆ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪುಟ್ಟ

- 5 ದಬ್ಬಲಾಳವಿಷ್ಟುವುದಯಾದಿತ್ಯರು | ಅವರೊಳಗೆ ವಿಷ್ಟುನೃಪನವಿಕ್ರಮ
 6 ವೆಂತೆನೆ || ಮುನಿಸಿಂದರುಣತೆ ಕಡೆಗಣ್ಣಿನಿ ಸೊದವೆವಿರೋಧಿನ್ಯ
 7 ಪಸಪ್ತಾಂಗಂ ವಿಷ್ಟುನೃಪಾಳಂ ಗಪ್ಪುವು ನೋಡನುಪಮಮವನಳವಿ ಯಿತರರ
 8 ಇವಿಯೆಬಗದೊಳು | ಬುಧಲೋಕಾಶ್ಚರ್ಯನಂಬತಾತ್ಮ್ಯರಧನೆಂಬಬ್ಬಾಯ
 9 ತಾಕ್ಷಂದಲೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ದದ್ ಬರಾನ್ವಯನೆಂಬ
 10 ಧರಿತ್ರಿವರನಂ ಲೋಕನುತನೆಂಬೀ ಪೆಮ್ಮೆಯಿಂನೋಡವಿಷ್ಟುಪೊ
 11 ಲ್ಸೋಗಯಿಪಂ ಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ || ಆವಿಷ್ಟುಭೂಪನೋಳ್ ಮಾದೇವಿತ್ತಂ ಬೆತ್ತುಪೆತ್ತ
 12 ಳುತ್ತಮಲಕ್ಕಾದೇವಿ ನರಸಿಂಹದೇವೋವ್ವೀರ್ವರನನೂನ ಪುಂಜ್ಞವತಿವಸುಮತಿ
 13 ಯೋಳ್ || ಕದನದೊಳಾಂತರಾತಿಗಳ ದಂತಿಯದಂತಮನೊತ್ತಿಕ್ಕಿತ್ತು ತದ್ಬಿಡುವನೆ
 14 ಪೊಯ್ಯೆಪೊಳ್ಳು ಪೊಣಪೊಣ್ಣೆ ಸರಕ್ತಕಮಾಕ್ಷಿಕಂಗಳಾ ಪದದೊಳವಂ ಸಮರಾಂಗನೆಗೆ
 15 ಹಾರಮನೊಪ್ಪಿರೆ ಮಾಪ್ಪನೆಂದೊಡಾಕ್ಕದವ ದೊಳಾಂತಿಡಿಚ್ಚುವದಟಜ್ಜಗದೊಳ್ ನರಸಿಂಹ
 16 ಭೂಪನಂ || ಆ ನಾರಸಿಂಹನೃಪಂಗಂ ಮಾನಿಸಿಮಾದೇವಿಸಾಧ್ವಿಯ ಸುಲಕ್ಷ್ಮೀ
 17 ನಿಳಯನಾಗಿ ಬಲ್ಲಾಳನೃಪಾಳಂ ಪುಟ್ಟಿದಂ ಧರಾಧರದೈರ್ಯಂ || ಮುನಿಸಿಂಬಲ್ಲಾಳ
 18 ಭೂಪಂಕಿಳಪೊಳವಸಿಯ ನಿಕಾಯಂಸ್ಥಾನದಿಂದಂ
 19 ಜಡಿಯೆನಡುಗುವಬ್ಬೀತಿಯಿಂ ಖಡ್ಗವಿದ್ಯಾಪರಿಣತೆಯನದೇಂ
 20 ಕಾಲನೊಳ್ಕಲ್ಲುದಲ್ || ಆತನನತಿಯ ಪೆಮ್ಮೆಯೆಂತೆನೆ ಕಮನೀಯಚ
 21 ಕೋರೇಕ್ಷಣೆ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗರ್ದುಮಾದೇವಿಗೆ ವಿಕ್ರಮಸೋಮ
 22 ವಂಶಬಲ್ಲಾಳಮುಕೀಶಂ ಕೂಪ್ಪನೆಂಬುದು ತಕ್ಕುದೆದಲಾಶಿವಾಯ
 23 ನಮಃ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಹಾಮಂಡಲೇ
 24 ಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳವಬಳಜಳಧಿ ಬಡವಾನಳಂ
 25 ದಾಯಾದದವಾನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡಮಂ
 26 ಡಳಿಕ ಬೇಂಟೆಕಾಣಪರಮಂಡಳ ಸೂಟಕಾಣನಂಗ್ರಾಮಭೀಮಕಲ
 27 ಕಾಲಕಾಮ ಸಕಳವಂದಿ ಜನಸಂತರ್ಪಣ ಸಮರ್ತ್ವವಿತರಣವಿನೋ
 28 ದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದದಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
 29 ಸಮ್ಯಕ್ತಜೂಡಾಮಣಿಕದನ ಪ್ರಚಂಡ ಮಲಪರೊಳ್ಳಂಡನಾಮಾದಿ ಸಮ
 30 ಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಲ
 31 ಗಂಗವಾಡಿನೊಣಂಬವಾಡಿ ಬನವಸೆಹಾನುಂಗಲುಗೂಂಡ ಭುಜಬಳವೀರ
 32 ಗಂಗನಸಹಾಯ ಸೂರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕ ಪ್ರ
 33 ತಾಪಹೊಯ್ಯಳವೀರ ಬಲ್ಲಾಳದೇವರು ಸಕಳಧರಿತ್ರಿ ಸುಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ
 34 ತಿಪಾಳನದ್ವಿಂ ರಕ್ಷಿಸುತ್ತಂ ದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ
 35 ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಚೀವಿಗಳಪ್ಪಮೆಯಿಮೆಟ್ಟಿ ಮಲ್ಲದೇವಗಂ
 36 ಆತನನತಿದಾಹಾ (?) ದೇವಿಗಂ ಪುಟ್ಟಿದಶ್ರೀಮತು ಶ್ರೀ ರಂಗವಂಡನಾಥ ಆತನತಮ್ಮ
 37 ಮಯಿಮುಟ್ಟಿಕಳ್ಳುಬಲ್ಲ ಚಮೂಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡರಾಜನಗಿರಿ
 38 ರಾಜಕೈವಾರಯೆಣಿದು ಕಟ್ಟಿಸಿ ಕಟೆಯರಚಿಲದಂ ವಿಭುಕಳ್ಳ
 39 ಮಹೀಜಂ ಮಾಯಿಮುಟ್ಟಿಕಳ್ಳುಬಲ್ಲ ಚಮೂಪಂ || ಅನ್ನಿವರಿಬ್ಬರಿಂ ಕಿಣಿಯಂ ಶ್ರೀ
 40 ಮಲಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡೆ | ಗೀಜೆಯಹಳ್ಳಿಯ ಶ್ರೀಸಂಭುಮೇ
 41 ದೇವರದೇವಾಲ್ಯಮನೆತ್ತಿಸಿದಂ ಯಸೇವಂತೆದೇವ ವೃಂದನಿವಾಸ
 42 ದಶ ನಿಜಂಧ್ಯಾ ಪಾತುಶಯೆಸನಿತ್ಯಂ | ಶ್ರೀರಂಗದಂಡಾಧಿಪ
 43 ರಿಂ ಮುದ್ದೇಶ್ವರ ಮೇಳೇಸ್ವರಪದದ್ವಂದ್ವ ವಂದನ ಪ್ರೀತಿಮಾನಯಂ | ರಂಗಪುತ್ರೀಚಿ
 44 ರಾಜೀಭ್ಯಾಂ ? ಮೇದಿನೀ ಚಂದ್ರತಾರಕಂ || ಸಂಭುಮೇಳೇಸ್ವರದೇವರ ಶ್ರೀಪಾದಪದ್ಮಾ
 45 ರಾಧಕರುಮಪ್ಪಲಿಂಗಣ ತಾವು ಕಟ್ಟಿಸಿದಕೆಟೆಯ ಕಳಗೆಗೊಡ
 46 ಗಿನ ೧೨ ಸಲಗೆ ಹನ್ನೆರಡುಲೊಳಗೆ ಸ ೧ ಮೇಳೇಸ್ವರದೇವರಿಗೆ ಕೊ ೧೦||
 47 ಬ್ರಹ್ಮಚಾರಿ ಚಾಮುಣಭಟ್ಟರಿಗೆ ಸ ೧ ಕೊ ೫ ಕೇಸಿರಾಜಗಕೊ ೫|| ಕೇಸವ
 48 ಭಟ್ಟನಮಾಚೆಯ ಕೊ ೫ ಅನೀರಯ್ಯಗೆ ಕೊ ೫ ಬಲದೇವಗೆ ಕೊ ೫ ಕೊಂಗಳಿನಾಡೈಯಗೆ ಕೊ ೫ ಬ್ರಹ್ಮೇ
 49 ಶ್ವರದೇವರಿಗೆ ಕೊ ೫ ಚಿಮ್ಮಯ್ಯಗೆ ಕೊ ೫ ಚಾಕಿಣಿಚೊಮ್ಮಗೆ ಏರಿಯಮೇಲಣ
 50 ಸಸಿಯ ನಿಕ್ಕಿಸಾಕುವಂತಾಗಿ ಯಿಕ್ಕಿದಗದ್ದೆಕೊ ಕಲುಕುಟಗನ ಮಾಜೋಜಗೆಕೆಯ ಕೊ ೧೦
 51 ಸಂಭು ಮೇಳೇಶ್ವರ ದೇವರ ಹೂದೋಟ ಕಂಬ ೨೫ ಅ ಹೂದೋಟವಸಾಕುವಂತಾಗಿ ಮಾಲಗಾಣ
 52 ಬೂವಂಗ ಯಿಕ್ಕಿದಗದೆ ಕೊ ೬ ಕಂಬ ೪ ಕಲುಕುಟಗ ಮಾದೋಜಂಗೆಕೆಯ ಕೊ ೫ ಹಿರಿ
 53 ಯಕೆಟೆಯ ಕೆಳಗೆ ಸಂಭುಮೇಳೇಶ್ವರದೇವರಿಗೆ ಹೊಲಸ್ಥಳಕಂ ೨೦ ಗದ್ದೆ ಸ್ತ ಹೊಲವೇರಿಯಕೆ
 54 ಯಿಕೊ ೬ ತಟೆಯದ ಹಾಳಕೆಯಿಕೊ ೧೪ ಕಂಬಹಾಳಕೆಯಿಕೊ ೬ ಹತ್ತಿಯಹಾಳಕೆ ಯ
 55 ಕೊ ೪ | ಸಂಭುಮೇಳೇಶ್ವರದೇವರ ಶ್ರೀಕಾರ್ಯಕೆ ಹರಿಜೀಯಮೇಳಜೀಯ ಯಿಪತ್ತಿನಭೋಗ
 56 ನಿವೇದ್ಯಕುಂದಿದಡೆ ಹುಳುಕುಪ್ಪೆಯಲಿ ಬೀಳ್ವವರು || ಯಿನ್ನೀಧರ್ಮವ ಪ್ರತಿಪಾಳಿಸಿದವ
 57 ರು ಸಹಸ ಕವಿಲೆಯಂ ಸುವರ್ಣದಕೋಡುಂ ಬೆಳ್ಳಿಯಕೊಳುಗು ಸಹಿತಸಹ

- ⁵⁸ ಸ್ರಬ್ರಾಹ್ಮಣಗ್ಗೇ ಗಂಗೆವಾರಣಾಸಿಯಲು ದಾನಮಾಡಿದಫಲಂ ಬಹುಭಿವೃದ್ಧಿಸುಧಾ
⁵⁹ ದತ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ | ಯಸ್ಯ ಯಸ್ಯಯದಾಭೂಮಿ ಸ್ತಸ್ಯತಸ್ಯ ಮಹಾಫಲಂ ಸ್ವದ
⁶⁰ ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
⁶¹ ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಯಿಸ್ತೀಧರ್ಮಮಂ ಕೆಡೆಕಿಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ
⁶² ಯಲು ಗಯೆಲು ಕುರುಕ್ಷೇತ್ರದಲು ಸಹಸ್ರ ಕವಿಲೆಯಂ ಸಹಸ್ರಬ್ರಾ
⁶³ ಹ್ಮಣರಕೊಂದಪಾತಕಕೋಹರು || ಬಿದೋಜನಮಗ ರೂವಾರಿಕೇತೋಜ
⁶⁴ ಶ್ರೀರಾಮಗುರುಭ್ಯೋನಮಃ ಸೆಟ್ಟಿಯ

18

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳುದೇವಾಲಯದ ಬಳಿ
 ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×1'—9"

- | | |
|---|---|
| ¹ ಶ್ರೀಮತು ಬಮ್ಮೆಯ ಕೆರೆಯ ಮಾ
² ದಯ್ಯನ ಪುತ್ರನಮಗ ಸೂಲದ
³ ಬೈಚೆಗೌಡ ಜಾವಗಲ್ಲ ಕಾಳಗದಲ | ⁴ ಗೀಡಹಳ್ಳಿ ಹರದರ ಶ್ರೀಮಾಳೇಶ್ವರದ ಸತ್ತಲಬೀರಗಲು
⁵ . . ಬಂಕಾಪುರದ ಗುರುಗಳು ಕೈಲಾಸಕೆ ಹರಸಿದರು |
|---|---|

19

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಊರಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—6"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ . . .
- 2
- 3 ಕ್ಷಣದ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿ ಯೆನೆಪುದತಿ ಗಂಭೀರ
- 4 ಆ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿವರ್ಧನ ಸುಧಾಕರ .
- 5 . . ವರಗಂ ಪದ್ಮಲದೇವಿಗಂ ಪುಟ್ಟಿದ
- 6 ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಗದೇವನೂ . .
- 7 ನರಸಿಂಹನರಸಿ
- 8 ಸೋಮನಾಥಾಲಯವ ಕೇಶವಪುರ
- 9 ಕಮಳಾಭಿರಾಮ
- 10 ಕೇಶವಪುರವೀ
- 11 . . . ವಿಮಳ ಗುಣಾನ್ವಿತಂ ಗೆಕ್ಕಲಸೆಟ್ಟಿಗಿಳಾ
- 12 ಭಾಗ . . . ನಾಥಕುಲ . ಈಶ್ವರಪದಾ
- 13 ಬ್ವಾರಾಧಕ ತ್ರಿಲೋಚನದೇವಗುರುಹರಿಹ . . ಶ್ರಯಮಾ
- 14 ಗಿ . . ರಿಂತು ಅಂಗನೆಯರ್ತ್ತಿಪ್ಪ ವೆಮಾ
- 15 . . ಪುತ್ರಿಪ್ಪಸ್ತೂನುಬಮ್ಮ ನೆನಲೆಕ್ಕಲಸೆಟ್ಟಿಪೆಂಪು
- 16 ವಡೆದಂ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳ್ || ಕುಡುವುದು
- 17 . . ರುಚಿರಧರ್ಮ . . ಶನುಮಪ್ಪ . . ಎಕ್ಕಲಸೆಟ್ಟಿ
- 18 . . ಮಾಗೆಕ್ಕಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- 19 ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರಿಧ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
- 20 ದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವಜ್ಞಚೂಡಾಮಣಿ ಮಗರರಾ
- 21 ಜ್ಯ ನಿರ್ಮೂಳನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯನಾಮಾದಿಸಮ
- 22 ಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ಹೊಯ್ಸಳವೀರ ನಾರಸಿಂಹದೇವರು
- 23 ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
- 24 ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆ ಶಕವರ್ಷ ೧೧೪೯ನೆಯ ಸರ್ವ್ವ
- 25 ಜಿತ್ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೩ ಸೋಮವಾರದಂದು ಸ್ವಸ್ತಿ ಸಮ
- 26 ಸ್ತ ಗುಣಗಣ ಸಂಪನ್ನರಪ್ಪ ಕೇಶವಪುರವಾದೇಳವರೆಲ್ಲಂ ಅಶೇಷ
- 27 ಮಹಾಜನಂಗಳು ತಂಮಗೆ ಕಾಲುವಳ್ಳಿಯಾದ ಗೀಜ
- 28 ಹಳ್ಳಿಯ ಪೂರಮುಂದಣ—ಎಕ್ಕಲ ಸಮುದ್ರವನೆಕ್ಕಲಸೆಟ್ಟಿ—ಕಲ್ಲಸೆಟ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ
 ಕೆಣಿಗೊ
- 29 ಡಗಿ ಕ್ರಮವೆಂತೆಂದರೆ ಆ ಕೆಣಿಯ ಪೊದರೇರಿಯ ಕಾ . . ಯಿಂದ ಗದ್ದೆಸಕಂ ೪೦ ಮಾಳಗಾ
- 30 ಡನ ಕೆಣಿಯ ಬಡಗ ಕೋಡಿಯ ಗೌಡರ ಭೂಮಿಯಿಂ ಪಡುವ
- 31 ಲು ಬೊವಕ್ಕರೆಯ ಬೆದ್ದಲೆ ಕಂಬ ೩೦೦ ಗಂಡಹೆ . .

- 32 ಬೆದ್ದರೆ . . ನಾರಿಗಾದೊಡಂ ಸಲಪುದು
 23 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷ
 34 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ||ಶ್ರೀ||
 35 ಎಕ್ಕಲಸೆಟ್ಟಿಯರ ಮುತ್ತಯ್ಯನೆಕ್ಕಲಸೆಟ್ಟಿದಾಸೊವೈತಿಪ್ಪವೈ ಇಂ
 36 ತುಗೊಡುಗಳು ಅಕ್ಕಂದಿರು ಕಿಱುಯ ಹೆಂಡತಿಯ ಬೊಪ್ಪಹೆ
 37 ಡೆಯ ಮಗಳು ಮನಣೊವೈ ಕಲ್ಲಿಯ ನಾಯಕಮಯ್ಯನ ನಂಬಿ
 38 ಮಾಣಿಕಸೆಟ್ಟಿ ಇನ್ನಿವರೊಳಗಾದ ತಂನ ವಂಶವನುದ್ಧರಿಸಿದನೆಕ್ಕಲಸೆಟ್ಟಿ
 39 ತಂಮ ಶ್ರೀಪಾದದ ಕೆಳಗಿರಲು ಮಹಾಜನಗಳೆಕ್ಕಲಸೆಟ್ಟಿಗಳ ಮಗ

20

ಬಾಣಾವಾರದ ಹೋಬಳಿ ಪುರಲಹಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5 x 2

- 1 ಶ್ರೀಮತ್ ಆಂಗೀರಸ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸು ೧೦ ಯಲು
 2 ಪುಱಲಹಳಿಯ ಕಾಳಗದೆ ಮುನಿಯಗೌಡ ಆ
 3 ಗಳು ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂ ಶ್ರೀರಾಮ

21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಆಂಗೀರಸ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸುಧ ೧೦ ಯ
 2 ಆ ಮುನಿಯಗೌ ಮಗನಾಯನ ಗೌಡ ಅವಿಗೆ
 3 ಕಾದಿಕೊಂದು ಸ್ವರ್ಗಸ್ತನಾದಂ

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಮುಳಬಾಗಲು ತಾಲ್ಲೂಕು.

22

ಮುಳಬಾಗಲು ತಾಲ್ಲೂಕು ದುಗ್ಗನಂದ್ರದ ಹೋಬಳಿ ಜೋಡಿ ಮುಡಿಯನೂರು ಗ್ರಾಮದ
ಪೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಒಳಗೆ ಕಂಬದ ಅಡ್ಡಪಟ್ಟಿಯಮೇಲೆ ಬರೆದಿರುವುದು
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ

- 1 ಉಬುಸುತುಪ್ಪುಣ್ಣಿ ಲಿಷಿಕಾಳಿ ಅ
- 2 ಬಬನಮಕನ ಎಡಿತತಕಾ ಅಮೃತಿಯಾಗ ಅ
- 3 ಮೃತಪದ್ರೂಮಾಣ ತಿರುಮಣ್ಣದಪತನಿಲ
- 4 ತಾಣ್ಣು ಲುಮ ಪೊತಿಕಾಕ ನಾ ಲುಮ ನಡಿವಿ ಲುತತುರ
- 5 ಮಿರಣ್ಣಿ ಮಿವಾತಮಮ

ಶ್ರೀನಿವಾಸಪುರ ತಾಲ್ಲೂಕು.

23

ಶ್ರೀನಿವಾಸಪುರದ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಕುಂಬಗುಂಚೆ ಗ್ರಾಮದ ಹಿಂದೆ ಬಯಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು
ತೆಲುಗಕ್ಷರ

4'x3"	
1 ಸಾಧಾರಣ ಸಂವತ್ಸರ ಮಾಘ ಶುದ್ಧ ೧೦	7 ನೈ
2 ಲಾರಜ ನಿವಾ	8 ಚಡುಚೇರಿನವಾರು
3 ರ ರಾಲಜೊಳ	9 ವಾರಾಣಸಿಲೊ ಆ
4 ಚೊಳಾಚಾರಿ	10 ಪುಚಂಪಿನ ಪಾಪಾನಪೋದು
5 ರಿಕಿಯಿಚ್ಚಿನ	11 ರು
6 ಡಿಗಿಮಾ	

24

ಕನಬಾ ಹೋಬಳಿ ಉನುಕಲೆ ಗ್ರಾಮದಲ್ಲಿ ಆದಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.
ತೆಲುಗಕ್ಷರ.

ಪ್ರಮಾಣ 2½' x 2"	
1 ಯೇಶ್ವರ ಸಂವತ್ಸರ	5 ಡಗಿನೂ ಚೇನುಖಂ ೧೦ ಯಿಂ
2 ದಚಯಿತ್ರ ಶುದ್ಧ ೧ ಲೊ ನರಂಗ	6 ದುಕುಯೆವರು ತಪಿನಾನು ಅವು
3 ಯಗಾರು ಅರಸಬೊಜ	7 ಚಂಪಿನ ಪಾಪಾನ ಪೋದುರು
4 ಬಾಪುನಿಕಿಯಿಚಿನನೆತ್ತರು ಕೊ	

25

ಅದೇ ಹೋಬಳಿ ಕಂಬಾಲಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಸೊಣ್ಣಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.
ತೆಲುಗಕ್ಷರ

3' x 2"	
1 ಸಿದ್ಧಾರ್ಥ ನಾಮಸಂ	5 ರಚಯ್ಯಗಾರಿಕಿಕಂ
2 ವತ್ಸರಮಾರ್ಗ ಶರ	6 ಬಾಲಪಲ್ಲೆದಗ್ಗಿರ
3 ಶು ೧೫ ಉಮದ್ದೇರಿ	7 ಯಿಚ್ಚಿನ ಕೊಡಗಿಮಾ
4 ಲಗಿಮೇಗಾಡಲು	8 ನೈಶಾಸನಂ ಮಂಗಳಂ||

26

ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು
ತೆಲುಗಕ್ಷರ

'4×2'

- 1 ಸರ್ವದಾರಿ ಸಂವತ್ಸರ ಪಾ
- 2 ಲುಗುಣ ಬ|| F ಲೊ
- 3 ಕಂಬಾ
- 4 ಲಪಲ್ಲೆ
- 5

- 6
- 7
- 8
- 9 ಕೊಡಗಿಮುಂಡೇಮು
- 10 ನಿಮಕು ಯಿಚ್ಚಿನ ಶಾಸನಂ ||

27

ಅದೇ ಹೊಬಳಿ ನಿಲಚೂರ ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆ ಅಲದಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ

1'-9"×2'-0"

- 1 ಕಾಮ ಸಮಮಾ
- 2 ಶ್ರೀ ನಿಕರವಿ ಸೊಗ್ಗ
- 3 ಮಣ್ಣಲತತ್ತುಪ್ಪ ಪತ್ತ

- 4 ಗಾಂಡಿ ನೊಗಾಂಡಿ ಎಗಿ
- 5 ಬಿಲ ತಾಮಪ್ಪ ಎವ
- 6 ತತ್ತ

28

ಅಡ್ಡಗಲ್ಲು ಹೋಬಳಿ ಗೌಪಲ್ಲಿ ಗ್ರಾಮದ ಪಟೇರ್ ರಾಮಯ್ಯನವರ ಮಾವಿನ ತೋಪಿನಲ್ಲಿ ಹುಟ್ಟುಬಣ್ಣಿಯ ಮೇಲೆ
ತೆಲುಗಕ್ಷರ

- 1 ರೆಂಡವಯಾಸಿಕ ಮುನಮು
- 2 ಗಾನುವೀರಭದ್ರ ದೇವರಾಜು
- 3 ಚಿ . . . ಕೊಡಗಿ ಆಯಮಾನು
- 4 ಭಕುತುಲನಡಿ . . .

- 5 ದಿ . . . ವಾರು .
- 6 ಪಾಪಾನಪೋ
- 7 ದುರು

29

ಅದೇ ಹೋಬಳಿ ಬೈರಗಾನಪಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ
ತೆಲುಗಕ್ಷರ

- 1 ವಿಕಾರಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೦
- 2 ಬುಧವಾರ ದಾಸನಗಾರಿ
- 3 ವಾಜಕಮಡಿ ಚೇನು

- 4
- 5
- 6

30

ಅದೇ ಹೋಬಳಿ ಕೊತ್ತೂರ ಊರ ಮುನ್ನೆ ಇರುವ ಕಲ್ಲು
ತೆಲುಗಕ್ಷರ

5'×2"

- 1 ೦೦ ರಮನಯ
- 2 ೦೦೦ ನಂಬಿ ನನಾ
- 3 ೦೦ ಯನಿಪೋಬಿಲ

- 4 ೦೦ ಯಗರು ದೇವನಕು
- 5 ಯಿಚಿನಚೇನು
- 6 ಕುಯೆವರುತಪಿನಾ

31

ನಿಲವಂಕಿ ಹೋಬಳಿ ಚಾಕನಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಊರು ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.
ಹಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ 4' × 4"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ರಟ್ಟವಾಡಿ ಎಟುವರೆ ಲಕ್ಕೆಯುಂ ಕೊಣ್ಣು ಕೊಲ್ಲಾಪುರದಲು
- 2 ಜಯಸ್ತಂಭವಂ ನಟ್ಟು ಪೆರದೊರ್ಣಯ ತಡಿಯಕೊಪ್ಪದಲು ಅಹೊಮ
- 3 ಲ್ಲನನ. ಬೆಂಕೊಣ್ಣು ವನಾನೆ ಕುದುರೆ ಪೆಣ್ಣೆರ್ ಬಣ್ಣಾರಮಂಕೊಣ್ಣು ಕೊ

- 4 ಪರಕೇಸರಿಪನ್ನ ರಾನ ಒಡೆಯಾರ್ ಶ್ರೀ ರಾಜೇಂದ್ರ ದೇವರ್ಗೆ ಯಾಣ್ಡು (೩೮)
 5 ಆವುದು=ಸಕವರ್ಷ ೯೭೮ ಅನೆಯ ವಿಜಯ ಸಂವ
 6 ತ್ವರಂ ಪ್ರವರ್ತಿಸೆ ಶ್ರೀಮತ್ ಸೇನಾಪತಿ ಒಕ್ಕೆತ್ತು ಗಣ್ಣಂಗಣ್ಣ
 7 ನಾರಾಯಣಂಚೋಳನ ಸಿಂಗಂಮುಷ್ಣಪ್ಪಯ್ಯನಪ್ಪ ರಾಜರಾಜ
 8 ಬ್ರಹ್ಮಾದಿರಾಜರ್ ಮಹಾರಾಜವಾಡಿ ಎಟುಸಾಸಿರಮಂ ಪುಲಿನಾ
 9 ಡು ಎಟುವತ್ತುಂ ಮುಱುಕಿನಾಡು ಮುನ್ನೂಟುಂ ಅಟುತ್ತಂಬ
 10 ಲ್ಲೂರಬೀಡಿನರ್ ಸುಖಸಂಘತ ವಿನೋದದರ್ ಅಟುತ್ತಿರೆ
 11 ಚೋಳನ ಬೆನದರ್ ಪೊಲೆಕೇಸಿಯಮೇಲೆ ಪೋಗಿಪುಲಮಟ್ಟಿ
 12 ಯರ್ ಕಾದಿ ಅರಸರ ಮುನ್ನೆ ಕೊರನೆಲ್ಲಿಯುಂ ನೆಲವಂಕೆಯ ನೊ
 13 ಡೆಯಮಯಿನ್ನ ಮರಸರ ಮಗನೋವರಸರಪ್ಪ ಮೊನೆ ಮು
 14 ಟ್ವೆಗಣ್ಣಂ ಮುಟುವಕ್ಕರಾಮಕಾಯ್ದರಭೀಮಂದೂರದೆಡೆ ರಾ
 15 ಮಂಮುಟವರ ಭೀಮಂರಾಜೇಂದ್ರ ಚೋಳಪಲ್ಲವಾದಿತ್ತಂ ನೆಲವಂ
 16 ಕೆಯಕೆಟೆಯಂಕಟ್ಟಿ ಅರಸರಮುನ್ನೆ ಕಾದಿ . . . ಟಿದು
 17 ಬೀರಸರ್ಗಂಬಡೆದರ್ ಬನ್ನಾ ಚರಿಮಾಡಿದ ಕರ್ನಾಡು

32

ಅದೇ ಕಲ್ಲಿನ ಸಮಾಪದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ

4' × 3' - 6"

- | | |
|---|---------------------------------|
| 1 ಸ್ವಸ್ತಿ ಪುಲಮಟ್ಟಿಯ ಕಾಳೆಗದಲು ನೆಲವಂಕೆಯ ನೊಡೆಯ | 5 ಯಕೆಳಗೆ ಮೂವತ್ತು ಕೊಟಗಗದ್ದೆ ಕೊಡಗ |
| 2 ಚೋವರಸರಮುನ್ನೆ ಚೋವವಂಕರಗನ ಮಗಂ | 6 ಯುಂನೆಲವಂಕೆಯ ಪೊಸಕೆಟೆಯ |
| 3 ಚೋಟಗಣ್ಣರ್ ಅಟ್ಟಿನ ಮುನ್ನೆ ಪಟಿದು ಬೀರ | 7 ಕಳಗೆ ಮೂವತ್ತು ಕೊಟಗಗದ್ದೆ |
| 4 ಸರ್ಗಂಬಡೆದಂ ಇವಂಗೆ ಕೊರನೆಲ್ಲಿಯಕೆಟೆ | 8 ಕೊಡಗೆಗೊಟ್ಟರ್ |

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ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಸಾಕಮ್ಮನ ಕೊತ್ತಪಲ್ಲಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಲ್ಲು

ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 5'-0" × 4'-0"

- | | |
|------------------------------------|------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಯ್ದು ಮ್ಹಮಹಾರಾಜಪ್ರಿತು | 6 ಈ ಕಲ್ಲಾಮ |
| 2 ವೀರಾಚ್ಯಂಗೆಯೆ ಚೋರಯ್ಯನೆಲವಂಕಿ ಆ | 7 ಟುವೊ |
| 3 ಭೃನ್ನರಸಿದ್ದಿ ಅಳುತ್ತಿರೆ ಚೋರ | 8 ಕ್ಕರಕೊಲ |
| 4 ಯ್ಯನವೆಸದಿ ಭಂಗುವ | 9 ಲಾಗದು |
| 5 ಕಲ್ಲು | |

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ಅದೇ ನೆಲವಂಕಿ ಹೋಬಳಿ ಕಶೆಟ್ಟಿಪಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೋಪಿನಬಳಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ತಲಗು ಅಕ್ಕರ

- | | |
|--------------------------|-----------------------|
| 1 ವಿಷುಸಂವತ್ಸರದ ಅಶ್ವಿ | 3 ಕೊತ್ತಚರುವುಕುಯಿಚ್ಚಿನ |
| 2 ಜಬಗಿ ಲುಕಶೆಟ್ಟಿಪಲ್ಲಿಯೂರ | 4 ಮಾನ್ಯ |

ಮೈಸೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

35

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ತೋಪಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ರಾಜ
- 2 ಭಟಾರರು ನೂನ್ನು
- 3 ಸನ್ಯಸನಚ್ಚಯ್ಯಮುಡಿ

- 4 ಪಿದರಾಕಲ್ಲ ನಿಲಿಸಿದಂ ಜ್ಞಾ
- 5 ನ . ಪಂಡಿತಂ .

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ಸಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೂರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ

3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವೀರದೇವರಾಯ
- 2 ಪೂಡೆಯರು ರಾಜ್ಯಂಗೈವಲಿ
- 3 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿ
- 4 ಕಸುಗನೋಲು ನಂಜ
- 5 ರಸಪೂಡೆಯರು ಪೂರ

- 6 ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
- 7 ಕೈ ಬಿಟ್ಟ ಮಗ್ಗತೆಣಿಗೆ ಸಾಮ್ಯ
- 8 ಬೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
- 9 ಟ್ಟುಕೊಟ್ಟರು ಈ ಧರ್ಮವನ
- 10 ಳಿದವ .

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ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ

4'—6"×2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕವರ್ಷ ೧೪೨
- 2 ರವುದ್ರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬ ೧೦
- 3 ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ
- 4 ಶ್ರೀವೀರ ಚಿಂನನಂಜರಾಯಪೊ
- 5 ಡೆಯರಿಗೆ ಸಲುವ ಮಹಾ ಪ್ರಧಾನಿ
- 6 ಸಿದ್ದಯ್ಯರಾವುತರ ನಿರೂಪದಿಂ
- 7 ಸೋಮರಸ ಮಂತ್ರೀಶ್ವರ ಕುಡಿ
- 8 ಹೇರ ಪ್ರಭುಗಳು ಅಪ್ಪಾದಶ ಪ್ರ

- 9 ಜೆಗಳನು ಮತದಿಂಬ
- 10 ಯಿರಣಪುರಕತಿಗೆ
- 11 ರಾಘತ್ತಪುರನೆಂದ ಕಟ್ಟಿಸಿ
- 12 ಆ ಪುರದೊಳಗಾದ ಮಗ್ಗಮ
- 13 ನೆವಣ ಅನುಭವಿಸು
- 14 ರಗುತ್ತಿಗೆ ಭೂಮಿ ಖಿಂಂಕ್ಕ
- 15 ಸಿದ್ಧಾಯ ಗ ೨೦||ವನು
- 16 ತೆಣುವೆಬಿಟ್ಟುಕೊಟ್ಟ

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಸಾಧಾರಣ ಸಂವತ್ಸರ
- 2 ದ ಕಾರ್ತಿಕ ಶುಭ ೫ ಲು
- 3 ಹರದನ ಹಳ್ಳಿಯ
- 4 ಸೇನಬೋವ ಲಿಂಗ

- 5 ಪ್ಪಯ್ಯನವರ ಮಕ್ಕ
- 6 ಳು ರಾಮಪ್ಪನವರು
- 7 ಕಟಿಸ್ತತೊಂಬು ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿಯ ಸಮೀಪ ಅಣಿಕಟ್ಟಿನಬಳಿ ಶಾಸನದ ಕಲ್ಲಿನಲ್ಲಿ

6—3×3—9

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ
- 2 ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೪೦ನೆಯ
- 3 ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೦ ಲು
- 4 ಶ್ರೀಮತಿ ಮಹಾ ಮಂಡಲೇಶ್ವರ

- 5 ಮನಾಯಕರ ನಾಯಕರು
- 6 ನಾಡನಾಳುವಲ್ಲ
- 7
- 8 ಹರಿಹರ ಗೆ ಕೊಟ್ಟುದು

9
 10 ಸುಂಕ.....ಸರ್ವದಾಯ
 11ಡಮನಾಯಕನು ತನ.....

12ಮನಃಪೂರ್ವ.....
 13 ಗೋವಬ್ರಾಹ್ಮಣರ ಕೊಂದಪಾಪಕೆ ಹೋಹ
 14 ಶಸನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಗುಡ್ಡದ ಚನ್ನಾಪುರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

1 ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರ
 2 ದ ಚಯಿತ್ರ ಸುಧ ೧ ರೂ
 3 ರಾಮನಾಯಕರ ಮ

4 ಗಯಿಪನಾಯಕಕ
 5 ಚಿತ್ತ ಮಂಟಪ ನಮ
 6 ಶ್ರೀಪಾಯ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ 1ನೆಯ ಕಲ್ಲಿನಮೇಲೆ

3'—6"×2'—9"

1 ಜಯಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೧ ರಲು ತೊಂ
 2 ಡನೂರ ದೇವರ ಮಾದಿಗವುಡನ ಮಗ ದೇವಂಜ

3 ಮಾದರಸ . . . ಮಕ್ಕಳು ಸಿದ್ಧಗೌಡ
 4 ನಿಲಿಸಿದ ಕಲ್ಲು

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ಅದೇ ಪಾಳು ಕೋಟೆಯ ಬಳಿ 2ನೆಯ ಕಲ್ಲಿನ ಮೇಲೆ

4'—6" × 3'—6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೪೬೨
 2 . . . ವರ್ತಮಾನವಾದ ವಿಖಾರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೫ ಲು ಶ್ರೀಮ
 3 ನರಸಯ್ಯನವರ ನಿರೂಪದಿಂ ವರದ . . . ಅರಸರು ಕ .
 4 . . . ಗುತ್ತಿಗೆಯ . . . ಯಕಲ್ಲ ಪಡೆಯಾಗಿ ಕೊಟ್ಟ . . .
 5 . . . ನೂರ ಗ್ರಾಮವ.....

(3 ಪದ್ಧತಿಗಳು ಸವೆದಿವೆ)

6 ತುಡಿಕೆ
 7 ಮನೆಕಳತೋಟಬಿಟ್ಟರು
 8 ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಅಗುಮಾಡಿ
 9
 10 ಅಕ್ಕರದಲು ಹನ್ನೆರಡು ವರಹ ಮಾಗಿ
 11 ಕೆಟ್ಟಿಗೆ . . . ಅನ್ಯಾಯ ಅದಕು ಇಲ್ಲ ಆಚಂದ್ರಾರ್ಕ
 12 ಸ್ಥಾನ ಮಾನ್ಯ ಅಳುವಿದ
 13 ಕೊಂದಪಾಪಕೆ ಹೋಹರು

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೆಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪರ್ಲಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಖವರ್ಷವೊಂಭೈನೂಕನಾಲ್ಕನೆಯ ಚಿತ್ರ . . .
 2 ಶ್ರಾವಣ ಮಾಸದ ಶುದ್ಧ ದಸಮಿಷೋಮವಾರದನ್ವಯ ಏವಾರ ಸಾಯಿರ ಒ
 3 ಛಾಬ್ಬರುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ ಕೊಟ್ಟ ಮಣ್ಣೊರಗಾಲಪ್ಪದಿಕ್ಕ
 4 ಣ್ಣುಗಂ ಇದನಾವನಿಡಿದನಿವವಂಕೆಟೆಯು ವಾರವೆಯುಂ ವಾ
 5 ರಣಾಸಿಯುಂ ಕವಿರೆಯವನಿಡಿದ ಬ್ರಹ್ಮ ತಿಕಾಹಂ ಸ್ವದತ್ತಾಂಪರ
 6 ದತ್ತಾಂ ವಾಯೊಹರೇತವಸುಂಧರಾಂ ಪಷ್ಕಿವರ್ಷ ಸಹಸ್ರಾಣಿ
 7 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ

ಮೈಸೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಮೈಸೂರು ಹೋಬಳಿ ಕುರುಬಾರಹಳ್ಳಿಯಬಳಿ ಜಮಾದಾರ್ ಮನೆಯ ಸಮೀಪದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸರೋಜ ಸಂನಿಭ ಮೂಖಶೇಷಂ ಹಸನ್ವರ್ತತಃ
- 2 ದಾನ ಮಹೋಗ್ರ ಬದ್ಗ ವಿಹಿತತ್ವೈ ಚಕ್ರ ರಕ್ಷಾಕ್ರಮಃ ಬಿಭ್ರಾಜತ್ಸಬಲೋ
- 3 ರು... ದೋರ್ಬಲಮಹಾಸಾಂಮ್ರಾಜ್ಯ ಸರ್ವೋನ್ನತಶ್ರೀಮಾ
- 4 ನೀಶ್ವರ ಸಂಭವೋಗುಣವತಾಂಸೀ ಮಾನ್ಯಸಿಂಹೋನ್ಮುಪಃ | ಕರಾರೀಸಾ
- 5 ಳುವಾಂಕಸ್ಯ ಧರೇಡ್ಯಸ್ಯ ಧರಾಪತೇಃ | ನಿತ್ಯದಾನರತಾಂಯಾತಿ ಮಹಾರಾ
- 6 ಜ... ಸಂಪದಾ | ದಿಕ್ವಾಮಿನೀಕುಚತಟೀಘನಸಾರಕೀರ್ತಿಃ ಬುಕ್ಕಾಂಬಿಕಾಜ
- 7 ರರದುಗ್ಧಪಯೋಧಿ ಚಂದ್ರಃ | ಲೀಲಾವಶೀಕೃತ ವಿರೋಧಿನ್ಯುಪಾಲ ಲಕ್ಷ್ಮೀಃ ಚೋ
- 8 ಳಾವನೀಪ ವಿಜಯಾಯ... ಪುರಸ್ತಾತ್... ಚುಳಿಕೀ ಕೃತ್ಯಚೋಳೇಂದ್ರಂ
- 9... ಸ್ನೇಹಸಮ್ಮುಖಂ... ರವೀಪತತ್... ವಿಶ್ವಂಸ ವಿಶ್ವಚಕ್ರೇಣ ಕುರ
- 10 ವನ್ಮಣಾಂ ಮುದಾನಯನ್ ಶಾಸ್ತ್ರಸಂ ಶೂಢಸಂಪ್ರಾಪ್ತತುಲಾ ಪುರುಷಕಾರಣಾತ್ ಶಾಕೇರತನಕ್ಷಬ್ಧಿ
- 11 ಚಂದ್ರ ಸಮೇಪಿಂಗಲ ವತ್ಸರೇ | ಚಾರು ಶ್ರಾವಣ ಪೂರ್ಣೇಂದೌ ವಸ್ತುಕ್ಷೇ ಸ್ಥಿರವಾನರೇ ಆ ಪಸ್ತಂಭಾಯ
- 12... ಮಾರ್ಯಸೂನವೇ | ಅಂಬಿಕಾರಾಧನಪರ ಕಾಮಿಯಾ ಚರ್ಯಶರ್ಮಣೇ | ಅಯಿ...
- 13 ಗ್ರಾಮಂ ಮೈಸೂರು ಸ್ಥಲ ಮಂಡನಂ ಮಾದಣಾಯಕ ಹಳ್ಳೀತಿಕಾವೇರೀ ಕಪಿಲಾಂತರೇ ಸೀಮಾ
- 14... ಫಲಶಾಲ... ಶಿಲಾತಟಾಕ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂತಡ ಸೆಟಿಸಮುದ್ರಭೂಃ ಕಬದರ ಪುರೀ ನೀರತಟಾ
- 15 ಕ... ಲೇಖಾಲೋಕದಯ ವಾರಿಯಸ್ತಿದಯಾ ಭೂರ್ಸಾಂಬಯ ಧರ್ಮಪಾತಕ ಹಾರಿಚ ಸೇತೂರಂ ನರ
- 16... ಹಂಜರ ಗ್ರಾಮ ಭೂಃ ಶತ್ರುಣಾ ಪಿಕ್ಕತೋ ಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನತಃ ಶತ್ರುರೇವ
- 17 ನರಶತ್ರು ಧರ್ಮಶತ್ರುರ್ನಕಸ್ಯ ಚಿತ್ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವಿ
- 18 ಪ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ಸ್ವದತ್ತಾತ್ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾ
- 19 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮುಘೈದಾನಾಭ್ರೀಯೋನು ಪಾ
- 20 ಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

ದಣಾಯಕರ ವೊಪ್ಪ

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಹೆಡತಲೆ ಹೋಬಳಿ ಗಟ್ಟವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ
ತಾಪ್ತಶಾಸನದ ನಕಲು.

- 1 ಶುಭಮಸ್ತು ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ಯದಂಪ್ರಾಪ್ತದಂಡ ಸ್ವಪಾತು
- 2 ವಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಭತ್ತ ಶ್ರಿಯಂದಧೌ ನಮಸ್ತುಂ
- 3 ಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
- 4 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
- 5 ಲವಾಹನ ಶಕ ವರ್ಷಾಂಗು ೧೬೮೩ ಸಂಡ ವರ್ತಮಾನವಾದ
- 6 ವಿಷು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧೦ ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
- 7 ಜ ಪರಮೇಶ್ವರ ಪ್ರಾಥ ಪ್ರತಾಪಾಪ್ರತಿಮಾ ವೀರನರಪತಿ ಮಹೀ
- 8 ಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವೊಡೆಯರೈಯ್ಯನವರು ವೆಂಕ
- 9 ಟರಾಮೈಯ್ಯಗೆ ಬರಸಿಕೊಟ್ಟ ಕ್ರಯಭೂದಾನ ತಾಂಮ್ರ
- 10 ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಹೀಶೂರ ನಗರದ
- 11 ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಾವಡಿ ವಳಿತದ ಸತ್ಯಾ
- 12 ಗಾಲ ಸ್ಥಳದ ಚಿಲುಕವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ವಿಚಾರದ ಚಾ
- 13 ವಡಿ ಶ್ಯಾನಭಾಗ ಸ್ಥಲದ ಶ್ಯಾನಭಾಗ ಸಹ ಬರೆದು ಕೊಂ
- 14 ಡುಬಂದ ಲೆಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರಕ್ಕೆ ಹುಟಿರವ
- 15 ಸಕಲ ಸುವರ್ನಾದಾಯ ದವಸಾದಾಯ ಸಹ ಕಂ
- 16 ರಿಗು ೧೭... ವಿಂಗಡಮಣಿಹೈ ಮೂಗೂರಿಗೆ ಸಲು
- 17 ವಸುಂಕಗು ೩ ೮ ೩೭ ಪೊಂಮುಗ ೧ ೮ ೧ ೮ ೦ ಉ
- 18 ಯಂಮೂಗೂರಿ... ಉಭಯಂಗ್ರಾಮ ೧ ಕೈ
- 19 ಹುಟ್ಟುವಳಿ ಕಂಗು ೧೭೭ ೮ ೦೭ ನೂರಯೆಪ್ಪತ್ತಾರು

- 20 ವರಹಾಪುಕೊಳ್ಳಾಗಾಲದ ಸೆಟ್ಟರ ಮುಖಾಂತ್ರ
 21 ಬೊಕ್ಕಸಕ್ಕೆ ಸಾಕಲ್ಯವಾಗಿ ಸಂತಾದ ಕಾರಣ
 22 ಈ ಗ್ರಾಮದ ಯಲ್ಲೆ ಚತುಸ್ವೀಮೆಯೊಳಗುಳ್ಳ ನಿಧ್ಯಾ
 23 ದೈಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ನಿನಗ ಸಲುವುದು
 24 ಯಿಲ್ಲಂದ ಮುಂದೆ ನೀನುಮಾಡುವ ಅಧಿಕ್ರಯದಾನವರಿ
 25 (ವ)ರ್ತನಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ಪಯಂಗಳಿಗೂಸಲು
 26 ಪುದಾಡ್ದರಿಂದ ಪುತ್ರ ಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾ
 27 ಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ಅನುಭವಿಸಿಕೊಂ
 28 ಡು ಬರುವುದು ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ
 29 ಮೇವ ಭೂಭುಜಾಂನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದ
 30 ರ್ತಾವಸುಂಧರಾ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂದಾಯೋಹರೇ
 31 ಶವಸುಂಧರಾಂ ಪೃಥಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಾಂ
 32 ಜಾಯತೇಕ್ರಿಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

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ನಂಜನಗೂಡು ಕಸಬಾ ಹೋಬಳಿ ಕಳೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತ 1ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಖರಸಂವತ್ಸರದ ವೈಶಾಖ ಶು ೧೧ ಲು ಶ್ರೀಮತು ಮಹಿಶೂ
 2 ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲುವೈಯಗೆ ಬರೆಸಿ
 3 ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿ
 4 ಯವರ ರಥೋತ್ಸವಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ಚಪ್ಪ
 5 ರ ಮೇಲುಕಟ್ಟು ಅಡಿಗಟ್ಟು ಕುಂಬಾರ ಸ್ವರೂಪು ಯೆಲೆ ಕಾ
 6 ಯಿ ಮೇಲೋಗರ ಹುಲು ಗಂಧ ಮೊದಲಾದ ಹಣಮುಟ್ಟಿದ
 7 ಸೋಪಸ್ತರವನ್ನು ತರಿಸಿಕೊಟ್ಟು ರಥೋತ್ಸವವನ್ನು
 8 ಸಂಭ್ರಮವಾಗಿ ಆಗಮಾಡಿಸುವುದು

9 ಕಂದೀರವ ನರಸರಾಜವೊಡೆಯರು

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ಅದೇ ಕಳೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತ 2ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೬ ಲು ಶ್ರೀಮತು
 2 ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲು
 3 ವೈಯ್ಯಗೆ ಬರೆಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳೆ ಲಕ್ಷ್ಮೀ
 4 ಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ
 5 ಘಟ್ಟಿನೂರು ವರಹದ ಗ್ರಾಮವ ಕೂಡಿಸಿ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನು
 6 ಮಾಡಿಸಿಕೊಡಿಸುವ ರೀತಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿಸಿಯಿಥೇವೆ ಆ
 7 ಪ್ರಕಾರಕ್ಕೆ ಕಳೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನ
 8 ಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಸೀಮೇಲಿ ಘಟ್ಟಿನೂರು ವರಹದ ಗ್ರಾಮ
 9 ವನು ಕೊಡಿಸಿ ಶಿರಾ ಪ್ರತಿಷ್ಠೆಯನು ಮಾಡಿಕೊಡಿಸುವುದು

10 ಶ್ರೀ ಕಂದೀರವ ನರಸರಾಜವೊಡೆಯರವರು

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ಅದೇ ಕಳೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತ 3ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೨೫ ಲು ಶ್ರೀಮತು ಜವಳಿ ಲಾಭಾ
 2 ದಾಯದ ಚಾವಡಿ ಮಣಹಗಾರ ಹರಿದಾಸಯ್ಯಗೆ ನೀನು ಉ
 3 ಪ್ಪನಹಳ್ಳಿಯ ಗ್ರಾಮ ೧ ಯಾ ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರ
 4 ದ ಗ್ರಾಮ ೧ ಸಹಾ ಯಿದಕ್ಕೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ
 5 ತುಡಿಕೆ ಸುಂಕಪೊಮ್ಮ ಮುಂತಾಗಿ ಅಸಕಲ ಸ್ವಾಮ್ಯಪು ಕಳೆ
 6 ರ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾ
 7 ರಾಧನೆಗೆ ನಡೆದು ಬರುವಹಾಗೆ ಧಾರೆಯೆರೆದು ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನು
 8 ಮಾಡಿಸಿ ತಾಂಮ್ರಶಾಸನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇಥೇವ
 9 ಯಾಗಿ ಯಾ ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ಲಾಭಾದಾಯ
 10 ಹೊಗೆಕಾಣಿಕೆ ಹಣ ಮುಂತಾಗಿ ಪಟ್ಟಿಪ್ರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಪೊಂ
 11 ಮಿನ ಹಣವನ್ನು ಕೇಳದೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು

- 12 ಬರುವ ರೀತಿಗೆ ಕಟ್ಟಳೆಯನ್ನು ಮಾಡಿಸಿ ಇಥೇವೆಯಾದಕಾ
 13 ರಣ ಆಸ್ತಕಾರಕ್ಕೆ ಕಳೆಲೆ ಲಕ್ಷ್ಮೀಕಾಂತಶ್ವಾಮಿಯವರ ಪಡಿ
 14 ತರ ದೀಪಾರಾಧನೆಗೆ ಸಲುವ ಉಪ್ಪಿನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಯಾ
 15 ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರದ ಗ್ರಾಮ ಮೊಂದು ಸಹ ಈ
 16 ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ಲಾಭಾದಾಯ ಹೊಗೆಕಾಣಿಕೆ
 17 ಹಣಸಹ ಪಟ್ಟಿಪ್ರಕಾರಕ್ಕೆ ಪೊಮ್ಮಿನ ಹಣವನ್ನು ಕಳೆಳದೆ ಸ
 18 ವರಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದೆಂದು ಬರೆಸಿದ
 19 ಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೊಹರೇತವಸುಂಧರಾಂ
 20 ಪೃಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ || ಶ್ರೀ

21 ಕಂಠೀರವ ನರಸರಾಜ ವೊಡೆಯರವರು

ಯಳಂದೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಬೆಯಲ್ಲಿ ಪ್ಲೀಡರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ವರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ್ದ
 ವೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರ ಚಾರವೇ
 2 ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಕರ್ಯಾಣಾ ಯಾಸ್ತುತದ್ಧಾಮ
 3 ಪ್ರತ್ಯಾಹ ತಿಮಿರಾಪಹಂ | ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿ
 4 ಕ್ಷೀರಮಯಾದ್ವೈವೈರ್ಮಧ್ಯಮಾನಾನ್ತಹಾಂಬುಧೇಃ | ನವನೀತಮಿವೋದ್ಭೂತ
 5 ಮಪನೀತ ತಮೋಮಹಃ | ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭರತುಲೈರನ್ವಧನಾಮಾಬುಧಃ
 6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬಲೈರಾಯುದ್ಧಿಪಾಂನಿಘ್ನತಃ | ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ಯತ
 7 ಸ್ಯ ಪರುಷೋಯುದ್ಧೇಯಯಾತಿಃಕ್ಷಿತಾಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ
 8 ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾನಿದಿದೀಪೇ ತಿಮ್ಮಭೂಪತಿಃ | ಯಶಸ್ವೀ
 9 ತುಳುವೇಂದ್ರೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ | ತಸ್ಯಾಭೂದ್ಭುಕ್ತಮಾಜಾನೀರಿತ್ಯ
 10 ರ ಕ್ಷಿತಿಪಾಲಕಃ | ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂಮೌಳಿರತ್ನಂಮಹೀಭಜಾಂ ಸರಸಾದುದಭೂತ
 11 ಸ್ಮಾನ್ವರಸಾವಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾಮೋದೇವಕೀನಂದನಾದಿವಸೋಯಂನರಸ
 12 ಭೂಪಾಲಶ್ವರ ಚೋಳಾದಿ ಭೂಭೃತಃ | ಚಿತ್ಪಾದಾನಾಂಬುನಾಥರ್ಮಸಮುದ್ರಂ . . . ತನೋರತಿ
 13 ಪ್ವಾಜೀ ನಾಗಲಾದೇವ್ಯೋಃಕೌಸಲ್ಯಾಶ್ರೀ ಸುಮಿತ್ರಯೋಃ ದೇವ್ಯೋರಿವ ನೃಸಿಂಹೇಂದ್ರಾತ್ಸ್ಮಾತ್ಪದ್ಧುರಧಾ
 14 ದಿವ ವೀರಾ ವಿನಯಿನೌ ರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌ | ಜಾತಾವೀರ ನೃಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯಮ
 15 ಹೀಪತೀ ವೀರಃ ಶ್ರೀ ನಾರಸಿಂಹಸ್ವ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾ ನಿರಸ್ಯ
 16 ನ್ನೃಗನಳ ನಹುಷಾಮೃತವನ್ಯಮಧಾನ್ಯಾಃ | ಅಸೇತೋರಾಸುಮೇರೋರವಿಸುರನುತಃ ಸ್ವೈರ
 17 ಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಚಲಾಂತಾದಯಿಲ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಶಶಾಸ
 18 ಪಾಜ್ಯಂ ಪ್ರಶಾಸ್ಯ ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂದ್ರಾವಿವ ಶಾಸಿತುಂ | ತಸ್ಮಿನ್ ಗುಣೇನ ವಿಖ್ಯಾತೇಕ್ಷಿತೇ
 19 ರಿಂದ್ರೇದಿವಂಗತೇ ತತೋಪ್ಯವಾಯು ವೀರಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿಃ ಬಿಭರ್ತಿಮಣಿಕೇಯೂರ
 20 ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜಾಂ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೂಣಾಚಲ ಕನಕಸಭಾ ವೆಂಕಟಾದ್ರಿಪ್ತ
 21 ಮುಖ್ಯಪ್ಪಾವತ್ತಾರ್ವತರ್ವಸರ್ವೇಷ್ವತನುತ ವಿಧಿವದ್ಧಯಸೇಶ್ರೇಯಸೇಯಃ ದೇವಸ್ಥಾನೇ
 22 ಪುರ್ತಿರ್ಧೇಷ್ವಪಿಕನಕತುಲಾಫೂರುಷಾದಿನಿನಾನಾದಾನಾನ್ಯೇವೋ ಪದಾನ್ಯೈರಪಿಸಮಮ
 23 ಖಿಲೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಷಕ್ರತಪ್ರತಿಪಾದಿವದಂಷಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶಾಂಡಃ |
 24 ಭಾಷಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಸ್ತೋಷಕೃದಧಿಪುಯೋರಣಚಂಡಃ | ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ
 25 ಯೋರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾಸ್ಯಃ ಪರರಾಯಭಯಂಕರಃ ಹಿಂದೂರಾಯಸುರ
 26 ತ್ರಾಣದುಷ್ಟಶಾರ್ದೂಲಮರ್ದನಃ | ವೀರಪ್ರತಾಪ ಐತ್ಯಾದಿ ಬಿರುದೈರುಚಿತೈರ್ಯುತಃ | ಸ್ತುತ್ಯಾದಾಡ್ಯ
 27 ಸುಧೀಭಿಸ್ಸವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕ್ಷಮಾಲಾಃ ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧೀಶ್ವ
 28 ತ್ಯನೀತ್ಯಾನ್ಯಗಾದೀನ್ ಅಪೂರ್ವಾದ್ರೇರಧಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚ ಹೇಮಾಚಲಾಂತಾದಾನೇ
 29 ಸೇರಧಿ ಸಾರ್ಥಶ್ರಿಯಮಿಹ ಬಹುಳೀಕೃತ್ಯ ಕೀರ್ತ್ಯಾಸಮಿಂಧೇ || ಶಕಾಬ್ದೇಶಾಲಿವಾಹಸ್ಯಸ
 30 ಹಸ್ರೇಣ ಚತುಶ್ಚತುಃ | ಚಿತ್ಪಾಂಶತ್ವಮಾಯುಕ್ತೇತುಸ್ತೇ . . . ಈಶ್ವರವತ್ಸರೇ ರಮ್ಯೇ
 31 ಮಾಸಿಕಾರ್ಕನಾಮನಿಶುಕ್ಲಪಕ್ಷೇಶುಭೇ . . . ಮುತ್ಯಾನದ್ವಾದಶೀತಿಥೌ | ತುಂಗಭ
 32 ದ್ರಾನದೀತೀರೇ ವಿರಲೇಶ್ವರ ಸನ್ನಿಧೌ | ಅಶೇಷ ವೇದವೇದಾಂತ ಪುರಾಣಾಗಮವೇದಿನೇ ಪದ

- 33 ವಾಕ್ಯಪ್ರಮಾಣೀಷು ಪರಾಂಪ್ರಾಧಿಮುಖ್ಯೇಯುಷೇ ಕಾಂಡಿನ್ಯಗೋತ್ರಜಾತಾಯ ಚಾಪಸ್ತಂಭಾಯ ದು
34 ಜುಷೇ | ಶಾಖಿನೇ ಸುಚರಿತ್ರಾಯ ಸಮಸ್ತ ಗುಣಶಾಲಿನೇ | ಶ್ರೀಮದ್ವೀಂಕಟನಾಥಸ್ಯ ಕೈಂಕರಾಸಕ್ತಚೇತ
35 ಸೇ ವೆಂಕಟಾಚಾರ್ಯಪುತ್ರಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮನೇ | ಹೊಯ್ಸಳಾಖ್ಯ ಮಹಾರಾಜ ಪ್ರಸಿದ್ಧಂ
36 ಜಗತ್ತೀತಳೇ | ಮಹದೇವಪುರಾತ್ನಾಚೀಂದಿಶಮಾಶ್ರಿತಸಂಸ್ಥಿತಂ ಹಂವಿಕು
37 ಪ್ವಾಭಿಧಾನಾಯಾಃಪರ್ಯದಕ್ಷಿಣತಃಸ್ಥಿತಂ ಕಾರೇಪುರಾಹ್ವಯಾದ್ಗ್ರಾಮಾತ್ಶ್ರಮಾದ್ವಂದಿಶ
38 ಸ್ಥಿತಂ | ಗ್ರಾಮಾತ್ ದೇವನಹಳ್ಳಿತ್ಯುತ್ತರಸ್ಯಾಂದಿಶಸ್ಥಿತಂ ನಾಮ್ನಾಕುಂದಲವಾದೀತಿಪ್ರಥಿತಂ
39 ಗ್ರಾಮಮುತ್ತಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯೋ ವಾನನೀಯೋಮನಸ್ವಿನಾಂಸಕಿರಣ ಪಹೋದಾರಾ
40 ಪೂರ್ವಕಂದತ್ತವಾನ್ಮದಾ | ವೀರಪವೋಡೆಯರ ಕಲ್ಲವತ್ತಿಂತುರವನಪುರದ ಪೋಣಿಯಿಂದ ಮುಡಲ
41 ಸೋಮನಾಥದೇವರ ಹೊಲದಿಂದ ತೆಂಕಲು ಮಾಚಯನ ಪುರಕ್ಕೆ ಪಡುಮಲು ಸರ್ವತಯನ ಕೋಟದಿಂದ ಒಡಗಲ
42 ಗ್ರಾಮವನು
43 ದಾನಪಾಲನಯೋರ್ಮರ್ಥೇ ದಾನಾತ್ ಶ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
44 ಪಾಲನಾಡಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
45 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ಶ್ರೀ ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

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ಅದೇ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಗಾಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹಳ್ಳದ
ಬಳಿಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1'-2"×2'-2"

- | | |
|------------------------------|----------------------------|
| 1 ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರ ಶ್ರಾ | 4 ದೇವರಿಗೆ ಬಿಟ್ಟ ಭೂಮಿ ಸೂರ್ಯ |
| 2 ಪಣ ಶು ೧೫ ಲು ಶ್ರೀ ಬಯಿಚ | 5 ಚಂದ್ರರು ಸಾಕ್ಷಿ ಶ್ರೀ |
| 3 ನಾಯಕರು ಶ್ರೀ ವೀರಭದ್ರ | |

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ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿಗೆ ಪಶ್ಚಿಮ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಟೆ ಬಳಿ

- | | |
|-----------------------------|--------------------------------------|
| 1 ಶ್ರೀಮತು ರಾಕ್ಷಸ ಸಂವತ್ಸರ ಫಾ | 4
ಧರ್ಮಾರ್ತ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಮಂ |
| 2 ಲ್ಗನ ಶು ೫ ಶುಲು ಹಿರಿಯೊಡೆ | 6 ಒಪ ಶ್ರೀಶ್ರೀ |
| 3 ಯರಶಿಶ್ಯರುಚಿಕಪ್ಪ ದೇವರಿಗೆ | |

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ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ಪೊತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×1'-3"

- | | |
|----------------------|------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯ ಸಂ | 4 ನ ಮಗ ದೇವಗೌಡ ದೇ |
| 2 ವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೫ | 5 ಪರೋಕಕ ಸಂದ |
| 3 ಲು ನಾಗಗೌಡ | |

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ಅದೇ ಕೆನ್ನೂರು ಮಜರೆ ಹೊಸೂರಿಂದ ಕುಂಟೂರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

- | | |
|--|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹಂ | 5 ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿ ಅ ದೇವರ ನೈವೇದ್ಯ ಪೂಜೆ |
| 2 ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೫ ಸೋಮವಾರ | 6 ಕೈ ತಮ್ಮ ಕ್ರಮವಾಗಿ ಬಂದಿರುವ ಅಲವ |
| 3 ಸೋಮಂಥ ಸೆಟ್ಟಿಯರು ತಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ | 7 ಯಲ್ಲಿ ಅಯಿದು ಕೊಳಗ ಗದ್ದೆಯನೂ |
| 4 ವಾಸ್ತಿಯಾಗಬೇಕೆಂದು ಮಂಟಪವ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಹೆನು | 8 ಕೊಟ್ಟರು..... |
| ಮಂ | |

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಕೆನ್ನೂರು ಮಜರೆ ಹೊನ್ನೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಟ್ಟಕ್ಕೆ
ಉತ್ತರ ಪಾಳು ಭಾವಿ ಒಳಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-3" x 1'-9"

- 1 ನಳ ಸಂವತ್ಸ ಮಾಗ ಸು ೧
- 2 ಲೂ ಮಾದಂಜನಾಯಕರಿಗೆ
- 3 ಧರ್ಮವಾಗಬೇಕೆಂದು ನಂಜ
- 4 ಪರಸರು ಮರದ ಭದ್ರಪ್ಪ ದೇ
- 5 ವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ

- 6 ಹೊಲ ೦|| ಹತ್ತು ಕೊಳಗೆ ಯಿ
- 7 ದಕೆ ತಡಿದವರು ಗಂಗೆಯು . .
- 8 ಬ್ರಹ್ಮಣರ ಕೊಂದ ಪಾಕದ
- 9 ಲಿ ಹೋಹರು ಶಿವಪಾದವೇ
- 10 ಶರಣು ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೂಬಿನ ಬಳಿ ಕಟ್ಟಿಗೆ
ಕಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಆಂಗೀರಸ ಸಂವತ್ಸರ ಭಾದ್ರ
- 2 ಪದ ಶು ೧ ಬುಧವಾರದಲು
- 3 ಸೋಮಶಿವಾಚಾರ್ಯರ ಶಿಷ್ಯ
- 4 ಚಂನರಾಜ ದೇವರು ಮರವ
- ಕಟ್ಟಿಸಿ ಚರಂತಿಗಳದಾಸೋ

- ಹಕ್ಕಿ ಬಿಟ್ಟ ಗದ್ದೆ ಖಂ ೦|| || ಹತ್ತು
- 7 ತೂಬಿಗೆ ಮೂಡಲು ಬಡಗವಾಗಿ
- 8 ರುವ ಹಳ್ಳದ ಭೂಮಿಯನ್ನು ಬಿಟ್ಟು
- 9 ಕೊಟ್ಟರು

(ಕಟ್ಟಡದಲ್ಲೇನೇರಿದೆ)

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ಅದೇ ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

ಸ್ವಸ್ತಿ ಶಕವರುಷ ೧೩೦೨ನೆಯ ರಸುದ್ರಿ ಸಂವತ್ಸರ
ದ ಮಾಘ ೬ ೧ ಸೋರೋಹಿಣಿ ನಕ್ಷತ್ರದ
ಲು ಶ್ರೀಮನ್ಮಹಾಪಂಡಳೇಶ್ವರ ಅರಿ
ರಾಯ ವಿಭಾಷಧಾಪೆಗೆ ತಪ್ಪುವರಾಯ
ರ ಗಂಡ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಸಮುದ್ರಾ
ಧಿಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾ
ಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೈವುತಿರಲು ಶ್ರೀಮ
ದಾಪೇಂದ್ರ ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದ
ಸೇಷ ಮಹಾಜನಂಗಳು ಆಊರಮಾಯಿ
ಸೆಟ್ಟಿ ಕೇತಮಲ್ಲಸೆಟ್ಟಿಯೊಳಗುಳ್ಳನಾಡ
ಸಮಸ್ತರು ಹಲವು ಸಮಸ್ತಗೆ ಉಡುಪ್ಪಜೆಗಳೂ
ತಮ್ಮೊಳಗೆ ವೊಡಂಬಟ್ಟು ಅಮದ್ದೂರ
ಶ್ರೀ ದೇಸಿನಾಥ ದೇವರಿಗೆ . .

ಪೂರ್ವದಲು ಬಿಟ್ಟು . . ಧರ್ಮಪುರಾ
ಣ ಅಭ್ಯಾಗತರ ನಿತ್ಯಾಹಾರ ವೇದ ಪಾರಾಯ
ಣ
2 ತಿರುಪ್ಪಾಯಿ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಊರಮೂಡಣ ಮಾಯ
ಣ್ಣನ ಭೂಮಿಯೊಳಗೆ ಐಕ್ಯಣ್ಣುಗೆ ಗದ್ದೆ ಹೊಲ
ತೋಟ ಸಹ ಆರ್ವ ಪ್ರಜೆಗಳ ಅನುಮತದಿಂದ
ಅಮಾಯಿ ಸೆಟ್ಟಿವೊಳಗುಳ್ಳವರು ಧಾರಾಪೂರ್ವ
ಕವಾಗಿ ಕೊಟ್ಟರು ಮತ್ತಂ ಆ ಊರಹಸರದನುಂ
ಕವಂ ಆಚಂಪ್ರಾರ್ಕವಾಗಿ ನಡೆವಂತಾಗಿ ಶ್ರೀ ದೇ
ಸಿನಾಥ ದೇವರಿಗೆ ಸರ್ವಪ್ರಜೆಗಳುವೊಡಂಬಟ್ಟು
ಬಿಟ್ಟ ಧರ್ಮ ಸ್ತದತ್ತಂ .
ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿ ವರ್ಷ
ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಕಿ,ಮಿಃ

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ಅದೇ ಮದ್ದೂರಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಕಬ್ಬಿನ ತೋಟದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6" x 1'-6"

- 1 ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦
- 2 ಶು ೧೦ ಲೂ ತಿರುಮಲರಾಯರಿಗೆ ಧರ್ಮ
- 3 ವಾಗಲೆಂದು ಶ್ರೀಮದಾಪೇಂದ್ರ ಪುರದ
- 4 ಸಮಸ್ತನಾಡ ಗೌಡುಗಳು ಸೋಮೇಶ್ವರ

- 5 ದೇವರಿಗೆ ನೈವೇದ್ಯಕ್ಕೆಂದು ದಾನವಾಗಿ ಬಿಟ್ಟು
- 6 ಕೊಟ್ಟ ಭೂಮಿ ಖಂ ೧ ಇದನು ಆರೊಬ್ಬರು
- 7 ಅಳುವಿದರು ಗೋವಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ
- 8 ಹರು ಶ್ರೀಶ್ರೀ

ಶಿವಮೊಗ್ಗ ದಿಸ್ತಿಕೃತ ಶಾಸನಗಳು

ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕು

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ಶಿವಮೊಗ್ಗಿಯಲ್ಲಿ ನರಸಿಂಹಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

- 1 ಹರೇಲೀಲರಾವರಾಹಸ್ಯದಂಷ್ಟಾದಂಃ ಸಪಾತುವಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ನ
- 2 ಧಾತ್ರೀ ಭತ್ರ ಶ್ರಿಯಂದಧೌ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- 3 ೧೫೬೬ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಬ ೫ ಲು ಶ್ರೀಮತು ಎಡವ ಮುರಾರಿ
- 4 ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಭಕ್ತ
- 5 ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸೋಮೇಶ್ವರ
- 6 ನಾಯಕರ ಧರ್ಮ-ಪತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಜಯವರು ತುಂಗಾ ವೀರವಲ್ಲು ಶ್ರೀ ಹರಿಹರ
- 7 ಕೃಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕೆ ೬ರ
- 8 ಸಿ ಕೊಟ್ಟ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಅರೆತ್ತಿನ ಮಾ
- 9 ನೃ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟಿರಲೇವೆ ಅಡಕೆ ಮೆಣಸು ಬೊಂಬರಿ ಕವಾಡ ಮುಂ
- 10 ತಾದಗಡಸಿನ ಸರಕು ಹೊರತಾಗಿ ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ತುಪ್ಪ ಕಾಯಿ ಬೆಲ್ಲ ಮುಂ
- 11 ತಾಗಿ ದುರ್ಗದ ಹೋಬಳಿ ಪುಟ್ಟದ ಕೆಳಗಣ ಸುಂಕ ರಾಣಿಗಳಲ್ಲೂ ಬರೆಸಿ ದೇ
- 12 ವಾಲಯ ಧರ್ಮವ ನಡೆಸಿಕೊಂಡು ಬಹದ್ದುಯೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ
- 13 ದಾನ ಪಾಲನೆಯೋರ್ಮಧ್ಯದಾನಾಭೀಯೋನಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ
- 14 ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

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ಹೊಳಲೂರು ಹೋಬಳಿ ಕೊಡ್ಲಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ವಾವಟಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|--------------------------|---------------------|
| 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಪುಷ್ಯ | 4 ವೀರಪಗ ಉಡ ಮಾಡಿದ ದೇ |
| 2 ಬ ೧ ಲು ಶ್ರೀಮತು ಭದ್ರಪ | 5 ವಾಲಯದ ದೀಪಸ್ತಂಭಕೆ |
| 3 ಗವುಡರ ಮಗ ಚಿಕ್ಕಪ್ಪನ ಮಗ | 6 ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಕೊಡ್ಲಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|-------------------------------------|----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಕಿತ ಶ್ರೀಮ | 6 ಲಯ ಶ್ರೀಮತು ಕೂಟ ಗೌಡನಮಗ |
| 2 ನೃಹಾಮಂಡಲೇಶ್ವರ ಅರಿರಾಯವಿ | 7 ಕಾಪಗವುಡ ವರಪುಯಲಲಿ ಪಲರ |
| 3 ಭಾಡಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ | 8 ನಿಜಿದು ತಾನುಂ ಸುರಲೋಕ ಗತನಾದಂ |
| 4 ಚತುಸ್ವಮುದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರದೇವ | 9 ಒತನ ತಂಪು ನಿಲಿಸಿದ ನಿಷ್ಠೆಯ ಕಲ್ಲು |
| 5 ರಾಯರ ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಕೂಡ | 10 ಮಂಗಳಮಹಾ ಶ್ರೀ |

ಸಾಗರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಸಾಗರದ ಕನಕಿಯಲ್ಲಿ ಕಲ್ಯಾಣ ಹನುಮಂತಾಚಾರ್ಯರ ವತದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (1 ಹಲಗೆ)

(ಮುಂಭಾಗ)

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋ
- 2 ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಧವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯು
- 3 ಒಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೬೦೭ನೆಯ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ

- 4 ನಿಜಶ್ರಾವಣ ಶುಭ ಖಲ್ಲೂ ಶ್ರೀಮದ್ವೆಡವ ಮುರಾರಿಕೋಟೆ ಕೋಳಾಹ
- 5 ಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪ
- 6 ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವ
- 7 ರಾದ ಸಂಕಣ್ಣನಾಯಕರ ಪ್ರಪಾತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪಾತ್ರರು
- 8 ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯ
- 9 ರಾದ ಚೆನ್ನಮಾಜಿಯವರೂ ಹಸ್ತಾಂತರದ ಸೇನಬೋವೆಯಿರಂ
- 10 ಣನಮಗ ತಿಮ್ಮಯಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ
- 11 ವೆಂತಂದರೆ ಆರನಾಡನಲ್ಲುಂಡೆ ಸೀಮೆಯೆಲ್ಲದ ಕೋಣಗ್ರಾಮದಿಂ
- 12 ದ ನಿವಣಿ ಆಗ್ರಹಾರದ ನರಸಿಂಹಪುರದ ಲಿಂಗಾವಧಾನಿಗೆ ಕೊ
- 13 ಟ್ತಿದಬಗೆಯಲ್ಲೂ ಆತಸ್ವಾಸ್ತೆ ಕೊಟ್ಟಾರಭ್ಯ ಅನುಭವಿಸದೆ ಅರ
- 14 ಮನೆ ಹವಾಲೆ ಯಾಗಿ ಸಿಕ್ಕಿಕೊಂಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗೆ ಗಣಕೆ ವಿವರ
- 15 ಯೀ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳು ಬರಸಿದ ಪ್ರಮಾಣಿಸಿರುಮಾನಿಬೀ
- 16 ಜಖ ಲಗೆ ರ ಗದ್ದೆಬೀಜಖ ಲ ಯಿದರವತ್ತಿನಲ್ಲೂ ಬೀಜಖಂ ||೦ ಅಂತ್ಯಬೀಜವರಿ
- 17 ಖ ೧೬||೦ ಕಗೆ ಗಣ ತ್ರಿಣುವೆ ಅಗ್ರಹಾರದಲ್ಲಿ ಸಿಕ್ಕಿಕೊಂಡಿದ ಸರಸಮತ್ತ ಪು
- 18 ಟ್ತಿನಸಾಸ್ತೆಯಿಂದ ಸುತ್ತನ ಬಿಸಿಗ್ರಾಮದಿಂದ ಗಣ||೦ ಉಭಯಂ ಗ೨೪||೦ಕೆ
- 19 ವಿವರ ದುಂದುಭಿನಂವತ್ತರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸ್ಥಿರವಾರ ಶನಿಪ್ರದೋಷ
- 20 ಪುಂಜ್ಯಕಾಲದಲ್ಲುಬಿಟ್ಟದು ಗ೨೪ ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಶು ೧೦ಲ್ಲು
- 21 ಬಿಟ್ಟದು ಗ ||೦ ಉಭಯಂಗ ೨೪||೦ ಇಪ್ಪತ್ತುನಾಲ್ಕುವರೆ ವರಹನಸ್ವಾಸ್ತೆಯಂ
- 22 ನೂ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾರ್ಪಣವಕವಾಗಿ ನಿವ

(ಹಿಂಭಾಗ)

- 23 ಣಿ ಅಗ್ರಹಾರದವಳಗಣ ಮನೆನಿವೇಶನಸಹ ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟಿ
- 24 ವಾಗಿ ಈ ಭೂಮಿಯ ಚತುರ್ಗಡಿಯವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪಜಲಪಾಷಾಣ
- 25 ಅಕ್ಷೀಣಿ ಅಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮೃತವನೂ
- 26 ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನಪಾರ
- 27 ಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರ ಕರ್ತವ್ಯಯಿಯಾಗಿ ದಾನಾಧಿಕೃತ
- 28 ಪರಿವರ್ತನೆಗೆ ಸಲಸಿಕೊಂಡು ಸುಖದಿಂ ಅನುಭವಿಸಿ ಬಾ
- 29 ಹದೆಂದುಬರಸಿಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನ ಆದಿತ್ಯಚಂದ್ರಾವ
- 30 ನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾ
- 31 ತ್ರಿಶ್ಚಉಭೇಚಸಂಧೇಧರ್ಮಸ್ಯ ಜಾನಾತಿನರಸ್ಯ ಉ(ವ್ಯ)ತ್ತಂ ಸ್ವದತ್ತಾದ್ವಿ
- 32 ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
- 33 ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತು ವ
- 34 ಸುಂಧರಾಂ ಪೃಷ್ಠಿರ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂಜಾಯತೇತಿ
- 35 ಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾ
- 36 ತ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
- 37 ವ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕೆಳದಿ ಗ್ರಾಮದ ನಾಡಿಗೆ ಶ್ಯಾಮರಾಯರ ವಶದಲ್ಲಿದ್ದ
ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ವಿಷ್ಣುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೦ಲ್ಲು ಶ್ರೀಮತ್ಕೃಷ್ಣ
- 2 ದಿ ವೀರಭದ್ರನಾಯಕರು ಮಾಲವೇಧೀವರ ನೀಲಯನಮ
- 3 ಳಗೆಬಿಟ್ಟ ಉಂಬಳಿತಾಂಬ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
- 4 ದರೆ ನೀನು ಆರಮನೆಗೆ ಸೇವಕನಾಗಿದ್ದಲ್ಲಿ ನಿನಗ ಉಂ
- 5 ಬಳಿಯಾಗಿ ಬಿಟ್ಟದು ಕೆಳದಿ ಶೀಮೆ ಮಾಲವೆಗ್ರಾಮದಲ್ಲಿ
- 6 ಮೇಲಣ ಬಿದಿರುಗದ್ದೆ ಕುಳಗೆ ೧ಕ್ಕೆ ಗ ೩ ಕೆಳಗಣ ಬಿದರ ಗ
- 7 ದ್ದೆ ಕುಳಗೆ ೧ಕ್ಕೆ ಗ ೩ ಈ ಉಭಯಂ ಕುಳಗೆ ೨ಕ್ಕೆ ೬ ಆರು
- 8 ವರಹನ ಭೂಮಿಯನ್ನು ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟವಾಗಿ
- 9 ಆ ಭೂಮಿಗ ಸಲ್ಲುವ ಏನುಂಟಾದ ಸರ್ವಸ್ವಾಂಮೃ
- 10 ವನ್ನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ
- 11 ರೆಯಾಗಿ ಉಂಬಳಿಯಾಗಿ ಉಂಡುಕೊಂಡು ಬಾಹ
- 12 ದುಯೆಂದುಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಶ್ರೀವೆಂಕಟಾ
- 13 ದ್ವಿ.

ಅದೇ ಕೆಳದಿ ಗ್ರಾಮದ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ 1ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಕಲಗೆ
(ಮುಂಭಾಗ)

- 1 ಶ್ರೀ ಗಣಪತಿ ಶಾರದಾ ಗುರುಭೋಜನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂ [ಶ್ಲಂ]
- 2 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
- 3 ಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರು
- 4 ಪ ೧೪೫೪ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ವಿಜಯಸಂದತ್ಸರದ ಚೈ
- 5 ತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮ
- 6 ದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 7 ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರು ನಮ್ಮ ಆನೆಗೊಂದಿಸ್ತಳಿದ ವೆಂ
- 8 ಕಟಾದ್ರಿ ಯಜಮಾನರಿಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರ ಧರ್ಮಪತ್ನೀಪುತ್ರಸುಖ ಸಂ
- 9 ಪತ್ತರ ಸರ್ವದೇಶಕೋಶ ಭಕ್ತಿಸುಜ್ಞಾನ ಸಿದ್ಧಸಾಧ್ಯಸಾಂಪ್ರಾಜ್ಞ ಅನುಭವಿಸು
- 10 ವ ವಿಶಯಕ್ಕೆ ಸ್ಥೂರ ಆಗಬೇಕೆಂದು ವಿಜಯನಗರದ ಆನೆಗೊಂದಿ
- 11 ಸ್ಥಳದ ಭಾರ್ಗವ ಚೈವನ ಅಪ್ಪುವಾನಬಿರವ ಜಾಮದಗ್ನಿಗೋ
- 12 ತ್ರದ ಬೋಧಾಯನಸೂತ್ರದ ಯಜುಃಶಾಖೆಯವೆಂಕಟಾದ್ರಿಯಜ [ಜ್ಞ]
- 13 ನರ ಪ್ರಪಾತ್ರರಾದ ಕಾಶೀಪತಿ ಜ್ಯೋಯಿಸರ ಪಾತ್ರರಾದ ಲಕ್ಷ್ಮೀಪ
- 14 ತಿಜ್ಯೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞರಿಗೆ ತರುಣನಗರದ
- 15 ಗುತ್ತಿವೇಂರೆಯದ ಆರಗದ ಕಂಪಣದವನವಶೆ ಪನ್ನಿ ಚಾ
- 16 ಸರಕ್ಕೆ ಸಲ್ಲುವ ಕೆಳದಿ ಗ ೧೨ ಸಾವಿರಶೀಮೆಭೂಮಿಗೆ
- 17 ೬೭ ಇಕ್ಕೆರಿಗೆ ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗೆ ೨೪ ಯಲಗೆಳರ
- 18 ೩ ಸಾವಿರಶೀಮೆ ಭೂಮಿಗೆ ೧೨ ಅತದಾಡಿಸಾವಿರ ಸೀಮೆಭೂಮಿಗೆದ್ಯಾಣ ೬ ಕಲ್ಲು
- 19 ಸೆ ಐನೂರುಸೀಮೆಭೂಮಿಗೆ ೮ ಮಂಕಸಾಲಸಾವಿರಸೀಮೆಭೂ
- 20 ಮಿಗೆ ೧೨ ಹೆಬ್ಬೆಯಲ್ಲು ಸಾವಿರಸೀಮೆಭೂಮಿಗೆ ೧೨ ಬೆದೊ
- 21 ರಗ್ರಾಮ ಗ ೭೬ ಕೆಸನೂರು ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗೆ ೧೨ ಸೊರ
- 22 ಬ ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗೆ ೨೪ ಅಂಡಿಗೆ ಮೂರುಸಾವಿರ
- 23 ಶೀಮೆ ಭೂಗ ೬ ಬಂದಲಿಕೆಪಟ್ಟಣ ಹಳಸಹ ೫ ಸಾವಿರಶೀಮೆಭೂ
- 24 ಗ ೨೪ ಇಂತಿಷ್ಟುಶೀಮೆ ಜ್ಯೋತಿಸ್ಯ ಪಾರೋಹಿತ್ಯ ಭಟ್ಟಿಯಜಮಾ
- 25 ನಿಕೆ ಭೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನ ಪುಟಗೆ

(ಹಿಂಭಾಗ)

- 26 ಐವತ್ತಿಮುಹೂರ್ತಕಾಣಿಕೆ ಪುಣ್ಯಾಹಕಲಶ ಇವರೇ ಲಗ್ನಸೆ
 - 27 ಹಮಾಡಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಧತ್ರಚಾಮರಾಂದೋಳಿಕಾದಿ ಆ
 - 28 ಪ್ತಭೋಗಂಗಳು ಕೊಟ್ಟು ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯ ಅನುಭ
 - 29 ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾಪು ನಂನ ಸ್ತ್ರೀಪುತ್ರಸಹಿತ ಸಕಿರಣೋ
 - 30 ದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲು ಚಂದ್ರೋ
 - 31 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ವಿರೂಪಾಕ್ಷೇಶ್ವರಸ್ವಾಮಿಧಾನದಲ್ಲು ಕೊ
 - 32 ಟ್ಟಿವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ಪಾಚ್ಚಾಗಳಿಗೆ ಪುಣ್ಯಲಪ್ಪ ಅಭಿವ್ಯ
 - 33 ದ್ಧಿಯಾಗಿ ನಡೆಯಬೇಕೆಂದು ಅಲ್ಲಲೇ ದೇವತಾರಾಧನೆ ಪೂಜೆ ಇವರ ಮುಖದಲ್ಲ ನ
 - 34 ಡೆವಹಾಗು ಈ ವೆಂಕಟಾದ್ರಿಯಜಮಾನರಭೂಮಿ ಅಂತುಗೆ ೨ ಸೀಮೆ ೫೨
 - 35 ಸಾವಿರ ಈ ಸ್ಥಳದಲ್ಲಿ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣ ಆಗಾಮಿ ಇಷ್ಟು
 - 36 ಶಿವಾರ್ಪಿತಕೊಟ್ಟಿವಾಗಿ ಯೆಂದುತಾಂಮ್ರಶಾಸನದ ಧರ್ಮಪಟ್ಟಿ ಆದಿತ್ ಚಂ
 - 37 ದ್ರ ಅನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂಯಮತ್ಯ ಅಹಶ್ಚ ರಾತ್ರಿತ್ಯ ಉ
 - 38 ಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ಉ [ಪ್ರ] ತಂದಾನಾತ್ಮಾಕೋರಾಜಾನ್ಮದಾನಾ
 - 39 ತ್ವಾಲಿತೋಗುರುಃ ದಾನಾತ್ಪಾಲಿತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮಯು ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
 - 40 ಈ ದಾನಪಟ್ಟಿ ಅಳುಪಿದರೆ ಕಾಶೀಕ್ಷೇತ್ರದಲಿ ಮಾತೃಪಿತೃಗುರುವಿಗೆ ತತ್ತಿದಹಾಗೆಮೆಂ
 - 41 ದು ಈ ಧರ್ಮಶಾಸನಕೊಟ್ಟು ನಡೆಸಬೇಕು ಘಟಿ ೧೫ ಪಳ ೫ ತುಕ ಗ ೫ ರ ೦೦೦ ಅಂಗುಲ
- ದಾನಪಟ್ಟಿ

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ೨ನೆಯದು ೧ ಕಲಗೆ
ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ೨ನೆಯದು ೧ ಕಲಗೆ

- 1 ಶ್ರೀ ಮೈಲಾರಲಿಂಗಾ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
- 2 ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ

- 8 ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ನೃಪ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೪೫೫ನೆಯ ಪರಿವೆ
- 4 ತೃ ಮಾನಕ್ಕೆ ಸಲ್ಲುವ ಜಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾ
- 5 ಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ಅನೆಗೊಂದಿ ರಾಜಾಧಿರಾ
- 6 ಜ ಪರಮೇಶ್ವರ ಅನೆಗೊಂದಿ ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರ ಸಾಂಪ್ರದಾ
- 7 ಯಕರಾದ ಗುತ್ತಲದ ಚಿಕ್ಕಪ್ಪಂಣ ರಾಯರು ಮಾನ ಭಾರ್ಗವ ಗೋತ್ರೋತ್ಪನ್ನರಾದ ಶುಕ್ಲಯಜು
- 8 ಶಾಖಯ ಕಾತ್ಯಾಯನ ಸೂತ್ರದ ಭಾರ್ಗವ ಚೈವನ ಆಪ್ತವಾನಬಿರುವ ಜಾಮದಗ್ನಿ
- 9 ಪಂಚಾರುಷೇಯ ಪ್ರವರಾನ್ವಿತ ಜಾಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆ
- 10 ಯ ಅನೆ ಗೊಂದಿ ಸ್ಥಳದ ವೆಂಕಟಾದ್ರಿ ಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಶಂಕರಪ್ಪನ
- 11 ಪೌತ್ರರಾದ ಅಂಜಪ್ಪನ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿಯ ಜಗಾಸರಿಗೆ ಹುರಳಿ
- 12 ಪಾಲದ ದೇಶಪಾಂಡೆತನವನ್ನು ಕೊಟ್ಟವಾಗಿ ಈ ದೇಶಪಾಂಡ್ಯತನಕ್ಕೆ ಇದ್ದನ್ನಾ
- 13 ಸ್ಥಿಗಳು ಭೂಮಿ ಮನೆಗಳು ಗ್ರಾಮಾನು ಗ್ರಾಮಕ್ಕೆ ಇದ್ದ ಉಂಬಳಿ ಆಯವರ್ತನೆ
- 14 ಕೊಟ್ಟ ನೆಲ ಧಾನ್ಯ ಬೆಳಸು ಸರ್ವಧಾನ್ಯ ಫಲ ಮುಂತಾದ್ದನ್ನು ಧಾರೆಯೆರ ಕೊಟ್ಟು
- 15 ಅದೆ ಈ ಹುರಳಿ ಗ್ರಾ ೨ ಕ್ಕೆ ಸ್ವಾಸ್ಥಿ ಭೂಮಿಗಳು ಮನಗಳು ಆಯಹಾರಕಕಂರವ
- 16 ಣವಳಿ ಬುಟ್ಟಿ ಮೊರಸಹಿತಾ ಕೊಟ್ಟು ಏನು ಉಂಟಾದ್ದನ್ನು ಸಹಿರಣ್ಣೋ
- 17 ದಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶ್ರೀಮನ್ ಮಹಾಮಲ್ಲಾರ ಲಿಂಗದೇವರ ಸನ್ನಿಧಾ

(ಹಿಂಭಾಗ)

- 18 ನದಲ್ಲು ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲು ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯ ಕಾಲದಲ್ಲು
- 19 ಸ್ತ್ರೀಪುತ್ರ ಸಹಿತ ಧಾರೆಯೆರದು ಕೊಟ್ಟು ಅದೆ ನಿ
- 20 ಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೇಣಿ ಆಗಾಮಿ ಭತ್ರ ಚಾಮರಾಂದೋಳಿ
- 21 ಕಾದಿ ಅಪ್ಪಭೋಗಂಗಗಳು ಹುರಳಿ ಆ ಕೂಟದ ಕರಣಕೆ ಈ ಹುರಳಿ ಪೀರದ
- 22 ದೇಶಪಾಂಡ್ಯತನ ಸಹಿತವಾಗಿ ಹರಿಹರಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಇದಕ್ಕೆ ನಮಗೆ ಅ
- 23 ರಸುಗಳಿಗೆ ಪಾಚ್ಚಾಯಿಗಳಿಗೆ ಈ ಪುಣ್ಯ ಲಭ್ಯವೆಂದು ನೋಡಿ ದಾನಪಾಲನೆ ಮಾಡ
- 24 ಡುತ್ತಾ ಇರಬೇಕು ಇದಕ ತಪ್ಪಿದರೆ ಕಾಶಿಯಲ್ಲಿ ಮಾತಾ ಪಿತೃ ಗುರುವಿಗೆ ತಪ್ಪಿದ ಹಾ
- 25 ಗೆ ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯಾ ಭೂಮಿ ರಾಪೋ ಹೃದಯಂ ಯವಶ್ಚ ಅ
- 26 ಹಶ್ವರಾಶ್ಚಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ವೃತ್ತಿಂದಾನಾತ್ನ ಪಾ
- 27 ಲಿತೋರಾಜಾನದಾನಾತ್ಪಾಲಿತೋ ಗುರುಃ ದಾನಾತ್ನ ಪಾಲಿತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮ
- 28 ಯಿಯೆಂದು ಬರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನದ ಧರ್ಮ ಪಟ್ಟಿ ಈ ಸ್ಥಳದ
- 29 ದೇವತಾರಾಧನೆ ಇವರ ಮುಖದಲ್ಲ ನಡೆಯಬೇಕೆಂದು ಬರ ಕೊ
- 30 ಟ್ತು ಧರ್ಮ ಶಾಸನ ಘಟಿ ೧೫ ಪಳೆ ೫ ತೂಕಗೆ ೪೦ ಪಂಚಾಶತು
- 31 ಅಂಗುಲ || ಶ್ರೀ ಬಂಡೇ ರಾಯ

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ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವತದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ ೨ನೆಯದು (೧ ಹಲಗೆ)

(ಮುಂಭಾಗ)

- 1 ಗಣಪತಿ ಶಾರದಾಗುರುಭ್ಯೋನಮಃ
- 2 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇತ್ಸ್ರಿಲೋಕ್ಯ ನಗರಾ
- 3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹ
- 4 ನ ಶಕವರುಷ ೧೪೫೧ನೆಯ ವಿಭವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೨೦ ರ ಸೂರ್ಯೋ
- 5 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಎಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಲಾಹಲ ವಿಶುದ್ಧ ಸಿದ್ಧಾಂತ ಪ್ರತಿ
- 6 ಪಾಲಕ ನಮಃ ಶಿವಾಯ ಸದಾಶಿವ ಮುದ್ರಾಂಕಿತ ಶಿವಗೋತ್ರೋತ್ಪನ್ನರಾದ ದೇವಗೊಂಡರ
- 7 ಪ್ರಪೌತ್ರರಾದ ಗೋಪಗೊಂಡರ ಪೌತ್ರರಾದ ಬಸಗೊಂಡರ ಪುತ್ರರಾದ ಚವುಡಗೊಂ
- 8 ಡರು ಭದ್ರಗೊಂಡರ ಸುಪುತ್ರ ಸದಾಶಿವನಾಯಕರು ಭಾರ್ಗವ ಚೈವನ ಆಪ್ತ
- 9 ವಾನ ಬಿರವ ಜಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆಯ ವಿ
- 10 ಜಯ ನಗರದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಕೇಮಾದ್ರಿಯಜ
- 11 ಮಾನರ ಪೌತ್ರರಾದ ನರಸಿಂಹ ಯಜಮಾನರ ಪುತ್ರರಾದ್ಯನರಸಪ್ಪ ದೈವಜ್ಞಯಜ
- 12 ಮಾನರಿಗೆ ಕೆಳದಿ ಶ್ರೀ ಸದಾಶಿವನಾಯಕರು ನಾಗತರುಣನಗರದ ಗುತ್ತಿ
- 13 ವೇಂಡೆಯದ ಅರಗದ ಕಂಪಣದ ಬನವಾಸೆ ಪನ್ನಿಚ್ಛಾಸಿರಕ್ಕೆ ಸಲ್ಲುವ ಕೆ
- 14 ಳದಿ ೧೨ ಸಾಸಿರ ಭೂಮಿಗ ೨ ಇಕ್ಕೇರಿ ೬ ಸಾಧೂಗ ೨೪ ಯಲಗಳ
- 15 ಲೆ ೨ ಸಾಸಿರ ಭೂಗ ೧೨ ಆತವಾಡಿ ಸಾ—ಧೂಗ ೧೨ ಕೆ ಕಲಶಿಗ ೭೦೦ ಗ ಉ ಮಂ
- 16 ಕಸಾಲೆಸಾಭೂಗ ೧೨ ಬೇಡೂರು ಗ್ರಾನಗರ ಭೂ ೨೭ ಬಿದರೂರಲ ಸಾ ಇ
- 17 ರಜ್ಯೋತಿಷ್ಯ ಭಾಗ ೭೬ ಕೃಷ್ಣನೂರ ಗ ಉ ಭೂಗ ೧೨ ಸೊರಬ ೬ ಸಾಶು
- 18 ಗ ೨೪ ಅಂಡಿಗೆ ಸಾ ೨ ಬಂದಲಕೆ ಪಟ್ಟಣ ಹಳ್ಳಿ ಸಹಶುಗ ೨೪

- 19 ಇಂತಿಷ್ಟು ಶ್ರೀಮಗಳು ಭೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನಗೆ
- 20 ಒಪತಿ ಪುಣ್ಯಾಹಕಲಶ ಮುಹೂರ್ತಕಾಣಿಕೆ ಉಡುಗೊರೆ ಇವ
- 21 ರೆ ಲಗ್ನ ಸಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾಯರು ದತ್ತ ಮಾಡಿಕೊಟ್ಟರು ಇ
- 22 ದಲ್ಲದೆ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನವಹಿ ಭೂಮಿ ಗ ೧ ಕ್ಕೆ
- 23 ಗ ೧೬ ನಾಪು ಗ ೬೨ ಕೊಟ್ಟಿದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ಥಳದ ಶೇನ
- 24 ಭಾವಿಕೆ ವರ್ತನಿ ಸಂಬಳ ಭೂಮಿಗಳ ಗಾಡಿಕೆ ಅಲ್ಲ

ಹಿಂಭಾಗ)

- 25 ಸ್ಥಳದ ದೇವತಾಪೂಜೆ ಶಂಭುಲಿಂಗಪೂಜೆಗಾಡಿಕೆ ಭೂ
- 26 ಮಿತತ್ವ ದೈವಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂತಿಷ್ಟು ಶ್ರೀ ವರದಾ ತೀರದ
- 27 ಶ್ರೀರಾಮೇಶ್ವರ ಸನ್ನಿಧಿಯಲ್ಲು ಸೂರ್ಯೋ ಪರಾಗ
- 28 ಪುಣ್ಯಕಾಲದಲ್ಲು ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆಗಾ
- 29 ಮಿ ಇಷ್ಟು ಕೊಟ್ಟವಾಗಿ ಮತ್ತು ಭತ್ತ ಚಾಮರ ಆಂದೋಳಿಕಾ
- 30 ದಿ ಅಷ್ಟ ಭೋಗಂಗಳಂ ಕೊಟ್ಟು ರಾಜರಿಗೆ ಪಾದುಪಾಗಳಿಗೆ ಆರ
- 31 ಸುಗಳಿಗೆ ನಮಗೆ ಸಹ ಪುಣ್ಯ ಲಭ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆಬೇ
- 32 ಕೆಂದು ಪುರಾಣೋಕ್ತದ ರೀತಿ ಮುಂದೆ ನಡೆಸುವರಿಗೆ ಬರಸೂಲು ಡಾಮರ
- 33 ಆಗಿದ್ದರೂ ಮಿಗತಾಗಿ ತ್ರಿವಾಚ್ಯವಾಗಿ ಸರ್ವ ವೃತ್ತಿಯ ನಡೆಸಬೇಕೆಂದು
- 34 ಶಿವಾರ್ಪಿತವೆಂದು ಕೊಟ್ಟವಾಗಿ ಕಾಶಿಕ್ಷೇತ್ರ ಮಾತಾಪಿತೃ
- 35 ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ
- 36 ದಾನ ಧರ್ಮ
- 37 ಪಟ್ಟಿ ಆದಿತ್ಯ ಚಂದ್ರ ಅನಿಲೋನಲಶ್ಚದ್ಯಾ ಭೂಮಿ ರಾಪೋ ಹೈ
- 38 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂದ್ಯೇ ಧರ್ಮಶ್ಚ
- 39 ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾ
- 40 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ದಾನಾತ್ಸು
- 41 ಪಾಲತೋರಾಜಾನ ದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ದಾನಾತ್ಸು ಪಾಲಿತಾ
- 42 ಮಾತಾ ತತ್ಪಲಂ ಲಭತೇಮಯಿ

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ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಯಾ ಮಂಟಪದ ಕೆಲಸವ ಗೆಯಿದವ ಆಚಾರಿ ಹೊಂಬುಚದ ವೆಂಕಟಯನು

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಹುಲಿಮನೆ ಗ್ರಾಮದ ಪಟೇಲ್ ಸುಬ್ಬಯ್ಯನವರ ಮನೆಯಲ್ಲಿ
ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

- 1 ನಿರ್ವಿಘ್ನಮಸ್ತು ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಖ
- 3 ವರುಷಂಗಳ ಸಾವಿರದ ೧೭೩೦ನೆ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಂದುಸಲುವ ವಿಭವನಾಮ ಸಂ
- 4 ವತ್ಸರದ ಆಶ್ವೀಜ ಶು ೧೩ ರವಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಹುಲಿಮನೆ ಕಾಳ
- 5 ಸುಬ್ಬಣ್ಣನವರ ಮಗ ಶೇಷಯ್ಯನವರಿಗೆ ವೇದಮೂರ್ತಿಗಳಾದ ಯಿಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
- 6 ರ ಮಗ ಭೀಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೊಟ್ಟಹೊಲೆಯಾಳು ಹೆಣ್ಣಾಳು ಕ್ರಯ ಚೀ
- 7 ಟ್ವಿನಕ್ರಮವೆಂತೆಂದರೆ ನಾನು ನಂನ ಅವಸರ ನಿಮಿತ್ತವಾಗಿ ನಂನ ಹೊಲೆಯಾ
- 8 ಳು ಕಂನನ ಹಂಡತಿ ಚಲುಡಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟೆ
- 9 ನಾಗಿ ಯಾ ಹೆಣ್ಣು ಅಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕಟ್ಟಿದ ಕ್ರಯಗೆ ೩ ಅ
- 10 ಕ್ಷಾರದಲು ಮೂರು ವರಹಂನ ತಗದುಕೊಂಡು ಯಾ ಹೆಣ್ಣಾಳು ಹುಡು
- 11 ಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯ ಮೂಲಕ್ಕೆ ಕೊಟ್ಟನಾಗಿ ಯಾ ಹೆಣ್ಣಿಗೆ ಆದಿ ಅಡಮು
- 12 ಅಡ್ಡಿ ಸಡ್ಡಿಯೇನು ಉಂಟಾದೆನ್ನ ನಾನೇ ನೋಡಿಕೊಂಡೇನು ಯೆಂದು
- 13 ಬರಸಿಕೊಟ್ಟ ಕ್ರಯ ಚೀಟು ಹಣ ಸಂದ ನಿಶಿಧಿಯಾಗಿದೆ ಸಾಧನಯಿಂತ
- 14 ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ದೇದೂರಕ್ಕೆ ಸುಬ್ಬಯ್ಯ ಬಾಳೆಹಳ್ಳಿ ಪಂಡಿ ದೊಡ್ಡ
- 15 ಯ್ಯ—ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದೇವಾಸ ಗ್ರಾಮದ ಸಮೀಪ ಹಳ್ಳದ ಒಳ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-6"×2'-0'

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂ
- 2 ಭಾಯ ಶಂಭವೇ || ಹಂಚಿಯದ ಮಾಧವಯ್ಯ ಶ್ರೀ ಶಿವಪಾದಾಬ್ಜ ಭೃಂಗನ ಲಖಿತ ||

- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಪ
 4 ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳಿತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ಪ್ರ
 5 ಲೋಕೈಕಮಲ್ಲ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚ
 6 ನ್ಧಾರ್ಕ್ಯತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ ಸಮಧಿಗತ ಪಂಚಮಹಾ ಸಬ
 7 ದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ವೈರಿಭಯದಾಯಕ ಮ
 8 ಮಾಣಿಕ್ಯ ನಿರಿತಿಚಾಣಿಕ್ಯಂ ಸತ್ಯರಾಧೇಯಂ ಶಾಚಾಂಜನೇಯಂ
 9 ವಿಬುಧಜನವನಜವನ ಮಾರ್ತ್ಯಣ್ಣನೆರೆವೊಡೆಗಣ್ಣ ನರ್ಮದಾನದ್ಯುಭ
 10 ಯತಟರಾಜಹಂಸ ಮಾಳವಧೂಮಕೇತು ಮಣ್ಣವಕೋಚೋಲ್ಲಂಘನ
 11 ಧಾರಾನಗರ ಕುತೂಹಳ ಮುಮ್ಮನಿಜಳಧಿಬಡವಾನಳಂ ಶ್ರೀಮ
 12 ತ್ರೈಲೋಕ್ಯ ಮಲ್ಲದೇವ ಪಾದಾಬ್ಜ ಭೃಂಗ ಸಾಹಸೋತ್ತಂಗ ನಾಮಾ
 13 ದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮನೆ ವೆಗ್ಗಡೆದಣ್ಣನಾ (ಯಕಂ)
 14 ಯಕಂ ಗುಣ್ಣಮಯ್ಯಂಗಳ ಸಕವರ್ಷ ಕಲಿ ನಯ ಶಾರ್ವರಿ ಸಂವತ್ಸ
 15 ರದ ಭಾದ್ರಪದ ದಮಾವಾಸ್ಯೆ ಸೋಮವಾರದ ನ್ದುರಾಜಧಾನಿ ಕಲ್ಯಾಣ
 16 ದಿಕ್ಕೆ ವೀಡಿನೊಳ ಗ್ರಹಾರಪಿರಿಯೂರ ಪಿರಿಯ ಕೆ
 17 ಟಗಾಯೂರ ಪನ್ನಾಯದ ಕುಳಿಯ ಪೆಜ್ಜುಂಕಮನಲ್ಲಯಪೆರ್ವಾರ್
 18 ವ್ವರ್ವಾರ್ಸುದೇವ ಭಟ್ಟಾರ್
 19 ಯ್ಯದೇಮಯ್ಯನತಿಕ್ಕಯ್ಯನಿಂತಿ ವೆಗ್ಗದಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊ
 20 ಟ್ವರು ಈ ಧರ್ಮಮನಾರೋರ್ವರ್ ಪ್ರತಿಪಾಳಿಸಿದರ ಕುರುಕ್ಷೇತ್ರವಾರ
 21 ಣಾಸಿಪ್ರಯಾಗೆ ಅರ್ಘ್ಯ ತೀರ್ಥವಿಂತಿ ಪುಣ್ಯಸ್ಥಾನಂಗಳಂ ಸಾ
 22 ಸಿರ ಕವಿಲೆಯಂ ವೇದಪಾರಗರಪ್ಪಸಾಸಿರ್ವರ್ಗ್ಗೆ ಕೊಟ್ಟ ಪುಣ್ಯಮನೆಯ್ಯ
 23 ವರಿ ಧರ್ಮಮನಳಿದವರಾತೀರ್ಥ ಸ್ಥಾನದಲ್ಲಾ ಸಾಸಿರ ಕವಿಲೆ
 24 ಯುಮನಾಸಾಸಿರ ವೇದಪಾರಗರು ಮನಳಿದ ಪಾತಕರ ಕ್ಕು
 25 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ಪೃಷ್ಠಿ ವರ್ಷ ಸ
 26 ಹೆನ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು
 27 ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಧವದ್ಧಿಃ ಸರ್ವಾನೇತಾನಾನ್ಭವಿನಃ ಪಾ
 28 ರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಚಾತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ಸಮೀಪ ಕೊಳೂರಿಗೆ ಸೇರಿದ ಫಾರೆಸ್ವಲ್ಲಿ
ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲ.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಜಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
 2 ವೇತ್ತ್ಯಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂ
 3 ಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಣ
 4 ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಸಿಂಘದೇವಂ ರಾಜ್ಯಂ
 5 ಗೆ ಯ್ಯತ್ತಿರ ಲಾತನಸರ್ವಾಧಿಕಾರಿ ಆರಿಯ ಮಲನೆಟ್ಟಿ
 6 ಯ ಪುತ್ರಂ ಮಾಹೇಶ್ವರಾ ಗ್ರಗಣ್ಯನು ಮೆನಿಸಿದ ಹೊಂ
 7 ನಮನ ಪ್ರತಾಪವೆಂತೆಂದೊಡ್ಡೆಲರದಿಡಿ
 8 ರಾಂತರಿಭೂಪರಸ ಸಣ್ಣನೆಸೀಳಿದುತ್ತಮಾಂಗಮನಾ
 9 ಮುಱಿದ ಪೊಡೆನೆಂಡಾಡಲು ನೆಱಿದ ಪುದೆಹೊ
 10 ರನೆಂಬ ಮದೇಭಂ || ಅಂತಾತಂ ಸುಖಸಂಕಥಾ
 11 ವಿನೋದದಿಂದಧಿಕಾರಂ ಗೆಯ್ಯುತ್ತಮಿದ್ಧು ಹೊಂನವುರ
 12 ಮಾಹೇಶ್ವರ ದೇವರ ಪೂಜೆ ಅಂಗರಂಗಭೋಗಕ್ಕೆಂದು
 13 ಆ ಯೂರಕೆಱಿಯ ಕೆಳಗೆ ಕಚ್ಚವಿರುಗಳೆಯಲು ಮತ್ತರೆ
 14 ರಡುಮಂಸರ್ವನಮಸ್ತಮಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಂ ಇದಕ್ಕಾಯೂರ
 15 ಮಹಾಜನರೊಪ್ಪ ಇಂತಿದನಳಿದಂವಾರಣಾಸಿ
 16 ಯಲ್ಲಿಪಾರ್ವರಕೊಂದ ಪಾತಕ ನಕ್ಕುಸ್ವದತ್ತಂ
 17 ಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಷ್ಠಿವರ್ಷ
 18 ಸಹೆನ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾಮೋ
 19 ಜನಲಖಿತಮಂಗಳ ||

ಭಾರಂಗಿ ಹೋಬಳಿ ಗೇರಸೋಪ್ಪೆ ನಗರಗೇರಿಬಸ್ತಿಯಿಂದ ಗೋವರ್ಧನಗಿರಿಗೆ
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚೆನ್ನಬೈರಾದೇವಿ
- 2 ಅಮ್ಮನವರು ನಗರ ರಾಜ್ಯವನಾಳು
- 3 ವಲ್ಲಿ ವಿಳಂಬಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
- 4 ಶು ಚತುರ್ದಶಿಯಲ್ಲಿ ಗೋವರ್ಧನ ಗಿ
- 5 ರಿಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ
- 6 ದೀಪ್ತಿ ಧರ್ಮಕ್ಕೆ ಕಣಿಗಲಮಕ್ಕೆ
- 7 ಯಮೇಲುಭಾಗೆ ಗದ್ದೆಯನೂ ಆವೂ

- 8 ರಸೇನದೋವ ತಿಮ್ಮರಸಯ್ಯನು ತನ್ನ
- 9 ಸ್ವೀ ಪುತ್ರಜ್ಞಾತಿ ಸಾಮಂತದಾದಾದಾಮು
- 10 ಮತದಿಂದ ಸ್ವರಚಿಯಿಂದ ಸರ್ವಮಾನ್ಯ
- 11 ವಾಗಿ ಬಿಟ್ಟ ಯಂತಪ್ಪ ದಕ್ಕೆ ಮಹಾಜನಗಳು
- 12 ಸಾಕ್ಷಿ ಇದಕ್ಕೆ ತಪಿ ನಡೆದವನ ಬಾದು
- 13 ಲ

ಅದೇ ಹೋಬಳಿ ಗೋವರ್ಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ಸೇರಿದ ಜಂಗಲಿನಲ್ಲಿ
ಹಾಳು ಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸುದ್ದಿ ೧೪
- 2ವಾರ ಶ್ರೀಮತು ಜಗದೇವ ಸಿಂಗಿ ದೇವರ
- 3 ಸರು ದುಗ್ಗವೆಗ್ಗಡೆಯ ಮಗ ಬಮ್ಮ
- 4 ಣ ಹೆಗ್ಗಡೆ ಸ್ವಾಮಿ ಕಾರ್ಯಕ್ಕೆ ಬಂದು
- 5 ಮಳಲಿಯ ಸಿಂಗಜ್ಜನಕೂಡೆ ಕಾದಿ

- 6 ಯಳಿಯಲು ದುಗ್ಗವೆಗ್ಗಡೆಗೆ ಬಿಟ್ಟ
- 7 ಭೂಮಿಯೊನ್ನುಸಬ್ಬ —ಪರಿ
- 8 ಹಾರವಾಗಿ ಬಿಟ್ಟರು ಇದಕ್ಕೆ ಅಳಿ .
- 9 ದವ ನರಕಕ್ಕೆ ಇಳಿದ
- 10ಕೊಂಡ ಪಾಪ

ಷಿಕಾರಿಪುರತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

ಉಡುಗಣಿ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು (ಸಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾ
- 2 ಧೀಲಗುಣ ಸಂಪನ್ನರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮುಖ
- 3 ಪುಷ್ಕರ್ಮ ನಿರತರುಂ ಶ್ರೀಮನ್ಮಹಾಹೊಂನ ಪುರದ ದೇವಯ್ಯಂ
- 4 ಚಾಳುಕ್ಕ ವಿಕ್ರಮ ಕಾಲದ ಜನೆಯ ಪ್ರಮೋದಿತ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೦
- 5 ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡಾತನ ಶಿಶ್ಯಂವಾಮದೇವಯ್ಯಂ
- 6 ನಿಲಿಸಿದ ಸಮಾಧಿಯ ಕಲ್ಲು ಮಹೇಶ್ವರಾಮಂಗಳ ||

ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸಮೀಪದಲ್ಲಿರುವ ಬಾಳಂಬೀಡು ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'—6"×3'—9"

- 1 ಸ್ವಸ್ತಿ ಅನೀದಶೇಷನರ ಪತಿಮಕುಟಮಣಿಮಯೂಖ ಮಂಜರಿ ರಂಜಿತ ಪಾದಪೀಠ ಪ್ರತಾಪದಪದಕನ ಜಾಳಾದ
- 2 ಭೀನಮಾಲೀಧಾನಮೃಪಾತ್ಥಿವಸ್ಸಕಳದಿಗ್ವಿಜಯೋಪಾಚ್ಛಿತ ವೀರಲಕ್ಷ್ಮೀನಮಾಲಿಂಗಿತ ವಿಶಾಲವಕ್ಷಸ್ತೋದಾನವಾರಿ
- 3 ಸಂಸಕ್ತ
- 4 ವಿಬುಧ ಮಧುಕರ ನಿಕರೋ ಜಳನಿಧಿರವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮೀನಿವಾಸಶೃಂಗಾಂಕ ಇವಕಳಾಧರಃ
- 5 ಪ್ರಭಾಕರ ಇವೋಗ್ರ ಪ್ರತಾಪ
- 6 ಶ್ವತುರಾನನ ಇವ ಪ್ರಜಾನಾಥ ಸ್ನೇನಾನಿವಾ ಪೋಷ ಶಕ್ತಿಧರೋ ಭೂತನಾಥ ಇವ ಭೂದರ ಶಿಖರಾಧಿವಾಸೋಂ
- 7 ಗಜ ಇವಾಂಗನಾಜನ ಮನಃ
- 8 ಕೋಭ ಜನನೋ ಪರಾಜಿತ ಇವಾ ತ್ಥಪತಿಃ ಕಲ್ಪಪಾದಪ ಇವ ಪಾರ್ತ್ವಿತಾತ್ಥಪ್ರದಃ ಕೀರ್ತಿ ಸುಧಾಧವಳತ
- 9 ಬ್ರಹ್ಮಾಂಡ ಕುಹರಶೈರ ಚೋ
- 10 ಳ ಕೊಂಕಣ ಗೋಚರ ಮಾಳವ ಕಾರವ ಪಾಂಚಾಲ ಗೌಡಕಳಿಂಗಾಂಗವಂಗ ಮಹೀಪತಿ ಸಂವಾದಿತಾ ಕ್ಷಮ
- 11 ಕೋಶಃ ಕೋಶಸಲಿ

- ⁷ ಲನಿಮಜ್ಜಿತಾ ಶೇಷ ವಿರಮಹೀಶಃ ಈಶಚರಣಾರವಿನ್ದ ಮಧುಕರಃ ಕರನಂ ವರ್ಧಿತ ನಿಖಲ ಭುವನೋ ವ ನಾರಿ
ಕೇತು ರಿವಾಮೋ
- ⁸ ಪು ಶರಾಸನ ಕಾಯ್ಯಃ ಕಾಯ್ಯಾ ಕಾಯ್ಯ ವಿವೇಕಚಾತುರ್ಯ ವಾಚಸ್ಪತಿ ವಾಚಸ್ಪತಿ ಸದೃಶ ವಿವಿಧ ವಿಬುಧ
ಬೋಧೋಧ್ಯಾಯಮಾ
- ⁹ ನ ಮಾನಸಾನಂದಕಾರಃ ಶ್ರೀಮಜ್ಜಯ ಸಿಂಹ ದೇವಶ್ವಾಳುಕ್ಯಾ ಭರಣಃ || ತಸ್ಯಾತ್ಮಜ ಶ್ಚ ತ್ರವಿಳಾಸಿನೀನಾಂ ವೈಧ
ವ್ಯದೀಕ್ಷಾ ಗುರುರಾಹವೋ
- ¹⁰ ತ್ತಃ ಸಂಶಾಸ್ತಿಗಾ ಮಾಹವಮಲ್ಲದೇವೋನಿಷ್ಕಂಟಕಾ ಮಪ್ರತಿ ವೀರಶಬ್ದಃ | ಯಸ್ಯಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ಫುಲಿಂಗೈ
ನ್ರಿಮೂಫಳಿತಾಶ್ಚ ತ್ತ ಮಹೀರು
- ¹¹ ಹೌಘಾಃ ಅದ್ಯಾಪಿ ರೋಘಮವನಾನಹಿತೇಕ್ಷಮನ್ತೇ ಭೂಕಂಟಕೋದ್ಧರಣ ಯತ್ನಪರಾಯಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ
ನ್ವಣ್ಣಿ
- ¹² ತಮಾನದರ್ಪಾನಕಾರ್ಷೀದ ಕ್ಷತನತ್ಯವಾದಃ ಸಂತ್ಯಾಚಿತಾನಂದಿತ ರಾಜಚಿಹ್ನಾನ್ಯೂತಾನ್ವತಾನಲ್ಪವ ಸೂಂಚ್ಛು
ಭಂಯುಃ
- ¹³ ಧಾರಾಪಿಯೇನೋದ್ಧತ ವಿಕ್ರಮೇಣ ಸಂಧರ್ಷಿತಾಪೂರ್ವ ಮಹೀಪತೀನಾಂ ಅಧರ್ಷಣೀಯಾ ಬಲಗೊಂಕ ಮುಖ್ಯ
ಪ್ರಚಣ್ಣನಾಮಾ
- ¹⁴ ನ್ತ ಪುರಸ್ಕರೇಣ ಲಂಕಾನಾಥ ಸಮಾನ ಚೋಳನ್ಯಪತಿಂ ಯಸ್ಸಂಯತಿ ಪ್ರಾವೃತಂ ನಾಗಾನಾಂದಶಭಿಶ್ಚ ತೈರಧಿ
ಬಲೈಸ್ಸನ್ನಾಹಿ
- ¹⁵ ಭಿಸ್ತತ್ಯರೈಃ ಏಕೋರಾಘವ ವಜ್ರಘನ ನಿಶಿತೈರ್ಬಾಣೈರನಾ ಯಾಸತೋ ಭೂದೇವೋಮಹಿತಾಯಸನ್ನತಿ
ಪದಂಚಾಳು
- ¹⁶ ಕೃರಾಪೋಬಲೇ ಶ್ರೀಮಾನಾಹವಮಲ್ಲೋ ವಿದ್ಯಾಶಾರ್ಯಾ ಸ್ವಿತೋಧರಾಂ ಶಾಸ್ತಿಧರ್ಮಾರ್ಥಮಾನ ಹೇತುವ್ಯಾ
ಪಾರೈಕವ್ರತಶ್ಚ
- ¹⁷ ರಾಯೈಕಃ || ತಸ್ಮಿನ್ನರ ಪತಾಮಹೀಂಶಾಸತಿ ವರ್ಣ ಸಂಕರೋವ್ಯುತ್ಪನ್ನ ಕಾಯಸ್ತೇಭ್ಯೋನ್ಯತ್ರದುರ್ಲಕ್ಷಸ್ತಸ್ಮರ
ಶಬ್ದಃ
- ¹⁸ ಸ್ವರೂಪವಾಚಕೋವೈಯಾಕರಣ ಇವಾರ್ಥಬಾಧಾತ್ವಂವೃತ್ತಃ ಉಪಸರ್ಗಶ್ಚ ಧಾತುಪ್ರಯೋಗಾ ದನ್ಯತ್ರದು
- ¹⁹ ದ್ವೈಕೋ ವಿಗ್ರಹಶ್ಚ ಸಮಾನ ತದ್ಧಿತ ವ್ಯಾಖ್ಯಾನಾದ ನೈತ್ರತತ್ಪರಿ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖಜವನ
ವಾಸಿದೇ
- ²⁰ ಶೋರಮಣೀಯ ಸ್ತುತಿಲಕ ಇವ ಮಹಾತಟಾಕ ಗ್ರಾಮೋ ರಾಜತೇ || ಯತ್ರ ದ್ವಿಜಾಶ್ಚ ಮದಮಾದಿ ಗುಣೈರು ಪೇತಾ
ಸ್ವಾಧ್ಯಾಯ
- ²¹ ಯಜ್ಞ ಜಪ ಹೋಮ ಸಮಾಧಿನಿಷ್ಕಾಃ ಅಧ್ಯಾಪನಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಖ್ಯೈ ಪೃಷ್ಟಮಭಿನ್ನಿಜಗೃಹೇಷು
ಸದಾ ರ ಮನ್ತೇ ||
- ²² ಯತ್ರತ್ಯ ಪಂಡಿತ ಜನೋ ವಿದುಷಃ ಪೃಥಿವ್ಯಾಂ ವಾದೇ ವಿಜಿತ್ಯ ವಿಜಯಂ ನಿಜಮಾತನೋತಿ ವ್ಯಾಖ್ಯಾನ ಚಿಂತನ
ವಿಚಾರಣ
- ²³ ವಾದ ಶಿಕ್ಷಾ ವ್ಯಾಪಾರ ವರ್ಗ ಚತುರಃ ಪೃಥಿವೀ ಪ್ರದೀಪಃ || ಯತ್ರ ತ್ಯಾಧ್ಯೇತಾ ರೋ ಗ್ರಸ್ತ ನಿರಸಾದ್ಯು ಚ್ಚಾರಣ
ದೋಷವಜ್ಜಿತಂ
- ²⁴ ಸ್ವರವರ್ಣಪದ ಕ್ರಮಸಂಹಿತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿಜೋತ್ಕರ್ಷಮಪೇಕ್ಷಮಾಣಾ ಸ್ವಹಸ್ತಂ ವಿಂಶ
ತಿಂಚ
- ²⁵ ತ್ವಾರಿಂಶತಮಶೀತಿಂಶತಂ ವಿಂಶತ್ಕುತ್ರಂಚ ವಾರಾನ್ ಸದಸ್ಯಧೀಯತೇ ಯತ್ರ ಕಲ್ಪ ಸೂತ್ರ ಶ್ರಾವಣಶ್ಚಾತ್ರಾ
ನ್ವಯಂ ಪರಿಕ
- ²⁶ ಲ್ಪಿತೈಷ್ಠಿಕ ಪಾಶುಕಸೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪರಿಕಲ್ಪಿತಾಹವನೀಯಾದ್ಯಗ್ನಯಃ ಸ್ವೋತ್ತೇಕ್ಷಿತ ಪತ್ನೀಶಾಲಾ
ಸಂದೋಹ (ಹ) ವಿದ್ವಾ
- ²⁷ ನಚಾತ್ವಾಲ ಶಾಮಿತ್ರ ಮಾಜ್ವಾಲೀಯಾಗ್ನಿಧ್ಯುಧಿಷ್ಠಾ ಸ್ತಾರ ಪ್ರದೇಶಾಸ್ತತ್ತತ್ಯತು ಪ್ರಯೋಗಂ ಸದಾಭ್ಯಸ್ಯಂ
ತೈವಮಾದಿಗು
- ²⁸ ಣಾಲಂಕಾರಾಯಾ ಶೇಷಗ್ರಾಮ ಮಹಾಜನಾಯಾ ಪಾದಪೂಜಾಂ ದತ್ವಾ ಶಕ ನೃಪಾತೀತ ಸಂವತ್ಸರೇಷು ನವತೇ
ಪ್ವೇ ಕೋನಾಶೀತ್ಯಧಿಕೇಷು
- ²⁹ ವಿಳಂಬ ಸಂವತ್ಸರ ವೈಶಾಖ ಶುದ್ಧ ತೃತೀಯಾಯಾ ಮಾದಿತ್ಯವಾರೇ ಕುಡುವಣ್ಣಿಯಾಂಗೀರಸ ಗೋತ್ರ ಶ್ರೀಧರೋ
ಪಾಧ್ಯಾಯ ಸೂನು
- ³⁰ ಪ್ರಭು ಮಹಾದೇವಯ್ಯ ಅನ್ತರ್ವೇದಿ ಅವಣಗ್ರಾಮ ಸಮುದ್ಭೂತಾ ತ್ರೇಯ ಗೋತ್ರಾ ಅಡುದ್ದಿವೇದಿಸೂನು ಮಾರ್ಗ್ಯ
ನಾಯಕಹೊ
- ³¹ ಲಗೆ ಟಗ್ರಾಮವಶಿಷ್ಠ ಗೋತ್ರ ಗೋವರ್ಧನನಾಗದೇವ ಸೂನು ಗೊಹಳಯ್ಯ ಕುಂಟನ ಕೆಟೆಯೂರಟ್ಟ ಹರಪೋಲೆ
- ³² ಯಮ್ಮನ ಮಗ ಕಲಿಯಣ ಸೆಟ್ಟಿ ಸಿಂಗಣಸೆಟ್ಟಿ ಹಿಟ್ಟದೆಯ ಚಿಟ್ಟಯ್ಯಂ ನಾಕಸೆಟ್ಟಿಯ ಮಾಳಯ್ಯಂ ಮಾಳಕ್ಕನ ಬನ
ವಸೆ
- ³³ ಟ್ತಿ ಅಜ್ಜುನಯ್ಯನ ಸೋವಯ್ಯ ಬಾಗುಳಿಯ ಮುದ್ದಯ್ಯನ ಬೇಳಯ್ಯ ಅತ್ತಲೂರ ಸಂಗಪಯ್ಯನ ಚಿ
- ³⁴ ಕ್ಕ ಬಾಯಿಸೆಟ್ಟಿ ಕೇತಿಸೆಟ್ಟಿಯ ಮಗಂ ಮಸಣಯ್ಯ ಅಂಗಡಿಯ ಸತ್ತಿಯಣಸೆಟ್ಟಿ ಇತ್ಯೇತನ್ನಾಮಾನಃ ಸರ್ವ
ಶಿರಾಶಂಕು

- 35 ಕೃಷ್ಣ ತಟಾಕ ಕ್ಷೇತ್ರಮನನ್ಯೋಪಾಯೋಗ್ಯ ತತ್ತಟಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮಹಾಜನಾಪಾದಾಪು ಕವನು
ಮುತ್ಯಾ ಚಂದ್ರ
- 36 ತಾರಮಣ್ಣ ಉತ್ಪರಾಯ ಮುಕ್ತವನ್ತಃ || ಏತದ್ಯೇ ಪರಿಪಾಲಯಂತಿ ತೇಷಾಂ ದಾನಸಮಂ ಪಲಂಯೇತ್ಯೇತನ್ಮ
ಶಯಂತಿ
- 37 ಭೂಣ ಹತ್ಯಾ ಸಮೋದೋಷ ಸ್ತಥಾಚಾಹ ದೇವಸ್ವಂಭ್ರಾಹ್ಮಣಸ್ವಂಚ ಲೋಭೇನೋಪ ಕಿಸ್ತಿಯಃ ಸಮಾಪಾತ್ಯ
ಪರೇಲೋ
- 38 ಕೇಗ್ಯದ್ಯೋ ಚಿಷ್ಣೇನಜೀವತಿ ವಾದೀಭ ಪಂಚಾನನ ಭಟ್ಟ ವಿಷ್ಣು ಶ್ವಾಸ್ತಾಂ ಬುಧೇಪ್ಪರಮಿತನ್ಮ ವನ್ತಃ
ಅಣ್ಣೂರ
- 39 ಶಂಭೋಽಪ್ಯದ ಪದ್ಮ ಭಿಂಗಃ ತತ್ಕ್ಷೇತ್ರಲೇಖಾ ಪಚನಂ ವ್ಯಥತ್ತದ್ಧಾಮ ಜನ್ಮಾತಿಲಕಃ ಕುಲಸ್ತ ದೇವದ್ವಿಜಾ
- 40 ಗ್ರ್ಯಾಚ್ಚನದತ್ತಚಿತ್ತಃ ಗ್ರಾಮ ಪ್ರಯುಕ್ತ್ಯಾ ಲಿಖಿತಂ ವ್ಯಥತ್ತ ಸದಕ್ಷರಂ ಕಾಶ್ಯಪ ಮಾಧವಾಬ್ಲಃ
- 41 ಮಹಾ ಗ್ರಾಮ ಲೋಕ್ಯ ಗುಣೈಯನಾಗವಮ್ನೋ ಜರಳಿಯರೂವಾರಿನಾಕಿಯ ಲಿಖಿತ ಮಂಗಲಂ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಿಸಲಹಳ್ಳಿ ಫಾರೆಸ್ವಿನಲ್ಲಿ ಹೂಲಿಮರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು .

- | | |
|------------------------------------|---------------------------------------|
| 1 ಸ್ವಸ್ತಿಯಮು ನಿಯಮಸ್ವಾಧ್ಯಾಯ | 6 ನಮಶ್ಚಿವಾಯವಾಗಿ |
| 2 ಧ್ಯಾನಧಾರಣ ಮಾನಾನುಷ್ಠಾನ ಜಪ | 7 ಶ್ರೀಮತು ಪ್ರತಾಪ ಚ |
| 3 ಸಮಾಧಿಶಿಲಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀ | 8 ಕೃಪತ್ತಿಸಿಂಘಣದೇವವರ್ಷ ೭ನೆಯವಾತುಸಂವತ್ಸರ |
| 4 ಮದನಾದಿಯಗ್ರಹಾರ ಹಿರಿಯೂರಸ್ಥಾ | 9 ಚಿಟ್ಟುರಲಿಟ್ಟುಮಕತ್ತವಿದು . |
| 5 ನಾಥಪತಿ ಶ್ರೀಮನ್ಮಹಾ . ಬೊಮ್ಮಯನಾಯಕನು | 10 ಇಯ |

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ಅದೇ ಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮದ ಗುಡ್ಡದ ಬಡದಲ್ಲಿರುವ ಕೆರೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಹಾರವೇ ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವ
- 3 ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಭುಜಬಳ
- 4 ಪ್ರಾಥಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಚಂದ್ರ ರಾಯರಾ
- 5 ಜ್ಯೋದಯದ ೧೧ನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರ ಭಾದ್ರಪದ
- 6 ಸೋಮವಾರದಲು ಶ್ರೀಕೊಂಗಾಲ ಬಂಕಣ ಮನ್ನೆಯ
- 7 ದೇವರ ಪರುವತ ವೊಡೆಯರಳಿಯ ಹಡೆವಳನಕೂಡೆ
- 8 ಕಾದಿ ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದ||ಶ್ರೀ

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ತಾಡಗುಂದ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-6"X2'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಮಾರಾಕ್ಯ ಅರಸರ್ ಬಸವನೆ ಮೂ
- 2 ವತ್ತಿಪ್ಪಾಸಿರಮನ್ ಅಳಿಬನ್ನನಿಕ್ಕೆಯನಾಬ್ಲವು
- 3 ಣ್ಣನಾದಿಗಾವುಣ್ಣನ್ ತಮ್ಮಾಳ್ವ ನಿಱಿಯ ಎರಗನೊಳ್ಳೂಡಿ
- 4 ಕಾದಿ ಅಳಗರಕುಪಾಸದೊ ರ
- 5 ಸರ್ಗಾಲಯಪೊಕ್ಕ (ಕಲ್ಲು ಚಕ್ಕೆ ಯೆಮ್ಮುಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಬನ್ನಣ್ಣಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

- 1 ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಗು
- 2 ನಾಳ್ವ ಭು ಬೊಮ್ಮ
- 3 ಆತನಮಗ ಮಾದರ್ವನು ತಂಮ ಸೋಮಂಣನು ಆ
- 4 ರಿಗೆ ಮಸರಯಲಿ ಗಲುಡನ ಮಕಳು ಕಾಳಬೊಂಪು
- 5 ಸೋಮದಾಯಾದತನದಿಂ ಕಂನವನಿಕ್ಕಿ ಯಿಱಿಯೆ
- 6 ತಮ್ಮ ಮಕ್ಕಳು ಹೆಂಡಿರಕೂಡಿ ಹುಯ್ಯಲನೆಬ್ಬಿಸಿ
- 7 ಕೊಂಡು ತಾನುಂ ಶಿವಪಾದದೊಳ್ಳೆಕ್ಕನಾದಂ

ಸೋರಬತಾಲ್ಲೋಕಿನ ಶಾಸನಗಳು

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ಅನವಚ್ಛಿ ಹೋ | ಗುಮ್ಮನಹಾಳು ಹಳೇಗ್ರಾಮದ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ) (ಎಡಭಾಗ ಸ್ವಲ್ಪ ಚಕ್ಕೆಯಿದ್ದುಹೋಗಿದೆ)

- ¹ ಶ್ರೀ ಪ್ರಿದ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರ
- ² ಕ್ಯಾಭರಣ ಶ್ರೀಮದ್ಬೋಲೋಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
- ³ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕತಾರಂ ಸಲುತ್ತಂ ಕಲ್ಯಾಣದ
- ⁴ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯತ್ತುಮಿರೆ
- ⁵ ದತೀರದ ಕರಶಾಣಿಯೆನಲು ತಾನಾಸೀಲತೆಯಿಮೆಸೆವ
- ⁶ ತಿಪ | ಅತನನ್ನಯಾಗದು ಪ್ರಶಸ್ತಿ ಯೆಂತೆಂದಡೆ ಸ್ತಸ್ತಿಸಮಧಿ
- ⁷ ಕೇಸ್ವರ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರ ಜಯಸ್ತೀ ಮಧುಕೇಶ್ವರ
- ⁸ ದೇವ ಪ್ರತ್ಯಕ್ಷಾಕ್ಷಿ ಸಂಭವ ಚತುರಾಶೀ
- ⁹ ಸುವರ್ಣಗರುಡಧ್ವಜ ಜಗದ್ವಿಧಿತಾಪ್ತಾದಶ
- ¹⁰ ದ್ರಶಿಖರಿ ಶಿಖರ ಸಂಸ್ಥಾಪಿತ ಸ್ವಟಿಕ
- ¹¹ ಶ್ರೀಮಯೂರವರ್ಮ ಮಹಾಮಹೀ ಪಾಳಕ
- ¹² ವಿರಾಜಮಾನ ಮಾನೋನ್ನತರುಂ ವಿರಾಜಿತರಪ್ಪ

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ಅದೇ ಹೋ | ಹಿರೇಚವುಟಿ ಗ್ರಾಮದ ಎಲ್ಲೆಯಲ್ಲಿ ಎಮನೂರು ಪರಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'-6"×4'-0"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಗಿರಿ
ಶಂರವೀಂ
- ² ದು ಸಲರಾತ್ಯ ವಿಚ್ಛಿಬಿಭೂಮರುತ್ಸಮುದ್ಯೋಗನುತಾಪ್ತಮೂರ್ತಿ ಭುವನಸ್ಥಿತಿಕಾರಣನೀಶ್ವರ
- ³ ಜಯಶಿಂಗ ನೃಪಂಗೆ ತಾಂ ಮನಣಸೆಟ್ಟಿಗೆ ಮಾನ್ಯದಯಾಪರಂಗೆ ಹೃದ್ರಾಗದೆ ನೇಸಣುನೆಲನುಪುಳ್ಳಿನಮೀಗೆ
- ⁴ ಮನೋರಥಂಗಳ || ಪುಂಗಳಮಂ ಮಾಡುಗೆ ಜಯಸಿಂಗನೃಪಂಗೆ ನೆಗದ್ದೆಮ್ಮಯನೂರಾದೇವಂ ಗುಣನಿಧಿಕಾ
ಮಗಾ
- ⁵ ಪುಡಂಗಿಂತೀ ನೆಲನುಯಿನಪುಳ್ಳಂನೆವರಂ || ಸ್ತಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರಿದ್ವೀವಲ್ಲಭಂ ಕಳಚುರ್ಯುಕುಳಮಹಾ
ಭೂಪ
- ⁶ ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ಮಹಾರಾಜಾಧಿರಾಜನೆನಿಸಿ | ಪರಭೂಪಾಳಕರಂ ಪಳಂಚಲೆದುದೋರ್ವಿಕ್ರಾಂತದಿಂ ತ್ಯಾ
ಗದಿಂ
- ⁷ ನೆರದರ್ಶಿಪ್ರಕರಕ್ಕೆಮಾಡಿ ಮುದಮಂ ಕಾರುಣ್ಯದಿಂ ಕಾದು ತತ್ಪರಣಾಯಾತರನಾತ್ಮ ಸತ್ಯಗುಣದಿಂ ಮರಾ
ದೆಯಿಂ
- ⁸ ದಾಳ್ಯನಾದರದಿಂ ಕುಂತಳಚಕ್ರವರ್ತಿ ವಿಜಯಾದಿತ್ಯಂ ಮಹೀಚಕ್ರಮಂ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ನೆಗಳೆ ಜಯಂ
ಪೂಗಳೆ ಜ[ಗಂ]
- ⁹ ಮಿಗೆ ತನ್ನಳವಳಿಯ ಬೊಮ್ಮಯ್ಯಂ ಪಾಳಿಸುವಂ ನೆಗದ್ದೀ ಬನವಸೆನಾಡಂದಿಗಿಭಂಬರ ಪೈಯೆ ಕೀರ್ತಿ
ಲತೆಯುಂ ಶ್ರೀಯುಂ |
- ¹⁰ ನತನೃಪಾಳರು ಬೇಡೆ ಪಣಿಂಚರೆದರ್ಶಮನರ್ಥಿಗಿತ್ತು ಸಾಮದಿನಶ್ಯಾಸೆ ದಾಜಿರಾಜಮಹಿಮಂ ಪ್ರತಿಪಾ
ಳಿಸುವಂ ನಿರಂತ
- ¹¹ ಬನವಸೆ ನಾಡನಾಡಮೆಕದಂಬರ ಸಂತತಿ ಸೋವಿದೇವ ನತ್ಯನುಪಮ ವಿಕ್ರಮಂನೆಗಳೆ ತಂನ ಸಮುಂನತಕೀರ್ತಿ
ಧಾತ್ರಿಯೊಳು ||
- ¹² ಬನವಸೆ ದೇಶದೊಳು ನೆಗದ್ದೆನಾಗರ ಖಂಡದೊಳ್ಸಾರಮಾದುದಾ ಜನಪದದೊಳು ವಿರಾಜಿಸುವ ಕೆಯ್ವೊಲದಿಂವನದಿಂ
ತಟಾಕದಿಂ
- ¹³ ನರುಹಪುಂಡದಿಂ ಬಳಸಿನಾಡಮನಂಗೊಳಿ ಪೆಮ್ಮನೂರಿಳಾಜನಜನಿತಾನುರಾಗ ವಿಭವೋದಯಮಕ್ಷತಸೌಖ್ಯ
ಸಂಪದೆ
- ¹⁴ ಪರಹಿತ ಚರಿತಂ ಸತ್ಯಾಭರಣಂ ಧನದ ಚಾರುದತ್ತಸಮಾನಂ ನಿರವಧ್ಯವೇಂಬಣ್ಣ ಧರೆಮಾಣಕಕೇತಿಸೆಟ್ಟಿಯ
- ¹⁵ ಜಗದೊಳು || ಜಳನಿಧಿಯೊಳು ಹಿಮಧಾಮಂಕುಳಗಿರಿಯೊಳು ಸಿಂಹವೊಗೆವವೊಲೊಗದಂ ನಿಮ್ಮಳಕೀರ್ತಿ
- ¹⁶ ಸೆಟ್ಟಿಗೆ ಲಲಿತಾಕೃತಿಯೆಮ್ಮನೂರಕಾಮಗವುಣ್ಣಂ | ಧರ್ಮದಕಣ್ ಸತ್ಯದವಿಧಿ ಪೆಮ್ಮೆಯನೆರೆ ಭೋಗದಾಗರಂ
ವಿಜಯ
- ¹⁷ ಪಮ್ಮಂ ಕಾಮಗಾವುಂಡಂ ನಿಮ್ಮಳತರಕೀರ್ತಿವಿಕ್ರಮಂಕಾರಂ | ಶರಣಾರ್ಥಿಬ್ರಜರಕ್ಷಣಕ್ಕೆ ವಿನಯಕ್ಕಾಪ್ತಿಂಗೆ
ಕೂಪ್ತಿಂಗೆ

- 18 ದೇವದ್ವಿಜರಾಜಪೂಜೆಗಸಕ್ಯನ್ನೋಟಕ್ಕೆ ಕೂಟಕ್ಕೆ ದುರ್ಧರವೀತಾಘಜಯಕ್ಕೆ ಪೋಲಪೋಡೆ... ..
- 19ತದನಂತರಮಾ ಮಹಾಪುರುಷಂ ಕಾಮಗಾವುಂಡಂ ಶ್ರೀರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ನಿತ್ಯಪೂಜಗಂ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂ
- 20 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವ ವರ್ಷದ ಸಾಸಿರದಪ್ಪತ್ತನೆಯ ಪ್ರಥಮ ಸಂವತ್ಸರದ ಪಾಷ್ಯಮಾಸದ ಮಾವಾಸೆಲು
- 21 ತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿಪಾತ ಸೋಮವಾರದಂದು ಬಲಕೆಳೆಯ ಮೊದಲರಿಯ ಕೆಳಗೆ ನಾಯಿರಮರದ
- 22 ಅಡಕೆಯತೋಟದ ಸಹಿತ ನೆಲನಂ ಧಾರಾಪೂರ್ವಕದಿನಿತ್ತನುದಾರತಯಿಂ
- ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಎಮನೂರು ಪರಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—9"

- | | |
|---|---|
| 1 ಓಂ ನಮಃ ಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರ್ಯು | 6 ಸೆಟ್ಟಿಯ ಮಗಂ ಸೋವಿಸೆಟ್ಟಿ ಯಾಪೂರ |
| 2 ಭುಜ ಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ ಮುರಾರಿ ಸೋ | 7 ತುಣು ಹುಯಿಲೊಳು ಕಾದಿಪಲರಂ ಕೊಂದು |
| 3 ವಿದೇವ ವರ್ಷದ ೧೮ನೆಯ ದುಂದುಭಿ ಸಂವತ್ಸರ | 8 ಸತ್ತು ಸುರಗಣಿಕೆಯರೊಳ್ಳೂಡಿದಂ ಆತ |
| 4 ಅಶ್ವಿಜ ಬಹುಳ ೧೩ ಅದಿವಾರ ದಂದು | 9 ನ ತಮ್ಮಂ ... ಕಲ್ಲ ನಿಲಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ |
| 5 ಎಂಣಿಗೇರಿಯ ಹರುವ ಬಮ್ಮಿ | |

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು

- 1 ಓಂ ನಮಃ ಶಿವಾಭ್ಯಾಂ ಸಾನು ಚರಾಭ್ಯಾಂ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ
- 2 ಕೈ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಶ್ರೀಮತ್ಕಳಚುರ್ಯ ನಿಜಭುಜಬಳ ತ್ರಿಭುವನ ಮಲ್ಲ
- 3 ದೇವವರ್ಷದ ೧೧ನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣುಲಗುಂಡಿಯ
- 4 ಕೋಟಿಯಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಮ್ಮರಸನುಂ ವೀರರಸನುಂ ಮುತ್ತಿಕಾದಿಲ್ಲ ಹೊಯ್ಸಣ ಮಂಡ
- 5 ಳಿಕ ಬಲ್ವಂಗ ಹೋಗದಿರಲು ಪಾಯದಿಂ ಹೊಳವಣ್ಣಿಸಿದ ಸಮಯದೊಳು | ಶಂಭವೇ ನಮಃ
- 6 ಪರಹಿತ ಚರಿತಂ ಚಲಿತ ಪರೋಪಕಾರಾರ್ಥ ಮೀಶ್ವರ ಪದಾಂಬುರುಹೈಕ ಭೃಂಗನೇನ
- 7 ರಾಡ್ಡೊರೆಯಾದಕ್ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳ | ಚಂಪಕ | ಕರಿಘಟೆಯನ್ನುರಂಗಚಯಮಂ
- 8 ನರಸದ್ಭಟಕೋಟಿ ಯೂಧಮಂ ಸುರಪತಿ ಹವ್ಯವಾಹನ ಕುದೇರ ನರವಾಹನವೆನ್ನು ಮೈರಿಸಂಗರ ನೆ
- 9 ವದಿಂದ ದೇವಚಯಮಂ ಕರೆ ದೀಪನೆನಕ್ಕೆ ಬಣ್ಣ
- 10 ಸಲ್ಪರಿಣತ ವಿದ್ವನಾವನವನೀತಳದೊಳ್ಳಲ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ.....

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ
(2 ಹಲಗೆ ಉಂಗರವಿಲ್ಲ)

1 ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- | | |
|--------------------------------------|---|
| 1 ನಿರ್ವಿಘ್ನ ಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ | 16 ಗಂದರಗಾನಿ ಗದೆ ಬ ೧ ದರವಳಗೆ ಯಿ |
| 2 ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತೈಲೋಕ್ಕನಗರಾರಂಭ | 17 ಮ್ಮಾನದ ಗದೆ ಯಿದಕ್ಕೆ ಸಲುವ ಮನೆ ದ |
| 3 ಮೂಲಸ್ತಂಭಾಯ ಶಂಬವೇ \|\| ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ | 18 ಳ ಹಿತ್ತಲು ತಿಪ್ಪೆಗುಂಡೆ ಹಕ್ಕಲು ಸಹ |
| 4 ಭೃದಯಾ ನೃಪ ಶಾಲಿವಾಹನಶಕ ವರು | 19 ವಾಗಿ ಸಿಲಾಸ್ಥಾಪನೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಯಿಥೇವೆ |
| 5 ಪ್ಪ ೧೬೯೦ನೆಯ ಪ್ರವರ್ತಮಾನ ಸರವ | 20 ಯಿ ಭೂಮಿಯಲು ಯಿದಂಥ ನಿಧಿನಿಕ್ಷೇ |
| 6 ಧಾರಿನಾಮ ಸಂ\|\| ರದ ಮಾಗ ಶು\|\| ೭ ಯ | 21 ಪ ಯೇನುಂಟಾದ್ದಂನ್ನು ಅನುಭವಿಸಿಕೊಂಡು |
| 7 ಲು ಶ್ರೀವತ್ಸರು\|\| ನಂದಿನಾಥ ಪುರದ | 22 ಬಾಹದಂದು ನಂಮ್ಮ ಪುತ್ರ ಮಿತ್ರ ಜ್ಞಾತಿ |
| 8 ಗಾಡರು ಬಸವಲಿಂಗಪ್ಪನವರು ಚಲು | 23 ಬಾಂಧವರು ಯಿವಾದಿಗುರು ಸಹೋದರ |
| 9 ಟಿ ಗ್ರಾಮದಲು ಯಿಹ ಹೊವಕ್ಕಲು | 24 ರು ಮುಂತಾದವರ ಅನುಮತಿಯಿಂ |
| 10 ಸೋಮಪ್ಪನವರಾ ಅಧಿದೇವತೆ ಯಾದ | 25 ದ ಬರಸಿಕೊಟ ಭೂದಾನ ಪಟೆ ನಿಮಗೆ |
| 11 ಪರಸಿವಮೂರ್ತಿ ಸದ್ಗುರ್ಮರ್ಯೈರೂಪ | 26 ಜಲಸ್ಥಾಪನೆ ಮಾಡಿ ಇದೇವೆ ನಿಮ್ಮ ಸಂ |
| 12 ನಾದ ಶ್ರೀಕೊಟ್ಟೂರ ಬಸವೇಶ್ವರನ ಗ | 27 ತಾನಪಾರಂಪರೈಯಾಗಿ ಆ ಚಂದ್ರಾ |
| 13 ದಿಗೆ ದೀಪಾರಾಧನೆ ಬಗೈ ಬರಿಸಿಕೊಟ್ಟ | 28 ಕ್ಕ ಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿ |
| 14 ಭೂದಾನ ಪಟ್ಟಕ್ರಮ ವೆಂತೆಂದರೆ ನಂ | 29 ಸಿ ಕೊಂಡು ಬಹದಂ |
| 15 ಮ ಗಾಡುಂಮ್ಮಳಿ ಸ್ವಾಸ್ತಿ ಭೂಮಿಯಲ್ಲು | 30 ದು ಬರಿಸಿ |

(ಇದೇ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಬೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.)

- 31 ಕೊಟಭೂದಾನ ಪಟಿಯದಕ್ಕೆ ಯವ
- 32 ರುಶದಾರಭ್ಯಾ ಅರರ ಅಳವಿಲು ಗು ||೨||
- 33 ವಿರೋಧಿ ಸಂ| ರಕ್ಕೆಲ್ ೧ | ಯ ಪ್ರಮಾಣದ
- 34 ಉ ಚಡ ಅಳತಿಲ ಅರುವರುಷ ದೊಡ
- 35 ಅಂತು ಅಳತೆ ತುಂಬಿದ ಮೈಚಿರು |ರ
- 36 ವಿಗ ಗೆ || ಮೂರು ಹೊನ್ನ ತೆತ್ತು ಕೊಂಡು
- 37 ಬರುವುದು ಯೆಂದು ಬರಸಿಕೊಟ ಭೂ
- 38 ದಾನ ಪಟಿ ೧ ಶ್ಲೋಕ ಸ್ವದತ್ತಾದ್ವಿ
- 39 ಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
- 40 ನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
- 41 ದತ್ತಂ ನಿಸ್ಸಲಂ ಭವೇತ್ತು

- 42 ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿ
- 43 ತೋರಿ ಕೆಂಚಣ್ಣನಸಾಕ್ಷಿ
- 44 ಮೆಣಸಿನ ಹಾಳ ಸಿಂಗಯನಸಾಕ್ಷಿ
- 45 ಬೈರನಹಳ್ಳಿ ಗಿರಿಯಪ್ಪನ ಸಾಕ್ಷಿ
- 46 ಕಂವಾರ ವೀರಣ್ಣನ ಸಾಕ್ಷಿ
- 47 ಯಿಂತಿವರ ಸನ್ಮತದಿಂದ ಬರದಾ
- 48 ತ ಶಾನದೋಗರ ಮುತ್ತಲ್ಲಕ ನ
- 49 ರ ಸಪ್ಪನ ಸ್ವದತ್ತೋರ ಬರಹ
- 50 ಬಸವಲಿಂಗಯ ದೇವರ ಸ್ವಹಸ್ತ ದಿ
- 51 ಂದಾ ಬರಕೊಟ್ಟ ಭೂದಾನವಪಿತ

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ಅದೇ ಹಿರೇ ಚಪುಟಿ ಸೋಮಣ್ಣನಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ೧ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ

- 1 ರಾ | ಕೊಟ್ಟುರ ಬಸವೇಸ್ವರ ದೇವರಿಗೆ
- 2 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟುದು ಯಿ ದೇವರ
- 3 ಪುತ್ರ ಸಂತಾನರಾದ ಚಿ | ಸೋಮಪನ ವ
- 4 ರಿಗೆ ಕೈಯಿಲ್ಲು ಸರ್ವಧಾರಿ ನಾಮ
- 5 ಸಂ || ರದ ಮಾಗೆ ಬ ೧೩ ಗುರುವಾರ
- 6 ದಲ್ಲು ರಾ| ನಾಡಿಗರು ಕಾಳಪನ ವ
- 7 ರು ರಾ | ದೇಶಾಯಿಭಿಷ್ವಪನ ವ
- 8 ರು ಪುರದ ಗೌಡರು ಬಸವಲಿಂ
- 9 ಗಯ್ಯನವರು ನಾ ಉನಂಮ ಉಂ
- 10 ಬಳಿ ಭೂಮಿವೊಳಗೆ ಗಂದ ಕೊನಿ
- 11 ಹೊಲ ಹಕ್ಕಲ್ಲು ಮನಿಗೆ ಸಹ ನಾ ಉ
- 12 ಯಲ್ಲವರು ಕುಶಲದಿಂದಸ್ತರಸ್ತಾ
- 13 ಮಾಡಿ ಕಲ್ಲನಡಿಸಿ ಕೊಟ್ಟಿರ್ದೇವ ಮೇ
- 14 ಲಾಗಿ ಯಾ ಭೂಮಿಗೆ ಜೋಡಿ ಗಂ ||೨||೦
- 15 ಪ್ರಮಾಣದಲ್ಲು ಉರಂತತಕ್ಕೆ ಅಳ
- 16 ವಿ ೬ ಪ್ರಮಾಣದಲ್ಲು ಮಾಡಿದಲ್ಲು ಯಿ ಹೊ
- 17 ಲಕ್ಕೆ ಅಳವಿತುಂಬ ತನಕ ಗಂ ||೨||೦
- 18 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಪಟ್ಟಿ ಪಳಿಗೆಯೇ
- 19 ನು ಯಿಲ್ಲವೆಂದು ಬರಕೊಟ್ಟುದು ಬಲ್ಲಗಿ

- 20 ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ
- 21 ಜೋಡಿ ಗ|| ೨ || ಪಟ್ಟಿಗಂ ||೨||೦ ಅಂ
- 22 ತು ಗ ೧ || ೦

(೨ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗ)

- 23 ಅಕ್ಷರದಲ್ಲು ಮೂರು ಹೊನ್ನನುಯಿ
- 24 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಯಾಪುದು
- 25 ಯೇನಯಿಲ್ಲ ವೆಂದು ಯಿ ಪ್ರಮಾಣ
- 26 ಮುಂದೆ ತೆತ್ತುಕೊಂಡು ಸುಖದಲ್ಲಿ ಬದ
- 27 ಕಮಾಡಿಕೊಂಡು ಯಿಹೊದೆಂದು
- 28 ಬರಕೊಟ್ಟ ಕಲ್ಲ ಕಗದಲು ಯಿದಕ್ಕೆ
- 29 ಸಾಕ್ಷಿ ತೋರಿ ಕೆಂಚಣ್ಣನ ಸಾಕ್ಷಿ ಚಿತ್ತನ
- 30 ಹಳಗಿ ಗಿರಿಯಂಣನ ಸಾ
- 31 ಕ್ಷಿ ೧ ಮೆಣಸಿನಹಾಳ ನಿಂಗ
- 32 ಣನ ಸಾಕ್ಷಿ ೧ ಕಮ್ಮರ ವೀರಂಣ
- 33 ನ ಸಾಕ್ಷಿ ೧ ಯಿಂತಿವರ ಸನ್ಮ
- 34 ತದಿಂದ ಬರದಾತ ಸೊನ ಕಲ್ಲ
- 35 ವರಸಿವಯನ ಸುಹಸ್ತ ಬರ
- 36 ಹಲು ಬಸವಲಿಂಗದೇವರು ವ
- 37 ಪಿತ್ತ ||

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ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×1'—6"

- 1 ಕರಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ
- 2 ಹು ೧ ಅದಿವಾರದಲೂ ಕಂ
- 3 ದಳಿಯ ಹೊಂಗಗೌಡನಾಣಡಿ

- 4 ದೇಸಿಗಾವುಂಡನ ಅಳು ಯು
- 5 ದ್ವದಲು ಶಿವರೋಕಕೆ ಸಂದ
- 6 ವೀರ ಬಾಂಧವ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ತೋಟದಲ್ಲಿ ಮದಾರ್‌ಸಾಬರ ಮನೆಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—3"

- 1 ಶ್ರೀ ಶಿವಯನಮ ನಮನತುಂ
- 2 ಗೆ ಶಿರ ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
- 3 ಚಾರವೇತ್ರಯಿರೋಕ್ಕ ನಗರಾ ರಂಭಾ
- 4 ಮೂಲಸ್ತಂಭಾ ಯ ಸ್ವಯಂಭುವೇ ಶು

- 5 ಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಸಲವಾ
- 6 ಹನ ಶುಖ ವರುಷ ೧೬೪೬ ನೆ ಕ್ರೋಧಿ
- 7 ಶ್ರಾವಣ ಬಹುಳ ಪಂಚಮಿ ಸೋಮ . .
- 8 ದಂದುಗುತ್ತಳದ ಮಾಣಿಕಕಾಳಗೆ

- 9 ಉಡರಾ ಲಿಂಗಪ ಗೌಡರು ಸಮರ್ಪಿ
10 ಸಿದ ಉಂಬಳಿಂ || ≡ ಹೊಲನು ಮ
11 ದಪೆಗಲುಡರು ಉಳಿಗದ ನಮ

- 12 . . . ಕೆಂಟಪಗೆ ದಯ
13 ಪಾಲಿಸಿದು

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ಹಿತ್ತಲಿನಲ್ಲಿ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—0"×2'—6"

- 1 ನಮೋವೀತರಾಗಾಯ | ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘರಾಂ
2 ಧನಂಜೀಯಾತ್ಮೈಲೋಕ್ಯನಾಧಸ್ಯ ಶಾಸನಂ ಜನಶಾಸನಂ | ಸಾಗರ ಪಾರಿವೇಷ್ಟಿತ ಸಮಸ್ತ
3 ಧರಾರಮಣೋಘನಸ್ತನಾಭೋಗವಿದೇಬಿನಂ ವಿದಿತ ವಿಸ್ತೃತ ಸಾರತರಾ ಗ ಹಾರದಿಂ
4 ನಾಗರಖಂಡ ಪತ್ರ ಪರಿವೇಷ್ಟನದಿಂ ಜನನೇತ್ರ ಪುತ್ರಿಕಾ ರಾಗ ಮುನಿತ್ತು ಮೋಕ್ಷದಮಾರ್ಗ
5 ಖದಂಬನವಾಸಿಮಂಡಳಂ | ನಾಗರಖಂಡಂ ಬನವಾಸೆ ಗಾಗಿಕ್ಕುಂ ಭೂಷಣಂ ಬೊಲ
6 . . ಗಿರೆ . . ಬಾಗಿಮೆಟುಗುಂ ನಾಗಲತಾ ಪೂಗವನದಿ ನೆನಿವ ತಪೇನಂ
7 ನಾಗರ ಖಂಡ . . ಸಾಗರಮಾಗೆ ತೋಪ್ಪು
8 ಸುಖಕಿಂಬಾಗಿ ಗೆಮೆಟುವುದೀ ನನುಜನಾ ಸೇನೇನಿ
9 . . . ಬನದಿಯು ಮಾಡಿಸಿದರು ಯಿಂತಣ್ಣ ತಮ್ಮಂದಿರಿಬ್ಬರು ಶಾಂತಿ ಜಿನೇಸ್ತರ
10 ಬನದಿಯು ಮಾಡಿಸಿ ಸಂತೋಷದಿಂ ಸಂತನದಿಂ ಪಡೆದದ್ದರಾ ಚಂದ್ರ ಗುಣವಾರ್ಧಿಮ
ಪಡೆದು ಬಾಳುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರುಷನಿಧಿನಾಗ
11 ಸೆಟ್ಟಿ ತನಯು ಪೆಂಪಿಂದೆಸೆವಳ್ಳರನಿ ಯಕ್ಕನು ಮತಮತಂ . . ಪಡೆದು ಸುಖದಿಂ ಬಾಳುವು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ
ಮಂಡಲೇಶ್ವರ ಅರಿಯಾ
12 ವಿಭಾಡ ಅಗಲಿ ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡಚತುಸ್ತಮು
13 ದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿ ವಿ
14 ರೋಧಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ತದಿಗೆ . . ಪರದೇವರ ನಿ
15 . . . ಚಂದ್ರ ಗುಡ್ಡಿಗಳು ಮೆಪ್ಪ . . ಶಾಂತಿನಾ
16 ಧದೇವರ ಅವ್ಯತ ಪಡಿ ನಂದಾದೀಪ . . .
17 ಕೆಟೆಯ ಕೆಳಗೆ ಗದ್ದೆ ಖ—ಳ . . ಈ ಧರ್ಮಮುಂ ಪ್ರತಿಪಾಲಿಸು
18
19 ವಾರಣಾಸಿ ಕುರು ಕ್ಷೇತ್ರ . . .
20 ಕವಿರಯ
21 ಪಾತಕನಕ್ಕು . . ಶ್ರೀ ಶಾಂತಿನಾಥ . .

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ಅದೇ ಗ್ರಾಮದ ಹಳೇಪೂರು ನಿವೇಶನದಲ್ಲಿ ದ್ಯಾಮವ್ವನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—0" × 2'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತ್ರೈಪ್ರರೋಕ್ತ
2 ನಗರಾ ರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶ್ವಯಂಧುವೇ [ಶಂಭವೇ] ಸ್ವಸ್ತಿ ಶ್ರೀ
3 ಸಾಲವಾಹನ ಶಕ ವರುಷ ೧೬೩೮ನೆಯ ದುರ್ಮುಖಿ ಸಂ
4 ವತ್ಸರ ಅಸ್ವೀಜ ಸು ೧ ಲ್ಲು ಶ್ರೀಮತು ದೇಸಾಯಿಗುತ್ತಳ
5 ದಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ ರಾಜ್ಯವ
6 ನಾಳುತ್ತಿರಲು ೧೬೩೮ನೆಯ ತಾರಣ ಸಂ|| ಚೈತ್ರ ಬ
7 ಇ ಲು ಬರಸಿದ ನಿರೂಪ | ಹುರಳಿ ಪಟ್ಟಣದ ಸೀಮೆವ
8 ಇಗಣ ಹಿರಿಯ ಚಪುಟಿಯ ಜೆಂನ ಬಸವ ಗೌಡರ ಮಗ
9 ವೀರಪ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಣಿತೆರುವ ಭೂಮಿಗಳಿಗೆ ಪಾಲಿಸಿ ಕೊಂಡಮ್ಮ ಗ ೩
10 ವರಹ ಯಿದಕ್ಕೆ ಸ್ಥಳ . . ಮೇಲಣ ಹೊಲ || ೦೨

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ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×1'—3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಲೇ
2 ಸ್ವರ ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇ
3 ಸ್ವರ ಹರಿಹರ ರಾಯನ ರಾಜ್ಯಾದಯ
4 ದ ಶಕ ೧೬೩೮ನೆಯ ಕ್ಷಯ ಸಂವ

- 5 ತ್ವರದ ವೈಸಾಕ ಸು ೮ ಸೋ ಶ್ರೀಮತು
 6 ಶ್ರೀವಡ್ಡವೈವಹಾರಿಬಮ್ಮಿ ಸೆಟ್ಟಿಯ ಮ
 7 ಗೆ ಪೋಚಿ ದೇವನು ಕೇತಮಲ್ಲ
 8 ಕುಂತಳ ದೇಶದ ಗಲಡಿ ನಾಡ ತಪುಟಿ
 9 ಯ ಮೇಲೆ ಬಂದು ಹೆಂಡಿರುಡೆ
 10 ವಾಗಕಾದಿಸತ್ತೊಡೆ ಆತನ ಸತಿ
 ವಿಜಯ

- 11 ಮಹಾಸತಿಯಾದಳು
 12 ಶ್ರೀಮತು ಬಮ್ಮಿ ಗೌಡನ ಮಗ
 13 ಮಾದ . . . ಗೆ ಉಡಮಾಡಿಸಿದ
 14 ಮದವಳಿಗೆ ಕಲು ನೆಡಿಸಿದು ಮಂಗಳ
 15 ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಚಿಕ್ಕಚಪುಟಿ ಗ್ರಾಮಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗೌಡರಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'—6"×1'—3"

- 1 ವಿರೋಧಿಕ್ಕತು ಸಂ ವೈಶಾ
 2 ಕ ಬ ೧ ಶ್ರೀಮತು ಚಿಕ್ಕ ಚಪು
 3 ಚಿಗ ಉಡ ಬಸಪ್ಪಗೆ ದೇಶಾಯಿ
 4 ಗುತ್ತಳಲ ಚಪಗಲೂಡರು ಬರಸಿ
 5 ಳುಹಿಸಿದ ವಿನಿಯಾರ್ಥ ಆದಾಗಿ ಚ
 6 ಪುಟಿ ಕೊಂಬಲ್ಲಿಗೆ ದಳವಾಗಿರಾಗ
 7 ನೀನು ನಮ್ಮಮಕ್ಕಳ ಮರಿಯಾಗಿ ಕಾ

- 8 ದು ಕಟಕೊಂಡಿದ್ದ ಕಾರಣ ನಿನ್ನ
 9 ಮೇಲಣ ದಯದಿಂದ ಚಿಕ್ಕಚಪುಟಿಲ
 10 ಸತ್ತಿಗೆಮಾನ್ಯಾ ಅಯಿದು ವರಹಾ
 11 ನ ಹೊಲನ ಪಾಲಿಸಿ ಕೊಟ್ಟವಾಗಿ
 12 ನೀನು ನಿನ್ನ ಮಕ್ಕಳ ಮಕ್ಕಳಪಾರಂ
 13 ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು
 14 ಪುದು ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇಹೋಬಳಿ ಎಣ್ಣೆಕೊಪ್ಪ ಗ್ರಾಮದ ಸರ್ರಾರಿ ಪೋಣಿಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—9"

- 1 ನಮಸ್ತಂಗಿ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮ
 2 ರ ಚಾರವೇ ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
 3 ಲಸ್ತಂಥಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಘ್ಯ
 4 ದಯ ನ್ತುಪಶಾಲ್ಪವಾಹನ ಶಬ ವ
 5 ರುಶ ೧೬೨೦ನೆಯ ಪಾರ್ಥಿ
 6 ವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ಳ್ಲು
 7 ಶ್ರೀಮತು ದೇಸಾಯಿ ಗುತ್ತಳದ
 8 ಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ

- 9 ರಾಜ್ಯವನಾಳುತ್ತಿರಲು ತಾರಣಸಂವತ್ಸರ
 10 ದ ಪುಶ್ಯ ಬ ೯ ಳ್ಲು ನಿರೂಪ ಹುರುಳಿ ಪೊ
 11 ಟ್ನದ ನೀಮೆ ಪೊಳಗಣ ಕೊಪದ ಮರಿ ಬಸಪಗೌಡ
 12 ರಿಗೆ ಕುದುರೆ ದಾಣಿಬಗೆ ತರುವ ಭೂಮಿವಳ
 13 ಗೆ ಪಾಲಿಸಿಕೊಂಡದು ಗ ೩ ಮೂರುವರ
 14 ಹ ಯಿದಕ್ಕೆ ಸ್ಥಳ ಕಲ್ಲುಮುಟ್ಟಿ ಹೊಲ ಬೀಜ
 15 ಪರಿ ಬ || ೨ ||

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ಕ ಸಂವತ್ಸರದ
 2 ಮಾರ್ಗಶಿರ ಸುಧ ೧೩ ಲು ಸಾಮನ್ಯಾ
 3 ಧಿಪತಿ ಬಮ್ಮಯ ನಾಯಕರು ಪರಿಸೆ
 4 ಯಮೇಲ ಬಂದಾಗ ದೇವಯನ ಮಗ

- 5 ಹರಗಾವುಣ್ಣ ಪರರ ನಿಜುದು
 6 ಸುರಸತಿಯ
 7 . . . ಕುಯಿದರು
 8 . . . ಯನು

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ಅದೇ ಮಲ್ಲಿಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×1'—2"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ದೇವರ ಕೆಯ್ಗೆ ಅನ್ಯಾ
 2 ಯವಂ ಚಿನ್ನಿಸಿದಂಗೆ ಗಂಗೆಯಲು
 3 ಸಾಯಿರ ಕವಿಲೆಯು ಮಂಭ್ರಾ

- 4 ಹೃಣರುಮಂ ಕೊನ್ನ ಪಂಚಮಹಾ
 5 ಪಾಪದ ಲೋಕಕ್ಕೆ
 6 ಹೋಹರು

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ಅದೇಹೋ|| ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'—6"×2'—6"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ ದ್ವಾದಾಮೋಘರಾಂಧನಂ

ಜೀಯಾತ್ಮೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿ

2	..... ಶ್ರೀಮತಿ ಮೂಲಸಂಘ ಸಂಘೋದ್ಭವೇ
3	..... ಶುಭೇದೇಶೇ ಗಣೇ
3	..... ನ್ಯಾದ್ವಾದಾರಿ ನಗಾಶನಿ . . . ಕೈವಲ್ಯ
	ಜನ್ಮಾವನಿಃ
4	..... ಭಯಚಂದ್ರ ಕರುಣಾ
	ಕಲಿಯುಗೇ
5	..... ಬುಲಫ ಶೋಭತೇ
6 ಜಿನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು
7	ಜಿನೇಸ್ವರನಾಮ ಮನದೊಳ
 ಬುಲಫಂ
8 ಪ್ರಭವ ಸಂವತ್ಸರ
 ದೇವಾಲ
9	ಮಾಡಿಸಿ ಹಾರದಾನಕ್ಕಂ
	(ಸವೆದಿದೆ) (ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಅನೇವಟ್ಟಿ ಹೋ | ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿ
ಗನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-0"×1'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವ	4 ಮತ್ತು . ಬೇಡರ . ಗವುಡ
2 ವರ್ಷದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈ	5 ಬೀರಮಗೆ ಉಡಿ ಮಹಾಸತಿಯಾ
3 ತ್ರ ಸು ೧೦ ಬ್ರಹ್ಮವಾರದಂದು ಶ್ರೀ	6 ದಳು . ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿ
ಅನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-0"×1'-6"

1 ಸ್ವಸ್ತಿ ಶುಕ್ಲಸಂವತ್ಸರದಂದು ಸೇನಕುಳತಿಳಕ	
2 ನಾಳ್ವಾಳು . ಯೇಚಗವುಂಡ	
3 ಕಳ್ಳರು ಕೊಂಬಾಗ ಕಳ್ಳರ ನಿಜುದು	
4 ಸ್ವರ್ಗಕೆ ನಂದ ಆತನ ಮದವಳಿಗೆ .	

96

ಅದೇ ಹೋ || ಕುಣಿಕೆಪ್ಪರ ಕಾನಿನಲ್ಲಿ ಪಾಳುಭಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 2'-9"×1'-6"

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ವ.ಹಾಮಂಡ	
2 ಕೇಶ್ವರ ಬನವಾಸೆ ಪುರವರಾಧೀಶ್ವರ .	
3 ಮಧುಕೇಸ್ವರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು	
4 ರೇಚದೇವ ಆಳು .	
5 ಹಲಬರಕೊಂದು ತುಳುವಂ ಮಗುಳ್ಳ ಮಾವ್ವಲ	
6 ವಂ ತಳ್ಳಿಡಿದು ಮೆಣಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ಆತನ	
7 ಮಕ್ಕಳು ದೊಮ್ಮಯ್ಯ ಕಲ್ಲಯ್ಯಂಗಳು ಕಲ್ಲ ನಿಲಿಸಿದರು ಮಂಗಳ	
8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ	

97

ಅದೇ ಹೋ || ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಕರೆವೊಳಗೆ ಬಿದ್ದಿರುವಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6"×1'-3"

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪ	
2 ರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರ	

- 3 ಣ ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯವು
 4 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾ . . .
 5 ಬರಂ ಸಲುತ್ತುಮಿರೆ . . . ಗೆಱಿಯ ಶ್ರೀಮತು
 6 ಪೆರ್ಗ್ಗಡೆ ಬೊಪ್ಪದೇವಂ ಹಂಚಿಯ ಮುತ್ತಿಕಾದುತ್ತಿ
 7 ರಲು . . . ರಾಮಿಸೆಟ್ಟಿ . . . ಬಂದುಕಾದಿ
 8 ಪಲರಂಕೊಂದು ಸುರಲೋಕಕೆ ಸಂದಂ ಜಿತೇನ
 9 ಲಭ್ಯತೇ . . . ಸುರಾಂಗನಾ
 10 ಕಾಯೇಕಾಚಿನ್ನಾಮರಣೀರಣೀ ||

98

ಅದೇ ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-6" x 2'-6"

- | | |
|---------------------------------|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ | 5 ಯಮಗಂ ಬೆತ್ತಿಗೆ ಸಿವಯ್ಯಂ ವ್ಯವಹಾರಕೆ ಹೋಹೆ |
| 2 ತ್ರಿಭುವನಮಲ್ಲದೇವರ | 6 ಲ್ಲ ಕಡಹದ ದಾರಿಯಲು ಕಳ್ಳರು ಬಂದು |
| 3 ತಾರಂಬರಂಸ | 7 ತಾಗೆ ತಳ್ಳಿಡಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ |
| 4 | |

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ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 4'-0" x 1'-8"

- | | |
|--|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಳಚುರಿಯ ಭುಜಬಳ | 5 ಬಮ್ಮಿಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಹರ್ಯಂ ಮರಸರು |
| 2 ಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ ಬಿಜ್ಜಲದೇವವರಿಷ | 6 ಮುತ್ತಿರಲು ಕಳ್ಳನಾಯಕರುಬಂದು ತಾಗಿದಂದು ನೂಕಿ |
| 3 ದೆ ೧೧ನೆಯ ವೈಯಸಂವತ್ಸರದ ಆಷಾಢ ಸುದ್ದ | 7 ಸ್ವಾಮಿ ವೆಸದಿ ಅಲಗಂಕಿತ್ತಾಳ್ತನ ಕಾದುಕೊಂ |
| 4 ಚತುರ್ಧಶ ಮಂಗಳವಾರದಂದು ಹಂಚಿಯ | 8 ದು ತಳ್ಳಿಡಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ \|\| |

100

ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1' 3"

- 1 ಪಡಿಯೊಡೆಬೂಪ್ಪಂ ತಂನ ಕುದುರೆನೆಲವೂರಿವಿಟ್ಟನೆಕ್ಕಟ
- 2 ಬಂದನೆಯ ಮನದಯೊಡೆಯ ಸೂಱಿಗೊಣ್ಣ
- 3 ಪುಯ್ಯಲಕೇಳ್ಳು ಕಲಿನಿಲ್ಲದೆ ಪರಿದು ತಾಗಿದ ಹಂಚಿಯರ್ಜುನನಾಗಳು
- 4 ಮಲೆದರಿಮಲ್ಲಯುದ್ಧದಲು ಬಾಗುಲಿ ಗರಗೌಡ
- 5 ಮಯತಳುದಿಡಿದುಬಿದ್ದ ಮಲ್ಲಯಂ ನಲಿನಲಿದು
- 6 ಯಿದಚ್ಚರಸಿಯರಾಗಳು || ಸ್ವಸ್ತಿಶ್ರೀಮ
- 7 ಚಾಳುಕ್ಕು ವಿಕ್ರಮವರುಶದ ೫ನೆಯ ಪ್ರಜಾಪತಿ ಸಂ
- 8 ವತ್ಸರದ ಪುಶ್ಯ ಬಹುಳ ದಸಮಿ ಗುರುವಾ
- 9 ರದಂದು ಸುರಲೋಕಕ್ಕೆ ಸಾರಿದಂ ||

101

ಅದೇ ಅನೆಪಟ್ಟಿ ಹೋ | ಹಿರೇಮಾಗಡಿ ದುರ್ಗಾದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 9'-3" x 2'-3"

- | | |
|---|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಕು ವಿಕ್ರಮವರಿಷ | 5 ಅಂದಿಗೆ ಮಾದಯನಿಡಿಯೆ ಸತ್ತು ಸುರಲೋಕ |
| 2 ಸಂವತ್ಸರ ಮಾಗ್ಗೌತಿರ . . . ವಾರದಲು | 6 ಶ್ರೀಮತುಗಿರಿ |
| 3 ಮೇಲಾಳ | 7 ನಾಚಿಯಣ ನಿಲ್ಲಿಸಿದ ಮಂಗಳಮ |
| 4 ಯ ಬೇಡನಾಯಕರು ಗುಡ್ಡ ಮನೇಣಿಹೋಹಾಗ | 8 ಹಾ ಶ್ರೀ ಶ್ರೀ |

102

ಅದೇ ಅನೇವಟ್ಟಿ ಹೋ || ಗಂಗವಳ್ಳಿ ಗ್ರಾಪುಕ್ಕೆ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿ
ಗದ್ದೆಯಬದುವಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-3"×1'-0"

ಶ್ರೀ

- 1 ಊರ ಮಹಾಜನರು
- 2 ಶೋಭಕೃತು ಸಂವ
- 3 ಚರದ ಮಾಗ ಶು ೫ ಲಂ
- 4 ಶ್ರೀ ಅಶ್ವಾತನ ಸೂ
- 5 ತ್ರದ ಕಾಶ್ಯಪಗೋ

- 6 ತ್ರದ ಮರಿಯಪ ಭ
- 7 ಟ್ಟರಿಗೆ ಉಂಬಳಿ ಕೊ
- 8 ಟ್ಟದು ಇದಕೆ ತಪಿದವರು
- 9 ತಾಯಿಗೆ ತಪಿದವರು ಶ್ರೀ

103

ಅದೇ ಗಂಗವಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
- 2 ರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮ
- 3 ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ
- 4 ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಾಧ್ಯಾ
- 5 ನ ಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಶೀಲ ಗುಣಸಂಪನ್ನರು | ಚತುರ್ವೇದ
- 6 ತನ ಕಳಶಾಸ್ತ್ರ ಪ್ರವೀಣ ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ಶಾ
- 7 ಚಾಚಾರ ಚಾರಿತ್ರನಿಳಯರುಂ . ಯಲೋಭ ದುರ್ಲಭರುಂ | ಚತುಸ್ಸಮಯ ಸಮು
- 8 ಧರಣರುಂ ಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹ ಶಕ್ತಿ ತ್ರಯ . . . ಭೀತರುಂ ಆಶ್ರಿತ ಜನ
- 9 . . . ಭವಾಂಧಿತ ಫಲ ಪ್ರದರುಂ | ಶರಣಾಗತ ವಜ್ರ ಪಂಜರರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
- 10 ನಾಡಜಾಗಳಿಯ ಪ್ರಭುಗಳು ಸಮಸ್ತ ಪ್ರಜೆಗಳು ವಿದ್ವಾಂಸ ಸ್ವಸ್ತಿ ಸ
- 11 ಮಸ್ತ ಭುವನ ಜನ ವಿಖ್ಯಾತ ಪಂಚ ಸತವೀರ ಶಾಸನ ಲಬ್ಧಾ ನೇಕ ಗುಣಗಣಾಳಂಕ ವಿರಬಳಂ
- 12 ಜುಧರ್ಮ ಪ್ರತಿಪಾಳಕರುಂ ಭದ್ರವಂಶೋದ್ಭವರು ಭಗವತೀ ದೇವೀಲಬ್ಧವ
- 13 ರ ಪ್ರಸಾದರುಂ . ಅಯ್ಯೂರ್ವ್ಯ ಗ್ಗ್
- 14 ಶಿವಪಾದ ಸೇಖರ ಪರಬಳ ಸಾದಕತೆಲುಂಗ ವಂಶೋದ್ಭವ ಪ್ರಿದ್ವೀಶ್ವರನಪ್ಪ ಬೀಯ ಬಳ
- 15 ಗಾಢ ಸೆಟ್ಟಿ ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮ ವರ್ಷದ ೨ನೆಯ ದುಂದುಭಿ
- 16 ಕಲ್ಲ ಕೊಟ್ಟ ಭೂಮಿ

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ಅದೇ ಹೋಬಳಿ ಗಿಣಿವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗದ್ದೆಯ ಬಳಿ ಮುತ್ತಗದ ಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ
- 2 ವರುಷ ೧೩೩೪ನೆಯ ಅಂಗೀರ
- 3 ಸ ಸಂವತ್ಸರ ಮಾರ್ಗಸಿರ ಅ
- 4 ಮಾವಾಸೆ ಆದಿತ್ಯವಾರ ದಂದು ಶ್ರೀಮ
- 5 ತು ಚಂದ್ರಗುತ್ತಿಯ ಗ ಉಡ
- 6 ರು ನೆಲ್ಲಿ ಕೊಪ್ಪದ ಪೂರ ಮುಂ

- 7 ದೆ ಗದೆ | ೦ || ೦ ಅದಕೆ ತೋಟ ಸಹಿತ
- 8 ವಾಗಿ ತಮ್ಮ ಕುಲಸಾಮಿಯ
- 9 ನಂದಾದೀಪಕ್ಕೆಂದು ಸಮರ್ಪಿಸಿ
- 10 ದರು ಇದಕೆ ತಪಿದವರು ತಂಮ
- 11 ತಾಯಿಗೆ ತಪಿದವರು ಶ್ರೀ ಶು
- 12 ಭಮಸ್ತು ||

ಬೊಂಬಾಯಾಧಿಪತ್ಯದ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ

ಗೇರಸೊಪ್ಪೆಯ ಶಾಸನಗಳು

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ಗೇರಸೊಪ್ಪೆ ಗ್ರಾಮದ ನಗರಗಿರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇ ಬಸ್ತಿಯ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'-6"×3'-0"

- 1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾಪೋಪರಾಂಧನಂಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀ
ಜಂಬೂ ದ್ವೀಪ
- 2 ಪ ಮಧ್ಯ ಸ್ಥಿತ ಜನಸರ : ರಮಣರ ವಾಭ್ಯಂಕೃತ ಶ್ರೀಯರ್ ತದ್ಧರ . ಜಿನಪದಪದ್ಮ ಭೃಂಗ . ಸ್ತಂಭಿತ .
ಜಾಯಾಕಂ ಪತ್ತನಂತ್ಯಕ್ತ ಪಂಕಂ
- 3 ತ್ರೈ ವಿಧ್ಯವಲ್ಲೇ . . . ಮುಕಸುಲಭರಾರಮ್ಯ ಸ್ಥಿತ ಜಿನೇಂದ್ರ ಪಾದಯುಗ ಪದ್ಮ ಭೃಂಗಾ ಸಂಸಾ
- 4 ರ ಮಾಬ್ಧಿ ಕೆಸೆದ . ದುಭೂನ್ನರೇಂ
- 5 ದ್ರಃ | ತದೀಯ ವಂಶೋದ್ಭವ ಮಂಗಭೂಪೋ ಸಾಹಿತ್ಯ ಲಕ್ಷ್ಮೀ . . . ಭಾಭಾತಿ ಲಕ್ಷ್ಮೀ ಜಿನಮಂದಿರೇಷು ?
ಕಾಮಂಕಾಮಿತ ದಾಯಕಃ ಕನ
- 6 ರುಟ್ಟಂದರ್ಪ ಸರ್ವಪ್ರಿಯಃ ಕಲ್ಯಾಣ ಕಲನಾನಂತ ಶ್ರೀಮಂಗ ಭೂಪಸ್ಯ ಜಿನೇಂದ್ರ ಪಾದದ್ವಯ ಪದ್ಮಗಂಧ
ಮಿಳದ್ಭೃಂಗೋಭವತ್ಸಂತತಂ
- 7 ತದೀಯ ವಂಶ ಸಂಭೂತಃ ಕೇಶವಾಖ್ಯಃ ಕ್ಷಿತಿಶ್ಚರಃ ವಶೀಕರೋತಿ ಸಹಸಾವಂದಿಗೇಹೇಷುಸಂಪದಂ ಕಾಂತತ್ವಂ
ಭವತಾಸಿತಬೃಹ ? ಮಿತಃ ಮುಪಾಸಿತುಂಭವತುತೇ ಗಾತ್ರಂ ಹಿ
- 8 ಮಾದ್ರೀ ಕೃತಂ || ಶ್ರೀಮತ್ಕೇಶವ ಭೂಮಿಪಾಲ ಚರಿತಂ ಶ್ರುತ್ವಾ ಸ್ತುವ ಕಿನ್ನರೈಃ ತೋಪಾಕಂಠಿತ ಶಂಭು ಮಾಳಿ
ವಿಳಸದ್ಗಂಗಾತರಂಗಾಸ್ಪದಂ ಆಶ್ರಯಾ ಶೋದಹತ್ಯಾಶು ಸ್ವಾಶ್ರಯಂಸ್ತತನಾಥಸಾ [ಸ್ವೀಯತೇ ಜನಾ]
- 9 ಕೇಶವೇಂದ್ರ ಪ್ರತಾಪಗ್ನಿಃ ನಾಶ್ರಯಂ ತಾಪಯತ್ಯಹೋ | ಕೇಶವೇಂದ್ರ ಗುಣಾವಕ್ತುಂ ಕೋವಾಶಕ್ನೋತಿ
ಪಂಡಿತಃ ಆಕಾಶಸ್ಥಿತನ ಕ್ಷತ್ರಗಣನಾಕೇನ ಮುಚ್ಯ (ಶಕ್ಯ) ತೇ || ವರ್ಧಮಾನಾನನ್ದಯೋದ್ಭವೇ ನಿರ್ಧೂತಾಶ್ರಿತ
- 10 ದರಿದ್ರ ನಿಜ ಪತಿನಿಯ ಮಾಂತರ್ಥಿಯುತೆ ಹೊಂನ ಬರಸಿ ವಿಶುದ್ಧಾತ್ಮಿಕೆ ಅನವಳಿಗೆ ತಿಲಕವೇನಿಕ್ಕುಂ ಅಹೊಂನ ಬರಸಿ
ಯರಸಂ ಶ್ರೀ ಹೈವನ್ಯಪಂ ಜಿನಕ್ರಮಾಂಬುಜ ಭೃಂಗಂಬಾಹು ಬಲನಿರ್ಜಿತರಿ
- 11 ಪುಭೂಪಂ ಸಾಹಸಸಮುದ್ರನಭಿನವಕಾಮಂ | ತಯೋರಭೂನ್ನಿರ್ಮಲಜಕ್ಯಬರಸೀನುತಾ ಸುಶೀಲಾಜಿನ ಭಕ್ತಿಯುಕ್ತಾ
ತಾಂ ಚೋಪಯೇಮೇವರಮಂಗಭೂಪೋ ಜಾಮಾತ್ಯವಯೋರ್ ಭುವಿಹೈ
- 12 ವರಾಜಃ | ಅನಿಂದಾದ ಪಿನಿರ್ಗಂ ತುಂಭೀರವಃ ಬಲಯೋಷಿತಃ ಮಂಗಭೂಪಾಲಕೀರ್ತಿಪುಕ್ತಕಾಮಿನೀವಾ ತಿಲಂಪಿನೀತ
ಯೋರ ಭೂತಾಂಜಿನಾಧನ ಮ್ರಾಮಾತ್ರಾ ಪುನೀತಾಖಿಲ ಜೈನಲ
- 13 ಧಾತ್ರೀವ ಹೈವಣ ಶ್ರೀ ಮಾಬಳರ ಸೀಸಮೂರ್ಜಿ ತಾಹ್ವಾನಯುತಾ ಸುಶೀಲಾ ಶ್ರೀಮನ್ನಮ್ರನಿಳಿಂ
ಪಮಾಳಿವಿಳ ಸನ್ಮಾಣೀಕೃ . ತ್ಸರ್ಪದ್ಯುತಿಪಾದಪದ್ಮನಖರ ಶ್ರೀ ಪಾಶ್ವನಾ
- 14 ಧೇನತು ಕಾಮಂ ಮಂಗರಸಾತ್ಮ ಜೋಗುರು ಗುಣ ಶ್ರೀ ಹೈವಣಾಖ್ಯೋ ಭವತ್ ಜೈನಯೋಗಿನಿಕರ ಸಾರ್ಹಿ
ತ್ಯರತ್ನಾಕರರ್ ಶ್ರೀ ಮದ್ಧಾ ತೈನಿತಂಬಿನೀವನಿತರಾಂ ನೃಪಾಲಂಕೃತಾ ಭೂ
- 15 ಮಾಭೂರಿಗುಣೋ ಜಭಾಸ್ಕರಲ ಸತ್ತ್ವತ್ಯಗ್ತಭಾಸಾನ್ವಿತಾಕಾಮಂಮಂಗನೃಪಾ ಗುರುದಯಾದೇವೀ
ಶ್ರೀ ಮಾಬಳಾಂಬಾ ಸುಧಾಸೂತಿದ್ಯುತಿ ಪ್ರತ್ಯಹಂ ||ಕಂ||
- 16 ಆಮಾಬಳರಸಿಯರ ಸಂಭೂಮಿಾಶ ವಿನಮ್ರಪಾದಕೇಶವ ಭೂಪಂ ಕಾಮಾರಿಭಸಿತ ಮಸ್ತಕ ಸೋಮದ್ಯುತೀರ್ತಿ
ಸುರಲೋಕದಸುರತರುವಿನ ಗುರು ಫ
- 17 ಲಮಂ ಮೆದ್ಧುತ್ಯಪ್ತಿಯಿಲ್ಲದೆ ಸುರರುಂಧರೆಯೊಳ್ಳುಸುರರಾದರುವರ ಕೇಶವಭೂಪಕಲ್ಪ ಭೂಜಸ್ವಹೆಯುಂ ಭಾತಿ . .
ಕೀರ್ತ್ಯಾಶ್ರೀಕೇಶವಕ್ಷ್ಮಾ ಪತಿರಪ
- 18 ರಾಂಬುಧಿಶೀರಗಾಜಿನಪಶಿಶ್ರೀಪಾದ ಪದ್ಮನತಾ ಭೂಮಾಭಾವಿ ಜಿನೇಂದ್ರ ಚಂದ್ರವಿಲಸ ಚ್ಚಾರಿತ್ರನು
ರಾಗೋದಯಾ ಸಂಸಾರ ಸಾರೋದಯಾ |
- 19 ತ್ರಬ್ಧ್ಯಗ್ನೈಃ ಕಸಮನ್ವಿತೇ ಶಕ್ಯತೇ ಶ್ರೀಶಾರ್ವರೀವತ್ಸರೇ ಮಾಘೇಮಾನಿತ ಪಂಚಮಾ ತಿಥಿಯುತೆ ಶ್ರೀಸಾಮ್ಯ
ವಾರೇ ಸಿತೇ ಪಕ್ಷೇ . . . ನಾದಿರಾಜವನಿತಾಧರ್ಮಾಭಿಧಾನೇಪುರೇ ಕಾಮಂಕಾರಯತಿಶ್ಚ
- 20 ಜಕ್ಯಬರಸೀಪಾಶ್ವಪ್ರತಿಷ್ಠಾಂಮುದಾ | ಅನಂತರಂ ನಗರದ ರಾಜಹೊಂನರಸನನ್ವಯವಾರ್ಧಿಗೆ ಚಂದ್ರಂಸಲೆ ತಾಂ
ಸೋಗಯಿಪ ಹೈವಭೂಪನಳಿಯಂ ಕಲಿಕಾಲದ
- 21 ಕರ್ಣನೆಂಬರೀ ಜಗದಲು ಮಂಗಭೂವರನ ಬಾಂಧವೆತಂಗಲೆ ದೇವಿನಂದನಂನಗೆ ಮೊಗದಾ ಕಲ್ಪಭೂಜ ಕೇಶವ .
ರಾಯನು ಕೀರ್ತಿವಲ್ಲಭಂ |ಕಂ| ಅಂತಾನಗರದ ರಾಜ

- ²² ರ ಸಂತಾನಾಭಿವೃದ್ಧಿಯೊಳು ಲಕ್ಷ್ಮೀಮಾಣಿಕದೇವೀ ಕಾಂತನೇನಿ ಪಂಚೀ ರಾಯಂಗಿ ಕಂತುವಿನಂತುದಯಿಸಿದ್ ಸಂಗ
ನೃಪಾಲಂ | ಸಂಗವಿದೂರಕ್ಷೇಮ ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ಪಾದ
- ²³ ಪದ್ಮಕಂಸಂಗಣಜೀಯನಾತ್ಮಜನು ಅಂಬಮಹೀಶನ ಪುತ್ರ ಸಂಗಮಂ ಭೃಂಗನಸ್ವಿತತನ್ನಮನಮೊಲ್ವಂತೀ ? ಧರ್ಮವ
ಮಾಡಿ ಪೂರ್ವದೊಳ್ಬಿಗಿದ ಧರ್ಮಪೆಲ್ಲ
- ²⁴ ವನುಪಾಲಿಸಿದಂ ರವಿಚಂದ್ರರುಳಿನಂ | ಅಂತಾ ಧರ್ಮ ಪತಿ ಪಾಲಕನೇನಿಪ ಶ್ರೀ ಸಂಗಭೂಪಾಲಂ ಸುಖದಿಂ ರಾಜ್ಯಂ
ಗೆಯುತ್ತಿರಲೂ ಯಿಳೆಯೊಳು (ಯಿಳೆಯೊಳು) ಕುಂತಳನಾಡು ಕರಂರಂಜಿ
- ²⁵ ಸೆಪಶ್ಚಿಮನಾಡು ದೇಶದೊಳ್ಳಳ ವೆವಾಪೀ ಕೂಪನದೀಮಾಮರ ನಿಂಪನಸೀಳೆ ಬಾಳೆಯಿಂಬಳಸಿಕೊಂಡು ಕೋಕ
ಮಿಥುನ ಮೊದಲಾಗಿರಲಲ್ಲ ಯಾರವೆಗಳ ನಡವೊಪ್ಪು
- ²⁶ ವೀಪುರವನಾಳುವ ನಜ್ಜ ನೃಪಾಲನೆಂಬವಂ | ಯಿರ ಉಂದೂರಧಿ ಪತಿ ತಾಂ ಕರಮೊಪ್ಪುವ ಅಡಿಯರ ಬಳಿಯಿಂಕರ
ಮೆಸೆವನು ತಂಮರಸ - ಯಳಿಯಂಕೀರ್ತಿ
- ²⁷ ವೆತ್ತನಾತಂಮರಸಂ | ಆತಂಮರಸನಗ್ರಜೆಯ ತನೂಜಂ ಧರೆಯೊಳಿರುಂದೂರ ಭೂಸುರನುತ ಕಲ್ಲರಸನನುಜೆ ತಂಗಿ
ದೇವಿಗೆ ವರನನಿಪ ಹೈವೆಯರಸನವರ ಪುತ್ರಂ ಪ
- ²⁸ ದೃಣರಸಜಿನಪದಭಕ್ತಂ | ಆ ಪದ್ಮಂಜರಸನೂ ಆ ತನಗ್ರಜಜಕ್ಕಲ ದೇವಿಯು . . . ತಂದೆ ಹೈವಂಜರಸರು ಪಾಶ್ವರ್
ತೀರ್ಥೇಶ್ವರ ಮಾಡಿದ ನಿತ್ಯ ಪೂಜೆ
- ²⁹ ಅಹಾರದಾನ ಮೊದಲಾದ ಪೆಲ್ಲವಂ ಪುರೋ . . . ಡಿಗೆ ಸಲಿಸಿ ಮುಂನಿನ ಧರ್ಮಪೆಲ್ಲವ ನೆಣೆಮಾಡಿ ಬಳಿಕ್ಕತಂ
ನೊಳು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟೆಜಿನೇಂದ್ರನ ಭಿಪೇಕಪು ನಿತ್ಯಪೂ
- ³⁰ ಜನಂ ಮುನ್ನೆ ಸೆವಂನದಾನ ಮೊದಲಾದವನುಂಹಿರಿದಾಗಮಾಡಿ ತೃಪ್ತಿಯಿಂದೊಲಿದು ಪದ್ಮರಸಂಮಿಗೆ ಕೊಟ್ಟವೃತ್ತಿ
ಯಂ | ಶ್ರೀ ಪಾಶ್ವರ್ತೀರ್ಥೇಶ್ವರದ ಶ್ರೀಕಾರ್ಯ
- ³¹ ಕೈಯೂ ಅಂಗ ಭೋಗ ಚಯಿತ್ಯಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯ ವಿವರ
ಹೈವಂಜರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತ್ತಿದ್ದ ಕೊಣುವಣಿಯ
- ³² ಲಕಂಗನ ಕುಳಿಯಹಂ ನೆರಡು ಮೂಡೆಸುನಿಗೆ ಸೀಮೆ ಮೂಡಲು ಅಭಿನವೆಟ್ಟಿಯ ಹಿತ್ತಿಲಗದೆ ತಂಕಲುಹರಿದು ಕೋಡಿ
ಗಡಿ ಪಡುವಲು ತಮ್ಮರಸರ ಹೊಸಗದ್ದೆಯಲು ಇಕ್ಕಿದ ಕಲ್ಲುಗಡಿ
- ³³ ಬಡಗಲು ಹೀಲೆಯ ಭಾಗೆಗಡಿಯಂತೀ ಚತುಸ್ಸೀಮೆಯಿಂದೊಳಗುಳ್ಳಕಳವೆಯ ಸಮಸ್ತ ವೃತ್ತಿ ಪದ್ಮರಸರು ತಾವು
ಮೂಲವಾಗಿ ಆಳುತ್ತ ಇದ್ದ ಹೊಂನಮನ ಕೆಣಿಯ
- ³⁴ ಮೇಲೆ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕುವರೆ ಹೊಂನನೂ ತಂಮ ಅಂಮ ತಂಗಲ ದೇವಿಯರಿಗೆ ಪೂಣ್ಯಾರ್ಥ
ಪರಿಹಾರಮಾಗೆ ಬಿಟ್ಟು ಹೈವಂಜರಸರು ತ
- ³⁵ ಮ್ಮಮನಃ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟು ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ಥಳವಾಗಿ ತಾವು ಆಳುತ್ತಂಯಿದ್ದು . . . ಯಡೆಯ
ಮಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಳೆತಂಕಲು ಹೊಳೆ ಗಡಿ ಪಡುವು
- ³⁶
- ³⁷ ಸಮಸ್ತ ವೃತ್ತಿಯನೂ ಅಹಾರದಾನಕ್ಕವಾಗಿಯಾ ಚಂದ್ರಾರ್ಕವಾಗಿ
- ³⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಮತ್ತು ಅಹಾರದಾನಕ್ಕೆ ಯಾ ಚೈತ್ಯಾಲಯದ ಗೃಹ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲಿರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ

- ¹ ಕೇಸವ ಕುಳಿಮೂಡೆ ೧೨ ಹೊಂನೂರಲಿ ನಂಗಮಕ್ಕೆ ೬೦ ಮೂಡೆ ಯಿಳೆಯ ಮುದ್ದಾ ೭ ಮೂಡೆತೆ
- ² ಷಿ ಗಾಗಿ ಮೇಲಾದರು ಅಹೊಂನಿನದಾನಕ್ಕೆ ಮಾಗೊಡಾಸೆಯ ಅರೆಕಾರಸಿವದೇವಯ ||

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ಪೀಠದಲ್ಲಿ

- ¹ ಘನಶೋಕವಲೀ ಮಂಜುಳ ದೇಶೀಗಣಲಲಿತ ಕೀರ್ತಿಮುನಿಸೂನೋಃ | ಶ್ರೀದೇವಚಂದ್ರ ಸೂರೇರುಪದೇಶಾನೇ
ಮಿಜಿನಬಿಂಬಂ ||
- ² ಶ್ಲೋಕಃ || ಓಜಣಶ್ರೀಪ್ರೀತುತೋ ಸೌಕಲ್ಯಪಶ್ರೀಪುಂಗವಃ | ಅಕಾರಯತ್ಸುತೋಯಸ್ಯಮಾಬಾಂಬಾಗರ್ಭಜೋಜಣಃ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲಿ ಒಂದನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 6' 0" x 2' - 9"

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರನೃದ್ವಾದಾಪೋಷರಾಂಥನಂ ಜೀಯಾ ತೈಲೋಕ್ಯನಾಧಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ||
ಶ್ರೀಮದ್ದೇವ
- ² ಜಿನೇಂದ್ರಾಯತಸ್ಮಾನಂತಮಹಾತ್ಮನೇ | ಸರ್ವಬೋಧವಿಶಿಷ್ಟಾಯ ಭವ್ಯಾಳಿಕುಮುದೇಂದವೇ | ತಂವಂದೇದೇವ
ದೇವಂಸುರುಚಿ
- ³ ರಮನಘಂಚಾರು ಕೈವಲ್ಯನೇತ್ರಂ ನಿತ್ಯಂನಿರ್ವಾಣರಾಮಾಕುಚವಿಲಿಖ ತ್ವಾಶ್ಚೀರರಾಗಂವರಾಂಗಂತುಂಗಂ ದೇವೇಂ
ದ್ರಾನಮ್ರಪಾ

- 4 ದಂಗೆಣವಿಲಸದನಂತಂ ಸ್ವಬೋಧಾತ್ಮತತ್ವಂ | ಮಾಂಗಲ್ಯಂಭವ್ಯಸಾರ್ಥಂ ನಿಹತಮನಸಿಜಂನವ್ಯಧರ್ಮಸ್ವರೂಪಂ |
ಇದು
- 5 ಜಂಬೂದ್ವೀಪಮಂತಾ ಭರತವಿಷಯದೋಳ ಪಡುವಮೇರುಸಿದ್ಧ ಪದವಿಂದಾ ಮೇರುವಿಂದಕ್ಷಿಣದೆತುಳುಕೊಂಗಿಂದ
ವೀಶುದ್ಧ
- 6 ದೀಪಂಮುದದಿಂದ ತೆಂಗು · ವಳಿಪನಸಂದೀತೀರದೋಳ ಕಾಂಗು ಜಂಬೂಸದನಂ ಚೆಲ್ವಾಗಿತ್ತೋಕ್ಕುಂ
7 ಬಿಡಾರಹಸ್ತಿಸಮೂಹಂ | ಆ ತುಳುವಾಧೀಶರಮಣಿ ವದನಮಾಗಿ ತೋರ್ಪುದುನಯದಿಂದ ನೀತಿಯುತ
ಗೇರಸೊಪ್ಪೆಸೋಲ
- 8 ಸುತಿರ್ಪುದು ವಿಭವದಿಂದಾಯಮರಾವತಿಯಂ | ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕಥೀಶ್ವರನೆನಿಸಿದ ಮರಲಯರಸರನ್ವಯ
ಸಂಪ್ರದಾಯದಾ
- 9 ಯದಿಂಬಂದ ಕೀರ್ತಿಗ ಜಯಸ್ತಂಭನೆನಿಸಿದ ಹೈವೆ ಭೂಪಾಲನ ಪ್ರತಾಪ ವೆಂತೆನೆ ನಾಂದ್ರ · ದೇವ ಕುಂದೋ
ದ್ವಮ ಕುಮುದನ
- 10 ಮಳಮಲ್ಲಿಕಾರ್ಪುಣ ಮುಖ್ಯ ಬೃಂದಂಗಂಗಾತರಂಗತರಳಹರಹಾಸಂ ತಾರನೀಹಾರಹಾರಂ ಸಂದಿದೀರ್ ಚಾರು
ಕೀರ್ತಿ
- 11 ಪ್ರಸವದನು ನಯವಂಬಿನ ಮಾಳ್ವದು ಶ್ರೀಹೈವೆ ಭೂಪಾಲನ ನಿಜಯಶಮಂ ಬಣ್ಣಿಸರ್
ಬಲ್ಲನಾ
- 12 ವಂದಕ್ಷಿಣ ಮಂಡಳಿಕ ನಿಜನಿವಾಸ ಸಲ್ಲಕ್ಷಣ ರಾಜರಾಜ ಕಟಕಂಗಳ ಸೂರೆಯನಾ
13 ಯದೆ ತೊಂಡಮಂಡಳ ಭೂಪರಮಂದಿ ರಕ್ಷಿಸು ರಕ್ಷಿಸು ಹೈವೆ ರಾಜವೆನಿತಿರ್ಪುದು · · ·
14 ನಳಿಯದೆ ಮೋಳ್ವಡಂ ಮಾವನಿಯಂ ಕಕಾಣಿರತಿಚಕ್ರದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೀ ಹೈವ ನೃಪಾಳ ಚಕ್ರಯ
15 ಶೋ · · ನಿನ್ನಯ ದುಂದುಭಿ ತಾಡನಂಗಳಿಂ ಜಾವಳಿ ಶಬ್ದದಿಂದ ಪರಿದುದೂರದಿ ಸಂಚರಿಸುತ್ತ ಮಿರ್ಪುದಾ
16 · · · · ಯೆಸೆವ ರಾಜಹೃದಯಂಗಳು ಭಿನ್ನಗಳಾದವದ್ಭುತಂ | ಶ್ರೀಮದ್ಭೀವ · ಗುರುಗುಣಾದ್ಭುತ ಮಹಾ
ನಾಗೇಂದ್ರ ಪಂಚಾ
- 17 ಸ್ಯ · · · · ಸಂದಿದ · · · ಹಾಸದ ಮೈಹಾಳಿ ಮಹಾಡಾಕಿನೀ ನಾಮೋಪದ್ರವ ಮೆಲ್ಲವಂ · · · · ಶ್ರೀಪಾರ್ಶ್ವ
ತೀರ್ಥೇಶ್ವರಾ
- 18 ಪಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗೀಗೆ ನಿತ್ಯಂ ದೀರ್ಘಾಯುಷ್ಯಮಂ ಶ್ರೀಯುಷ್ಯಮಂ ಅಂತಾನಗಿರಿಯುರ ವರಾಧೀಶ್ವರಂ
ಮಾಸಾ · · · ·
- 19 ವನಿಯಂ ಕಕಾಣಮಾವಂಗೆ ಮರೆವರಾಯರ ಗಂಡ ಶಿವಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ಪರಸಾಳುವದಡ್ಡವಿಭಾಡಕಲಿಗಳ
ಮುಖದ
- 20 ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ವಸಂತರಾಜ್ಯ ಚಾತುರ್ವರ್ಣ್ಯಕ್ಕೆ ಹಳುವರಾಯರ ಗಂಡ ಹೈವೆ ಭೂಪಾಲಂ ಸುಖ
ಸಂಕಥಾವಿನೋ
- 21 ದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲು ಆ ಗೇರಸೊಪ್ಪೆಯ ಮಹಾಜನಂಗಳ ಗುಣಂಗಳೆಂತೆಂದೊಡೆ || ವ್ಯ || ಅದರೊಳು ನಾನಾಚಾ
22 ತಿ ಪರದರಗ್ರಣಿ ಸಮ್ಯಕ್ತರಾದೀ ಜೈನರ ಪಡೆವರ್ ಜೈನ ಮಾರ್ಗಾತ್ರಯ ಜಲನಿಧಿ ಸಂವರ್ಧಿತ ಪೂರ್ಣಚಂದ್ರರ ಮುದ
ಮಂ ಕ್ರೋಧಾದಿ
- 23 · · ಮಾದುದ್ವೈಕರ್ಷಣಿವರ್ಬಿಟ್ಟು ರಾದರ್ ಮುಖ್ಯಮಾದಾಧಿಪನಖಳಕಳಾವಲ್ಲಭರ್ ಕೀರ್ತಿವೆ
ತ್ತರ್ ಅಂತಾತಾ
- 24 ಮಾದಂಡಾಧಿಪಗಳ · · ಸಹಜಾತ ಕುಲಕ್ಷತ್ರಿಯರಾದರಸುಗಳನ್ವಯ ಮೆಂತೆಂದೊಡೆ ಸ್ವಸ್ತಿಸಮಧಿಗತ
ಪಂಚಮಹಾ
- 25 ಮಹಿಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರವೈಜಯಂತೀ ಮಧುಕೇಶ್ವರಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾ
ಮೋದ ಗೋಕರ್ಣ
- 26 ಮಹಾಬಲೇಶ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬಳಸಾಧಕರುಂ ಹರಸಿ ಬರುವರ ಶೂಲ ನಿಗಳಂ ಕಮಲ್ಲಚಲ
ದಂಕ ರಾಮರಾಯ
- 27 ರ ಗಂಡ ಸಾಹಸಮಲ್ಲ ಗಂಡರಡಾವಣಿ ಸತ್ಯರಾಧೇಯ ಸಾಹನೋತ್ತಂಗ ಶರಣಾಗತ ವಜ್ರಪಂಜರ ಪಶ್ಚಿಮಸಮುದಾ
ಧಿಪತಿಯಪ್ಪ ಹೈವೆ
- 28 ಕ್ಷತ್ರಿಯಕುಲಕಮಲವನಮಾರ್ತಂಡ ಪರನೃಪತಾಮರಸ · · · ಪೂರ್ಣಚಂದ್ರನೆನಿಸಿದ ಬಸವದೇವರಸರು · ·
ದೇವರಸರ
- 29 ರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೆನಿಸಿದ ಚಂದ್ರಪುರವೆಂಬ ಪಟ್ಟಣದೊಳು ರಾಜ್ಯಂಗೈಯ್ಯವ ಕಾಲದೊಳು ಆ ಅರಸುಗಳಿಗೆ ಪಟ್ಟವರ್ಧನ
ಬಾಹತ್ತರನಿಯೋ
- 30 ಗಿಗಳ ಜಿನಸೇವ್ಯನುಂ ತ್ರಿಶಕ್ತಿಬಲಯುತನುಂ ಪಡ್ಗುಣ ಸಮರ್ಥನುಂ ರಾಜಕ್ಷತ್ರಿಯ ಚಾತುರ್ಧಂತ ಸೋಮೇಶ್ವರ
ದಂಡನಾಯಕ
- 31 ನ ಅನ್ವಯದ ಕೀರ್ತಿ ಯೆಂತೆಂದೊಡೆ ಶ್ರೀ ಸೋಮದಂಡ ಪುತ್ರನು ಭಾಸುರ ಕಾಮಣ್ಣ ದಂಡನಾಯಕನೆನಿಸಂಸಾ
ಸನ ಚಕ್ರ
- 32 ವರ್ತಿಧರ್ಮಧಾರಕ ಸಾಮಂತಂ ಕೀರ್ತಿವೆತ್ತ ನಮಳಚರಿತ್ರಂ ಶ್ರೀಮತ್ಸೋಮಣ ದಂಡನಾಯಕಂಗೆ ಕಾಮಾರ್ಥ
· · · · ತಾಪುಪುಟ್ಟಿದರ್ ಶ್ರೀಮದ್ರಾಮಣ ನೆಂಬ ಹೆಗ್ಗಡೆಯ
- 33 ಸುವೆಂಬೀ ಪುತ್ರಸಂಸೇವ್ಯಕಂ ರಾಮಂಪುಟ್ಟಿದ · · · · ದಶರಥಸಾಮರ್ಥ್ಯದಿ · · · · ಯಪರಾಜಿತಾ ರಮಣಿಗಂ
ಸಾಹಿತ್ಯರತ್ನಾಕರಂ ಅಂತಾ

- 34 ರಾಮಣನೆಂಬ ಹೆಗ್ಗಡೆ ರಾಮಕ್ಕಂಗೆ ತಾಂಪುಟ್ಟದಂ ಶಾಂತಂ ಯೋಜನಾ ನಂಬಪ್ಪತ್ತ ನೆನಿಸಲ್ ಕುಂತಿದೇವ ಸಮಂತ್
35 ಶ್ರೀಪಾಂಡುರಾಜಂಗೆತಾಂ ಶಾಂತಂ ಧರ್ಮಜನೆಂತುಪುಟ್ಟದವೂಲಾ ಸಮ್ಯಕ್ ರತ್ನಾಕರಂ ಅಂತಾಯೋಜನಾ
ಸೆಟ್ಟಿಯ ಜನನಿ ರಾಮಕ್ಕನನ್ವಯ ಮೆಂತೆಂದೊಡೆ
36 ವಸುಧೆಯೊಳು ನೆಗಳ್ಳೆವೆತ್ತ ಅನಮೃತ್ಯರ್ಯ ಸಂಪನ್ನರುಂ ದಾನಗುಣ ಸಂಪನ್ನರು ಮಪ್ಪನಂಬಿಸೆಟ್ಟಿಯ
ರತಮ್ಮ ಸೆಟ್ಟಿಸಹೋದರ ರೆನಿಸಿದಮು
37 ಲ್ಲಸೆಟ್ಟಿ ಹೊನ್ನಪಸೆಟ್ಟಿ . ಗುಣಾಧ್ಯರುಂ ಜೈನಜನಬಾಂಧವರುಂ ಆ ಸೆಟ್ಟಿರೊಳಗೆ ಮಹಾಪುನನೆನಿಸಿದ ಆ
ಹೊನ್ನಪಸೆಟ್ಟಿ

- 38 (ಇಲ್ಲ ಕೆಲವು ಪದ್ಯಗಳಲ್ಲಿ ಸೆಟ್ಟಿರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೋಗಿವೆ)
39 ಶಕಕಾಲ ಸಾವಿರದ ಮುನ್ನೂರು
(ಮುಂದೆ 5, 6 ಪದ್ಯಗಳು ಸರ್ವಧಾ ಕಾಣುವುದಿಲ್ಲ)

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ಗೇರುನೊಪ್ಪೆಯ ನಗರಗೇರಿ ಒಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಬಳಿ ೨ನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 4' -6" x 3' -3"

- 1 ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರಸ್ವಾಧ್ಯಾದಾಪೋ ಪುರಾಂಧನಂ ಜೀಯಾ ತೃತೀಯೋಕ್ತನಾಧನ್ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
ನಗರಿಯ ದೇಶವೆಂಬ ಲಲನಾಮು
2 ಬಕ್ಕೆ ವೆನೆದಿರ್ಪಿ ಗೇರುನೊಪ್ಪೆಗೆ ವರನೆಜ್ಜಿಕಾಣಸರೆದಂಡಿಗೆಯ ಧತ್ತನು ಚಾಮರಾಳಿಯು ಬಗೆವುಗೆ ತೋರ್ಪಕ್ಕೆವೆ
ನೃಪರಾಮಕಂ—ಬಂಮಪು
3 ತ್ರನೊಬ್ಬಣಂ ನೆಗಳೆ ಸಂನುತನಾದ ಜಿನಚೈತ್ಯಜಿನಾಲಯಮಂದಿರಂವರಂ|ಕಲಿಯುಗದೊಳ್ಳ ಹಾಪುರುಷಯೋಜನತಂನ
ಮಂಗಳ
4 ಮುಣಸಮವೆಂದು ಭಾವಿಸಿ ನಿತಾಂತ ಸ್ಥಾನಮಂ ಜಿನಾಲಯಂಗಳಂ ಸರೆಮಾಡಿ ಗೋಪುರ ಸುಮನೋ
ಹರ ವಿಚಿತ್ರ ವಳಯಮನಂತನಾಧನಪತಿ
5 ಯ ದೇಂಕೃತಾರ್ಥನೋ | ಅಂತಾಯೋಜನಸೆಟ್ಟಿಯ ಪ್ರಾಣವಲ್ಲಭೆಯಾದ ರಾಮಕ್ಕನ ಗುಣಂಗಳೆಂತೆಂದೊಡೆ
ಶ್ರೀಮತು ಸಂ
6 ತನಾಥನ ಪದಾಂಬುಧ್ಯಂಗನು ಯೋ
7 ಜನಸೆಟ್ಟಿ ಪ್ರ ನಿಂಬರು
8 ರಾಂಗ ರಮ್ಯ ಗೋತ್ರಚಿಂ
9 ತಾಮಣಿ ಪಾರ್ಥಿವ ತ್ತಪಮೆನೆ
10 ದೊಳ ಸತ್ಯಧೀರೋದಾತ್ತ
11 ಸೆವ ರಾಮಕ್ಕನೊಪ್ಪಿದಳೆ ಧರಿತ್ರಿಯೊಳು
12 ಪತಿಧಕ್ತಿಶೀಲವತಿ ಧೂನುತ ಚಾರುಚರಿ
13 ತೆ ಸಕಳ ಜೀವದಯೂಪರೆ ಸಂತತ ಚತುರ್ವಿ
14 ಧ ದಾನದೊಳತಿ ನಿಪುಣತೆಯಿಂದೆಸೆವಳೆ
15 ರಾಮಕ್ಕಂ | ಜಿನಮತವಾಕ್ಯದೊಳು
16 ಸರೆ ಜಿನರಾಜ ಪದಾಬ್ಧ ಭೃಂಗೇತಾಂ ಜನನುತ ಚಾರು
17 ಸೀರೆಗುಣ ಸುವ್ರತ ದಾನ ಪೂಜೆಯಿಂ ?
18 ಮುಖ ಕಾಮಿನೀಜನ ಶಿರೋಮುಣಿ ಯೊ
19 ಯೋಗ್ರನಿಜನಾಮದಿಂ ನಿಜಕುಲೋಂನತಿ ರಾಮಕನೊಪ್ಪು ತಿದ್ದಳು || ಶ್ರೀ ಜಿನರಾಜಪೂಜೆಯೊಳು ಶ್ರೀ ಮುನಿ
ರಾಜಪದಾಬ್ಧ ಸೇವೆ
20 ಯೊಳು ನೈಜಗುಣಂಗಳಿಂ ವಿನಯದಿಂ ಧಯದಿಂ ನಿಜಭಾವತುಷ್ಟಿಯಿಂ ಪೂಜಿಸಿ ಧಕ್ತಿಯಿಂದೆಪಿಗಿ ತಾಂ ಸ್ತುತಿವಾ
ದಿಯುಂ ಕೀರ್ತಿ
21 ಯೊಳಿಂತು ಬಣ್ಣ ಕೊಂಡೀ ನಿಜನಾಮದಿ ರಾಮಕನೀ ಧರಿತ್ರಿಯೊಳು ಕಮಳದಳಾಯತಾಕ್ಷಿ ಕಮಳಾನನೆ ಕಮಳ
ಸುಗಂಧಿ ಕೋಮಳ
22 ವಿಮಳ ಲತಾಂಗಿ ರಸಯುತರೀ ಜಿನರಾಜಪೂಜೆಯೊಳ್ಳ ಮರಸಧಾವದೊಳ ಸರೆಮಾಣಕಸೆಟ್ಟಿಪುತ್ರಿ ರಾಮ
23 ಕಂ ಕ್ರಮಗುಣಹಸ್ತಿ ಕಲ್ಪಲತೆಯಂ ನೆಹಿಯೊಪ್ಪುವಳೆ ಧರಿತ್ರಿಯೊಳು | ಕಮಳಾಕರದೊಳು ಕಮಳನಿ ಕಮಳದೊಳಂ
24 ಕಮಳ ಪುಟ್ಟು ವಂತಿರೆ ನಾಗಮನಮಳಾನ್ವಯದೊಳು ರಾಮಕ ವಿಮಳ ಗುಣಾಧರಣ ಪುಟ್ಟದಳ್ಳಲಿಯುಗದೊಳು ಆ
25 ರಾಮಕ್ಕನ ಅನ್ವಯಮೆಂತೆಂದೊಡೆ | ಹುಲಿಗೆಹೆಯ ಪಂಚಬಸ್ತಿಯ ಮುಂದಣ ಹಿರಿಯ ಅಂಗಡಿಗೆ ಮುಖ್ಯ
26 ವಾದ ಕಿಣಿಯ ರಾಮಸೆಟ್ಟಿ ಆಮದುವಳಿಗೆ ಗಂಗಾಯ ಅವರ ಮಕ್ಕಳು ಬೈಚಿಸೆಟ್ಟಿಯರು ಆತನತಂಗಿ ಸೋಮವ್ವೆ
27 ಅ ಸೋಮವ್ವೆಯನು ಆಹುಲಿಗೆಹೆಯ ಮಾಣಕಸೆಟ್ಟಿಗೆ ವಿವಾಹಮಾಡೀ ಅವರ ಮಗಳು ನಾಗವ್ವೆ
28 ಆಕೆಯ ತಂದೆ ಮಾಣಕಸೆಟ್ಟಿ ಸಮಸ್ತರೂ ಆ ಬೈಚಿಸೆಟ್ಟಿ ಹುಲಿಗೆಹೆಯ ಹಂದಿಗುಳದಲಿ ಪ್ರ
29 ತಾಗಿ ಆನಾಗಬೈಯನೂ ಸಲಹಿ ಹಿರಿಯ ಹಂದಿಗುಳದ ಚಂದ್ರನಾಧಸ್ವಾಮಿಗಳ ಚೈತ್ಯಾಲಯದೊಳು ಪೂಜೆ
30 ಅದಿಕೆ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ಪ್ರಿತ್ತಿಯನೂ ಬಿಟ್ಟು ಶಾಸನವ ಹಾಕಿಸಿದರು ಆ ಬೈಚರನಿಯುತಂ

- 31 ಮ ಸೊಸೆ ನಾಗವೆಯನೂ ಗೇರಸೊಪ್ಪೆಯ ಸೆಟಗುತ್ತವಾಯಿ ಓಜೆಯಮಗ ಮಾಣಿಕಸೆಟ್ಟಿಯನೂ ತಾನು ವಿವಾ
32 ಹವಮಾಡಿ ಆ ಮಾಣಿಕಸೆಟ್ಟಿಯನ್ನಯಮಂಕೆಂದೊಡೆ ಗುಚ್ಚಕ್ಕಿಯ ನಾಗಸೆಟ್ಟಿಯ ಮಗಳು ರಾಮವೈಆಕೆಯ ಪು
33 ತ್ರ ಮಾಣಿಕಸೆಟ್ಟಿ ಮಾಣಿಕಸೆಟ್ಟಿಗೂ ನಾಗವೆಯವರಿಗೂ ಜನಿಸಿದ ಮಕ್ಕಳು ಹರಿಸೆಟ್ಟಿ ಕಾಮಣ
34 ನೇಮಂಣಸೆಟ್ಟಿ ಸರಣಸೆಟ್ಟಿ ಸಂಗಪ ಯಿಂತಯ್ಯರೊಳಗೆ ರಾಮಕ್ಕನನೂ ಗೇರಸೊಪ್ಪೆಯ ರಾಮಣ ಹೆಗ್ಗಡೆಯ
ಮಂಗರಾಜ
35 ಣನ ಓಜಂಣಂಗೆ ವಿವಾಹಮಾಡಿ ಆ ಪೋಜಂಣಸೆಟ್ಟಿಯೂ ರಾಮಕ್ಕನೂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
36 ದಿಹಲ್ಲಿಗೆ ಗೇರಸೊಪ್ಪೆಯ ಅನಂತತೀರ್ಥಂಕರ ಚೈತ್ಯಾಲಯದ ಮಾರಬ್ಬಿಸಿ ಮಹಾಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡ್ತಿ
37 ಯಿರುತ್ತಂ ಯಿರಲು ಸಕವರುನ ಸಾಸಿರದ ಮುನ್ನೂರ ಹದಿನಾಲ್ಕನೆಯ ಪ್ರಜಾಪತಿ ಸಂವತ್ಸರ
38 ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಂಚಮಿ ಆದಿತ್ಯವಾರ ಸನ್ಮಸನ ಸಮನ್ವಿತವಾಗಿ ಸ್ವರ್ಗಸ್ಥರಾದರು... ಮದವಳಿಗೆ
39 ರಾಮಕ್ಕನವರ ತಂದೆ ಮೊದಲುಗೊಂಡು... ಚರಿತ್ರದಿಂನೆಗಳೆ ವಿಕ್ರಮಸಂವತ್ಸರದ ಆಸಾಡ
40 ಸುಧ ಪಂಚಮಿ ಸುಕ್ರವಾರ ರೋಹಿಣಿ ನಕ್ಷತ್ರದಲು ತುಂಗಸಮಾಧಿ
41 . ಆಚಂದ್ರಾರ್ಕಮಾಗಿ
42 ಮೂಡೆಭತ್ತವನೂ... ಪೋಜಣ
43 ಸೆಟ್ಟಿ... ರಾಮಕ್ಕ...
44 . ನಿಷಧಿಯ ಕಲ್ಲಂಗಿ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನಬಸ್ತಿಯಬಳಿ ಮೂರನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 3' -6" x 2' -6"

- 1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀಯಾ ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
2 ಶ್ರೀಜಿನರಾಜರಾಜಿತ ಪದಾಂಬುಜ ರಾಜಮರಾಳನಗಿರಿಯೊರಾಜಶಿರೋ
3 ಮಣಿ ಪ್ರಚುರಕೀರ್ತಿ ದಿಶಾವಳಯ ಪ್ರಕಾಶನು ತೇಜಭುಜ ಪ್ರತಾಪರಿಪುರಾಜಮುಖಾಂ
4 ಬುಜಹಸ್ತವೀರನುಂ ಭೂಜನವಂದ್ಯ ಹೊಂನನ್ನಪನರ್ತ್ವಿಜನಾವನ ಕಲ್ಪವೃಕ್ಷನುಂ | ಹೊಂ
5 ನ ಮಹೀಶನಾತ್ಮಜಯು ಮಾಳಿಯಬರಸಿಗೆ ಕಾಮರಾಜಗಂ ಸಂನುತಮೂರ್ತಿ ಹೊಂನನ್ನಪನಾತ್ಮಸಬಾ
6 ಂಧವ ಮಂಗರಾಜನುಂ ಮನ್ಮಥರೂಪಹರಿ ಹರನ್ಯಪಾಲಕನಾತನ ಪುತ್ರ ಹೈವಣರಸಂಗೆ ಮನಃಪ್ರಿಯಾಂ
7 ಗನೆಯು ಸಾಂತಲದೇವಿ ಸಮಾಧಿಕಾಲದೊಳು | ಆಕೆಯ ಗುರುಗಳು ಲೋಕಖ್ಯಾತಿಯ ನಾಂತಿರ್ಧನಂ
8 ತವೀರೈರು ರತಿಸಂಕಾಶ ಸೊಬಗಿನಿಸಿ ಸಂದಿರ್ಧಾರಕಾಂತೆಗೆ ಹೈವಣರಸ ವಲ್ಲಭನಾದಂ | ಸ್ಮರರೂಪಂ
9 ಸೂದ್ರಕಂಗೀ ಪುರದೊಳು ಕೀರ್ತಿವೆತ್ತ ಬೊಮ್ಮಣಸೆಟ್ಟಿಯ ವರ ವನಿತ ಬೊಮ್ಮಕಂಗಂ ವರಸುಗು
10 ಣಿ ಸಾಂತಲರಸಿ ಪುಟ್ಟಿದಳಾಗಳು | ಅರಸಪ್ಪೊಡೆಯರ ತನೂಜೆ ವರಗುಣಿ ಬೊಮ್ಮಕನಾಕೆಯಾತ್ಮಜ ಸಾಂತಕರಸಿ
11 ಯು ಪರಮನ ಪದಮಂ ಸ್ಮರಿಯಿಸಿ ಸುರಲೋಕವೆಯ್ತು ಸುಖದಿಂದಿರ್ಧಳು ಆರ್ಹಂತನ ಪಾದಾಂಬುಜಮಂ
12 ಸ್ಮರಿಯಿಸುತಂ ನಂಬಿ ಪದಮ ನಾಲಗೆಯೊಳಗುಚ್ಚರಿಸುತ್ತ ಸಾಂತಕರಸಿ ಶರೀರಮಂ ಪತ್ತೆಂಟುದಿನ
13 ದೊಳು ಸಂದಳು ವರವತ್ಸರ ತಾರಣದೊಳು ಸುರುಚಿರ ಫಾಲ್ಗುಣದ ಶುದ್ಧ ಪಾಡಿವತಿಧಿಯೊಳು ಹರಿದತ್ಯ
14 ದಿನದಿ ಸಾಂತಕರಸಿಯು ಸ್ವರ್ಗಸ್ಥೆಯಾದಳಾಕೆನಿಮಿತ್ತಂ (ಆಕೆನಿಮಿತ್ತಂ) ಮಾಡಿಸಿದ ನಿಷಧಿಯಕಲ್ಲಂಗಿ ಮಂಗಳ
ಮಹಾಶ್ರೀ||

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಜ್ವಾಲಾಮುಖಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ಕಲ್ಲು.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀ
2 ಯಾ ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
3 ನಗಿರಿಯಕುಲ ಚಕ್ರವರ್ತಿ ... ರಾಜನಿರ್ಜಿತ ...
4 ರಾಸಾಮನ್ತರವಳಿಯಂ ಯಿಂತಾ ಹೊಂನಭೂಪನಳಿಯಂ ... ಆಸಾಮ
5 ನ್ತನಪುತ್ರನರ್ಥಿಕಾಮಂ ಕೋಮಳ ಮರನಂ ... ಅರಿನ್ಯಪಾಲನಾತನ...
6 ದೆ ಧರ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತ ... ಸದ್ಗುರುಪ ಭು ಆಕಾಮನ್ಯಪಾಲನಮಾವ
7 ಯೋಜ ... ರಾಜ್ಯಮನಗಿರಿಯುಮನಿತುಂ ತನಗಾಗೆ ಬೈಚಣಭೂಪತಿಮ...
8 ನೆಗಳ್ವಂ ರಿಪುಸೈನ್ಯ ... ನವರ ... ನಪದಸರಸಿ... ಜಿನಮುನಿಪಾದಾಂಬುಜಾತ ... ನೃಪಾಲ
9 ಬೈಚಣಸೆಟ್ಟಿಪರಿಣತಾಂತಸ್ತರಣಂ ಅಂತಿಪ್ಪ ಹೈವರಾಯನ ಪ್ರತಾಪವೆಂ
10 ತೆಂದೊಡೆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಸ್ವರ ... ನಿಯಮಿಸರಗಂಡ ... ಪ್ರತಾಪ...
11 ಸೂರ್ಯಕಾಶಿಸಿವ ಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ನಿಳಿಂಪಪುರವರಾ
12 ಧೀಶ್ವರನೆನಿಪ ಬೈಚಿರಾಜಂ ರಾಜ್ಯಂಗಯಿವಲಿ ಪಕವರುಷ
13 ೧೩೩೩ನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ ಮಾಗ ಶು ೧ ಮಂದವಾರದ
14 ರಾತ್ರಿಯೊಳು ಹೈವರಾಜನ ಅಳಿಯ ಮಂಗರಾಜನು ಸ್ವರ್ಗಸ್ಥನಾದ ಶ್ರೀಚಿ
15 ನರಾಜರಾಜಿತ ಪದಾಂಬುಜಧಂಗ... ಕೀರ್ತಿಯಿಂದೀ ಜಗದೊಳೊ
16 ವಲಮೊಪ್ಪುವದಾನಿಯು ಹೈವೆಭೂಪನರಾಜಿಪ ಪಟ್ಟದಾನೆಯಂ...
17 ಗೋವಿಜನರಹ ವಿಕ್ರಮಸಂ... ನಗರ ಮಂಗನೃಪಂ ಸುರರೋಕ

- 18 ಕೆಯ್ಯಿದಂ ವಿಶುದ್ಧರಪ್ಪಮತ್ತ . . . ರಾಜಂ ಜಿನಮತಾಂಬುಧಿಕಮಕಿ
 19 ರಣಂನಗಿರಪುರಾಧೀಶ ಮಂಗರಸುಗಂ . . . ರಾಜಸಂನುತ
 20 ರತಿಪಂಚಬಾಣನಸ—ಶ್ರೀ ಮಂಗಭೂಪಾಲಕಂ ಹಿಮರುಕ್
 21 ಶ್ರೀ ವಿಕ್ರಮಸಂವತ್ಸರದ ಮಾಘಮಾಸದ . . .
 22 ಸುರಾಂಗನಾರಮಣ
 23 ಜೀಯೆಂಬಿನಂ
 24 ಸಸಿಮಿತೇ | ಶ್ರೀವಿಕ್ರಮಾ
 25 ಕಾಲ್ಯಾಣೇದೇವಪ ಶುಭೇಪಕ್ಷೇವಳ
 26 ಕ್ಷೇಮಂದವಾರ
 27 ಸುರಪದಮಂ

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ಗೇರನೊಪ್ಪೆ ನಗರಗೇರಿಬಳಿ ತಿರುಮಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7" 6' 2" 9'

- 1 ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಥ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನ್
- 2 ಮಹಾ ಮಂಡಲೇಶ್ವರರು ಸಾಳುವ ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರು ನಗರರಾಜ್ಯವ ನಾಳುವಲಿ ಹೈವೆ ತುಳು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನು ಪ್ರತಿಪಾಳಿಸುತ್ತಂ ಇ
- 3 ದ್ವಂದಿನ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೨೦ನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಮಾಘ ಬಿ ೫ ಲ್ಲೂ ಶ್ರೀಮತು ಕಾಶ್ಯಪ ಗೋತ್ರದ ಋಕ್ ಶಾಖೆಯ ಕರ್ಣ
- 4 ಕ ಮಲ್ಲರಸರ ಪಾತ್ರರು ಸಾಳುವ ಸೇನಬೋವ ವಡುಗ ತಮ್ಮಪ್ಪ ಸೇನಬೋವರು ಗೇರನೊಪ್ಪೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದಲಿ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಧಸ್ವಾಮಿಯನು ಪ್ರತಿ
- 5 ಪೈಯಮಾಡಿ ಆ ತಿರುವೆಂಗಳನಾಧಸ್ವಾಮಿಯ ಪಾದಮೂಲದಲಿ ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲಿ ದೇವರ ಅಮೃತಪದಿ ನಂದಾದೀಪ ಮುಂತಾದ ನಿತ್ಯನೈಮಿ
- 6 ತ್ತಿಕದ ಧರ್ಮವನು ಮನವಚನಕಾಯ ತ್ತಿಕರಣ ಸಿದ್ಧಿಯಿಂದ ಸಹಿರಂಜ್ಞೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕ ಶಾಸನಾಂ ಕಿತಮಾಡಿ ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು ಬರಿಸಿದ ಧರ್ಮ
- 7 ದ ಮೂಲಸಾಧನ ಕ್ರಮ ವಂತೆಂದರೆ ನಮ್ಮ ತಂದೆ ನಾರಣಪ್ಪನವರು ನಾರಣನಾಯಕನ ಮಲ್ಲರಾಯ ನಾಯಕನ ಕಯ್ಯಲವೊಳಗೆ ಪ್ರಾ
- 8 ಕು ಪ್ರಮಾಡಿ ಸಂವತ್ಸರದಮೇಲೆ ಅಡಹದ ವೃತ್ತಿ ಶ್ರೀ ಅರಮನೆಯ ಅಧೀನವಾಗಿರಲು ನಾವು ಕಟ್ಟಿಸಿದ ದೇವಾಲ ದಲಿ ಅಮ್ಮನವರ
- 9 ಹೆಸರಲಿ ಧರ್ಮಕ್ಕೆ ಬಿಡಬೇಕಾದ ಕಾರಣ ಅಳಂಚಿಯೊಳಗೆ ಪ್ರಾಕ್ ಸಾಮಾನ್ಯವಾಗಿ ಉತ್ತಾರವೃತ್ತಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ಥಳಗಳು
- 10 ಆ ಸ್ಥಳಗಳಿಂದ ಅರಮನೆಗೆ ತೆರುವ ಬೆಳ್ಳಿಯ ವಿಳುವರೆ ಹೊನ್ನಿಂದ ತೆರಿಗೆ ಸಲುವಂತಾಗಿ ನಾವು ಅರಮನೆಗೆ ಕಾಣಕ್ಕೆ ಮಾಡಿ ಅಮ್ಮನವರ ಹೆಸರ
- 11 ಲ್ಲ ನಡೆವಂತೆ ಬಿಡುವರು ಈ ವೃತ್ತಿಗಳನು ತೆರುವ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾವುಮುಂದಾಗಿ ಆಳತಂ ಈ
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ಪ್ರಮಾಣ 2' 6" x 2' 6"

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|---|---|
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| 3 ಸ್ತಿ ಶ್ರೀಮನ್ನ ಹಾಮಂಡಳೇಶ್ವರ ಅರಿಯಾಯ ವಿಭಾಡ | 11 ದಾನಕ್ಕೂ ಬಿಟ್ಟಗಡ್ಡೆ |
| 4 ಭಾಷೆಗೆ ತಪ್ಪವರಾಯರ ಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ದಕ್ಷಿಣ | 12 ಹಕ್ಕಲಿಗೆ ಬಡಗಳು |
| 5 ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ವೀರದೇವ ರಾ | 13 ಮಹಾಜನಂಗಳ ನೊಡಂಬಡಿಸಿ |
| 6 ಯರು ರಾಜ್ಯಂ ಗಯಿವಲಿ ಶ್ರೀಮತು ಪಪುಂಗಳ ಸಂ | 14 ಕೊಟ್ಟರು ಇದಕ್ಕೆ ತಪಿದವರು ಮಾತಾಹಿತೃಗಳಿಗೆ |
| 7 ವತ್ಸರದ ಮಾರ್ಗ . . . ಆದಿವಾರದಲು ಆ | 15 ದ್ರೋಹಿಗಳು ಶ್ರೀ ಶ್ರೀ |
| 8 ಪೂರ ಕಲ್ಲಪ ಕೇತಪಂಗಳು | |

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